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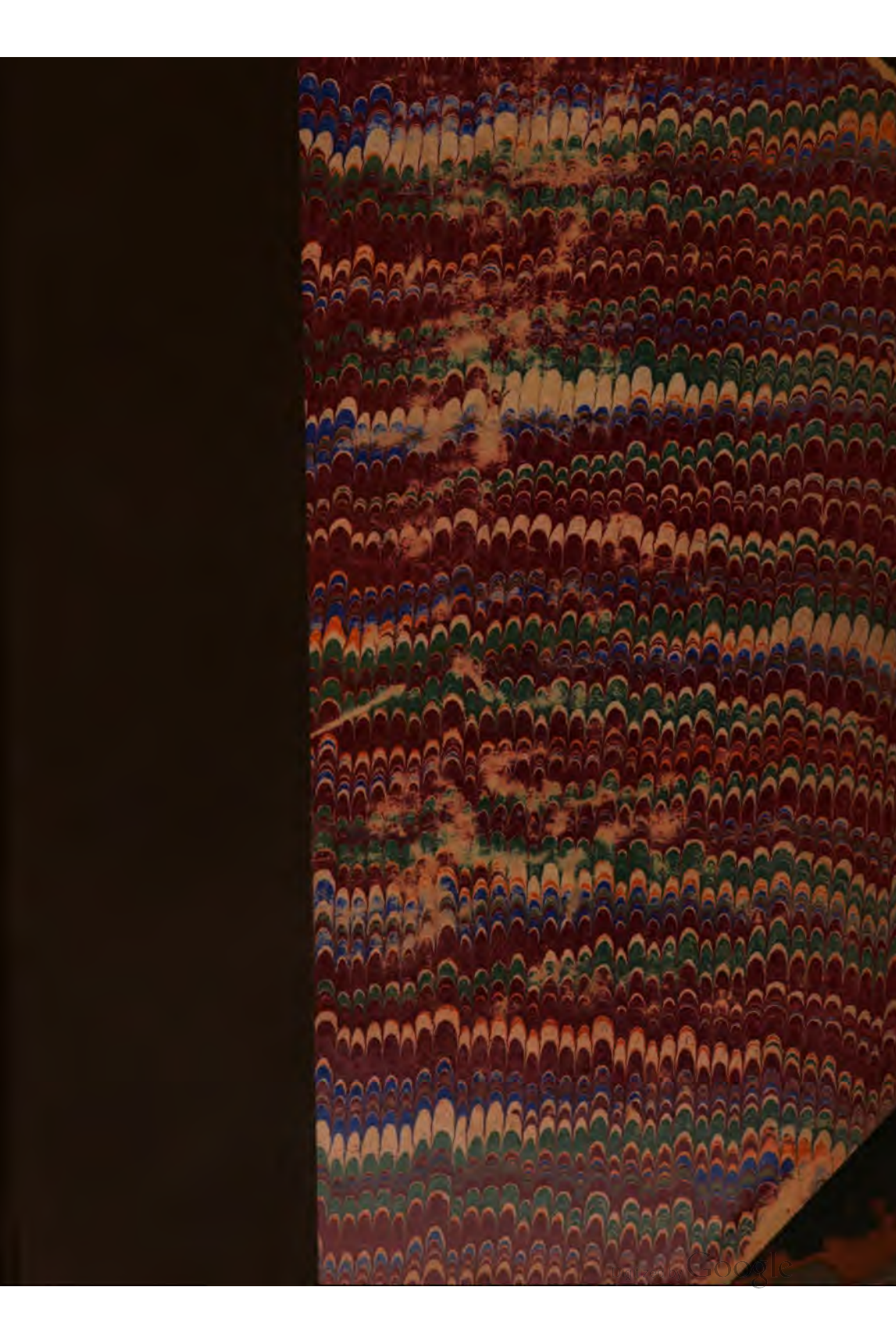
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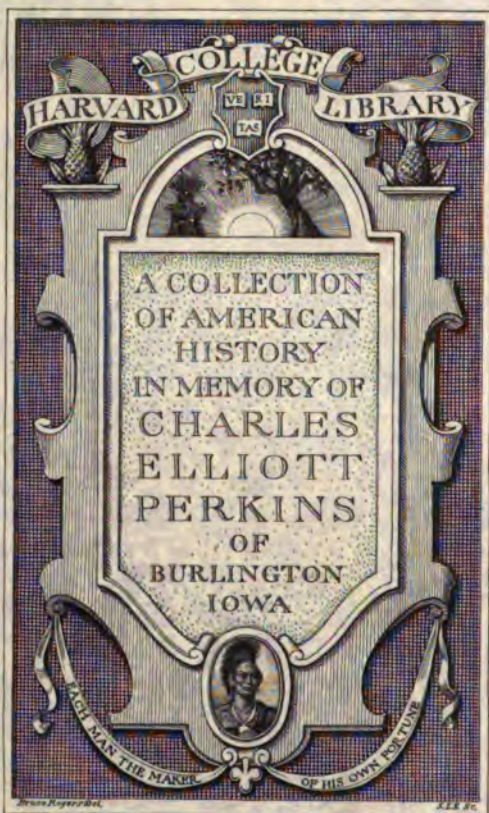
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THE GIFT OF HIS DAUGHTER
ALICE FORBES PERKINS HOOPER



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THE
ELDERS' JOURNAL,

OF THE
Southern States Mission

OF THE
CHURCH OF JESUS CHRIST OF LATTER-
DAY SAINTS.

VOL. III.

A COMMANDMENT:

Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith.—The Lord to the Saints through the PROPHET JOSEPH SMITH.

WHY IT SHOULD BE OBSERVED:

"Knowledge saves a man, and in the world of spirits no man can be exalted but by knowledge. So long as a man will not give heed to the commandments he must abide without salvation."—JOSEPH SMITH the Prophet.

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**CHARLES ELLIOTT PERKINS
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PREFACE

In publishing Volume III of the *ELDERS' JOURNAL*, it has been our earnest desire to furnish our readers with such matter as would serve their educational, their moral, and their spiritual interests in the best possible way and to the utmost degree of perfection. Neither time nor labor has been spared in selecting and preparing the material for each issue; and in discharging the duties incident to this work there has been but one guiding thought upon which our minds have been centered, and but one end toward which our efforts have been aimed, namely, the dissemination of the truths of eternal life as they have been restored by the power of God through the instrumentality of the immortal Prophet and Seer, Joseph Smith, and the accomplishment of the salvation of the souls of men. We constantly have kept in mind the best interests of our readers; and realizing that the *JOURNAL* visits the homes of the Saints in the South, the East, the North and the West, and that it also finds its way into the hands of the Elders in almost every missionary field in the world, we have put forth our best efforts to make it both interesting and instructive alike to all. How nearly we have attained this end we leave our patrons to say; but the fact that during the past year the Elders and the Saints and our many friends, all being themselves close and careful readers of the *JOURNAL*, without any mercenary inducement or offer whatever, have assisted us to increase the subscription list from about eighteen hundred to five thousand subscribers, shows that our efforts have not been in vain. For this most excellent showing, we are greatly indebted to those of our subscribers who have so faithfully worked with us, and most sincerely do we appreciate their hearty co-operation and commend them for the valuable service they have performed in the interest of the work of the Lord.

Keeping in mind the facts that we have selected the choicest writings containing expositions of doctrine, words of counsel and advice from our ablest men in the Church, both past and present; that we have culled some of the most brilliant gems of thought relevant to the cause from the pens of recognized men of depth, and that sufficient live matter has been introduced to keep our readers abreast of the times in Church affairs, we conscientiously can recommend Volume III as a "pearl of great price" to all those into whose hands it may come.

The Lord has blessed our labors, and the honor for whatever good might have been or may yet be accomplished through the influence of the *ELDERS' JOURNAL* belongs to our Heavenly Father.

In sending this volume forth upon its silent mission of usefulness to which it is set apart, we wish only to say in conclusion always remember the words of the Lord given to the Saints through the Prophet Joseph Smith, "Seek ye out of the best books words of wisdom; seek learning even by study and also by faith," for, as the Prophet further says, "Knowledge saves a man, and in the world of spirits no man can be exalted but by knowledge. So long as a man will not give heed to the commandments, he must abide without salvation."

BEN E. RICH.

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"Though our religious principles are before the world, ready for the investigation of all men, yet we are aware that the sole foundation of all the persecution against us has arisen in consequence of calumnies and misconstructions, without foundation in truth or righteousness. Posterity will yet do us the justice, when our persecutors are equally low in the dust with ourselves, to hand down to succeeding generations, the virtuous acts and forbearance of a people who sacrificed their reputation for their religion, and their earthly fortunes and happiness to preserve peace."—
JOSEPH SMITH, July 25, 1836.

VOL. III.

SEPTEMBER 1, 1905.

No. 1.

A VISIT TO SALT LAKE CITY AND THE MORMON PEOPLE.

(By WILL N. HUBBARD, in the *Chattanooga News*.)

Salt Lake City, Utah, the Mormon metropolis of ninety thousand people, is one of the prettiest and most interesting cities in the United States. It is beautiful because of its cosy homes, its green lawns, its shady trees and its great temple; and interesting because of the character and greatness of the Mormon people who make up half of its population. The industry and thrift of the old Mormon pioneer who crossed the desert a thousand miles from the borders of civilization fifty-eight years ago, in converting the waste places into gardens and groves and laying the foundations for the great commonwealth that has been the wonder of the world, is without parallel in the history of modern times; not since the Pilgrim Fathers landed on Plymouth Rock nearly three centuries ago.

To all broad-minded, liberal and gentle men and women, who would learn the ways and life of the Mormon people of Utah, I have to say: Go to Salt Lake City and there see for yourselves; see their comfortable homes, their happy families, look at the evidences of enterprise on all sides, see their healthy, robust children, see everybody working and everybody seemingly contented with his lot.

Jeff R. Palmer and the writer were in Salt Lake but one day, but we saw so much, heard so much, and learned so much, that we had not expected to find away out in the Rockies, that we cannot but believe that our good friends of Chattanooga will enjoy with us in a letter to the *News* the very pleasant revelation our brief sojourn presented; and we regret we couldn't stop over a month instead of a day.

Soon after our arrival on the morning of July 20, we hunted up our friend, Ben E. Rich, the president of the Southern States Mission of the Mormon church, whose headquarters are at Chattanooga. We were with Mr. Rich during nearly

the whole time of our visit in Zion, and after meeting his people and visiting with him the attractions of Salt Lake, we told him that he certainly makes a great sacrifice in leaving his Utah home to spend eleven months of the year in the southern states in the interest of his church. Mr. Rich took us to the "Bee-Hive" House, the official residence of President Joseph F. Smith of the Mormon church, to meet the venerable president, whom half a million people respect as a prophet of the Lord. This "Bee-Hive" house or mansion, for such it is, is so designated because it is surmounted with a bronzed bee-hive, the emblem of Utah and industry, of about the size of a large flour barrel, properly mounted on a substantial base. The mansion is a two-story edifice of interesting and pleasing architecture, modern and symmetrical in appearance, containing twenty or thirty rooms, and was built by Brigham Young nearly fifty years ago. It occupies a corner lot at the intersection of "Brigham" or South Temple and State streets, surrounded by a well kept lawn and rose gardens. We were ushered into the presence of President Smith, and enjoyed several of the happiest moments of our lives during our brief interview with him. We frankly admit that we never have met a kindlier, more fatherly and lovable gentleman than President Smith of the Mormon church. Although nearly of the age of three score and ten, he does not look it by fifteen years. He is spry and active, clear of sight and mind. He shook our hands warmly, bade us sit and heartily welcomed us to the City of Saints. He spoke with a mild and gentle, but firm and steady voice, and looked us squarely in the eye while talking to us; and altogether made us feel at home and comfortable in his presence. He hoped that we might enjoy our visit in Utah, that our sojourn would be filled with pleasant incidents, that the people would receive us kindly, that no harm or accident or sickness would interfere with our visit, and that we would depart in peace and with our understandings enlightened as to conditions among his much abused people. Upon learning that we had not yet visited "Saltair" on the great Salt Lake, he excused himself for a moment, to return with complimentary trip passes to this wonderful bathing and dancing resort fifteen miles west of the city, which is hereinafter described. President Smith is one of the grand old men of this nation. He is a gentleman of high refinement, of broad and liberal views, and magnetic personality. We shall cherish the brief visit with him always with fond and pleasant remembrance, the more, perhaps, because we found him so different in looks, in actions, and in that indescribable personal environment which always surrounds great and good men, from the man we expected to meet and of whom so much stuff has been printed.

We also met President Anton Lund, counsellor to President Smith and of the "First Presidency," and we were very favorably impressed with him. President Lund is a native son of Denmark, of about sixty years of age, and very well educated. He speaks six or seven modern languages with great fluency and has traveled extensively throughout the civilized world. He has a kind face, speaks in a soft voice, but possesses a keen and sharp dark eye through which he takes in a situation quickly. His title of "Counsellor" seems a very proper one for the man considering his special mental qualifications for a safe and conservative advisor, if one can judge a man by appearances in a few minutes conversation with him. In view of the fact that the Mormon church has been placed in the lime light of public attention so frequently during its existence and has been made the object of so many hostile and formidable attacks from which it has emerged practically unhurt, leads one to believe that its counsellors and advisors have been and are diplomats and generals of high rank and attainment.

After our visit with the "First Presidency," we were introduced by Mr. Rich to Senator Reed Smoot, whose seat in the United States senate is now being contested. Mr. Smoot is a younger man than Messrs. Smith and Lund, being of about forty-two. The senator treated us very courteously, and was very frank and entertaining in his conversation and sanguine as to the outcome of the contest for his position in the senate. Mr. Smoot is a man of business and is a business man, being interested in most of the successful enterprises of the state.

In his campaign for election to the senate we were told that not a cent was spent by himself or his lieutenants for intoxicants or cigars for the entertainment of his supporters; that his canvass before the legislature was clean and honorable and that he received the support of practically the whole republican party composed about equally of Mormons and non-Mormons. Mr. Smoot, we are informed, and we have every reason to believe our information both from our observation and the character of our informants, is a man of high moral ideals and personal integrity; that he is honest and truthful in his dealings and honorable and upright in his conduct. If such are the facts as stated, we cannot but see how that membership in the senate of the United States of a man of that character should be both desirable and beneficial to that ancient and honorable body, the moral standards of whose many members are so inscrutable and so badly in need of adjustment.

In the afternoon we were fortunate in hearing a recital of the great organ, the second largest in the world, in the great Mormon tabernacle. This tabernacle with its great turtle back roof, seats twelve thousand people comfortably; and there is not a pillar in all the auditorium to support the concave covering. This building is simply wonderful. It was built by Brigham Young before the Union Pacific railroad, and when the distance to nail factories was so great the builders used wood pegs to fasten together the great beams in the roof of the structure. Located in the west end of the tabernacle which is longer by east and west than by north and south, is the mighty organ. Three or four times a week recitals on this organ are given free to the public. Thousands of tourists avail themselves of this rare treat to hear the masters every week. The organ can thunder and roar like a mighty artillery duel, or play like the soft and sweet melodies of the nightingale. The organist, Mr. McClellan, is a genius. We listened to him perform over thirty minutes, which passed like thirty seconds. Words or pencil and paper are inadequate to justly describe the sensations of an organ recital in the tabernacle. Some of the notes so nearly resemble the human voice that with one's eyes closed one cannot tell whether it is the organ which plays or whether a master vocalist sings his best, so perfectly is the imitation. The music lovers of Chattanooga would make regular pilgrimages to Salt Lake to hear the great organ if they realized the excellence and the quality of these recitals given free to the public three and four times a week. Around the great organ were the five hundred seats of the great choir. What a volume of music five hundred voices accompanied by that organ could roll out. If we could have spared the time we would certainly have stayed over to attend the Sunday services to hear the celebrated Mormon tabernacle choir, if for no other purpose.

The temple is built on the same "block" as the tabernacle. The lot contains ten acres, and is laid off in lawns and trees and gardens, fenced in on the four sides by a twelve or fifteen foot high masonry wall, accessible by four great gates opening onto four streets. The temple is a magnificent edifice, oblong in shape, five or six stories in height and surmounted by six great spires, three on each end. The architecture of the temple is unique and very beautiful. Several million dollars were expended in its building which covered forty years of time. Only members of the Mormon church in good fellowship are admitted to the temple, and then only for the purpose of attending to sacred ceremonies and rites, such as baptisms for the dead, sealings, marriages and the like, or for the attendance of services of the priesthood.

The city and county building of Salt Lake county and city is another beautiful building which cost over a million dollars to erect. It is located in the middle of another ten-acre square, well parked in lawns with walks and fountains. This structure is as fine as one will see in any southern or eastern city. The courts, county, municipal and state offices are located in this building. The edifice is finished on the inside in marble and onyx and gray stone without. Salt Lake has many beautiful buildings. The government is just completing a four-story federal structure in gray granite of classic architecture which will be ready for occupancy in a month. Perhaps one of the most distinctive features of Salt Lake is the wide streets with big shade trees on both sides. The streets are all

nearly as wide as Pennsylvania avenue of Washington. The squares cover ten acres of land which makes it possible for roomy yards for residences. We walked east on South Temple street and saw some of the finest and prettiest cottages and most magnificent mansions we ever saw in any city. Former Senator Kearns' home cost upwards of half a million dollars and is built of white stone with marble porch, pillars and trimmings. Several car loads of marble from Marietta, Ga., are used in the house. This South Temple street extends for three miles, well paved and parked, and scores of homes costing from ten thousand to a hundred thousand dollars front on it. Salt Lake has many millionaires, mining men, bankers, brokers, lawyers, merchants and stockmen, who seem to vie with one another in beautifying their homes. And what a delightful place to live in, four thousand feet above the sea, and at the foot of the Washatch mountains ten thousand feet high. Snow in the tops of the mountains was plainly visible on the 20th of July. The nights are cool in the canyon breezes, and it is altogether good to be alive in Salt Lake City.

Our visit to Saltair, on the lake, with complimentary tickets from President Smith, was a most enjoyable outing. This resort is of world-wide reputation. It has perhaps the largest dancing floor, and smooth as glass, of any dancing pavilion in the world. Saltair is built over the lake on thousands of piles fifteen feet from the water, and ten thousand people at a time often flock to the resort to enjoy a picnic, a dip in the briny water or a glide on the great dance floor. Saltair has many of the features of most summer resorts—theaters, swings, bowling alleys, shooting galleries, whirling horses and the like, but all built over the water on driven piles. And there is no other bathing in the world like Saltair affords in the great salt sea of America. The water is so salty that one cannot sink in it. The temperature of the lake was eighty-four degrees the day we visited it, and hundreds of bathers were floating about on the waves like so many pieces of light wood. The architecture of the pavilion is of oriental design, two stories in height and covered with Moorish domes. The dance hall on the second story is open on all sides to the lake breezes and lighted by thousands of electric lights which are brilliantly reflected in the polished floor of a night. From five to six hundred couples may dance here at a time without over-crowding the floor. The roof of the dance pavilion is oval and oblong in shape and made of steel construction without a pillar or post except from the sides to support it. The orchestra is composed of ten or fifteen pieces, and sits in a shell sounding board, so that the music can be heard in every part of the hall. There is nothing like it in the world. Everybody dances in Salt Lake—old and young, Mormon and non-Mormon, and everybody is happy. Fully five thousand people were at Saltair during our visit, mingling in friendly and democratic intercourse. We were told that about half the people whom we saw there were Mormons, but they all looked alike to us. They knew no distinction along religious lines so far as we could see. They didn't care whether their neighbors were Catholics, Jews, Protestants or Mormons. In this regard it was a revelation to us to find that one couldn't tell a Mormon from a non-Mormon in Salt Lake. They all live together in their city peacefully and mind their own affairs as a rule. They do business with one another, entertain one another socially and live on an equality such as one would expect to find among any civilized people. We looked to see those sad faced women and those terrible tyrants of men in Salt Lake we had heard so much about, but we saw none of them, and we don't believe there are any there. They all looked like the best people of our southern cities. There is this difference, however, between the south and the west; the west hasn't a colored population. We reluctantly returned to Salt Lake from Saltair after dark to catch our train for the west. And it was a beautiful sight to behold—the city at the base of the mountains in front of us on the east, high up and all aglow with lights and the Saltair at our backs on the west all alight with electricity reflecting and dancing in the salt waves.

We left Salt Lake City with misgivings that we could not stay over longer. We enjoyed our visit with superlative pleasure and left a happy, contented and

prosperous people when we departed from the community. Our visit was a new revelation in this—that it changed our ideas of the Mormon capital and the leaders of the Mormon people whom we met in nearly everything we had had it in mind to find. We believe our preconceived notions of things in Utah were formed by the agitator with an itching palm. The south and east ought not to subscribe money to reform Utah when the money thus subscribed is needed so much more to reform the east and the south. Utah can take care of its own affairs, and we all should mind our own business.

IMPRISONED FOR THE GOSPEL'S SAKE.

Elder W. H. Hopkins writing from Teasdale, Miss., July 27, 1905, gives the details of the arrest and imprisonment of himself and Elder Chester Liljenquist while preaching the Gospel of the Son of God in Tallahatchie county. He says: "Last Saturday evening Elder Liljenquist, myself and some of the saints of this place went to what was announced to be a Campbellite meeting. When we got to the church we found a large congregation had assembled. After waiting about an hour and a half, the people concluded their shepherd had deserted them. A man arose and announced that inasmuch as the preacher had not arrived, they would be dismissed, but would meet on the morrow. The congregation got up and proceeded to leave the house, when I arose and asked if I might preach to them. We were denied the privilege, so I thanked them and walked out of the house. As we were leaving, a couple of ladies approached us and asked us to go to a near-by schoolhouse and preach, which invitation we gladly accepted. We announced the meeting from the outside of the church, which the people were leaving, and no sooner had we done so, when the man who had denied us the privilege of preaching to the people, said in an angry tone: "I most emphatically object to any such movement." We went over to the school house, followed by a large crowd.

"After we had arrived at the school house, and the people were all comfortably seated—that is, all who could get inside—we opened our meeting, and Elder Liljenquist addressed the congregation on the divine mission of Joseph Smith the Prophet, bearing a strong testimony. I spoke on the kingdom of God and the first principles of the Gospel, not forgetting to bear my testimony to them, in all humility. After announcing a meeting for the next day at the same place, we dismissed the meeting. We had held several meetings in the schoolhouse previous to this one. The people went home, more than satisfied, and we were overjoyed to think the Lord had opened the way for us to bear the message of salvation to such a large crowd of people. We would always have felt condemned had we not done so. We stayed that night at the home of Taylor Clarkson.

"Sunday afternoon's meeting was attended by a fine congregation of earnest listeners. By the help of the Lord, we declared the plan of salvation as it is laid down in the Bible, and after dismissal distributed our literature to the people. As we went out of the door, the sheriff, with a big 44 revolver strapped on him, stepped up and said he had a warrant for our arrest. He then read a complaint charging us with disturbing religious services. We submitted to arrest, and the sheriff wanted to know if we did not wish to give bail. We told him no, although there were men there who would have gone on the bonds. The sheriff asked when we would be ready for trial, and we told him Wednesday, on account of the absence of some of our most important witnesses. We gave him the names of eleven witnesses, and he then took us to his home, where we stayed all night, prisoners. The justice of the peace sent him word to put us in jail if we did not give bonds, so the next morning, glorious July 24, he took us to Charleston, the county seat, about twenty miles away. The sheriff rode horseback, with his big gun strapped in front of him, and we, like animals, being driven, afoot. We

reached Charleston about 11 o'clock at night, and were locked behind prison bars, like felons. Here we stayed until Wednesday, July 26, at 9 a. m., when the sheriff came to take us to trial. We expected to be taken back to Teasdale, where our friends were, but instead of it he drove us twelve miles in an opposite direction, he on horseback and us afoot. When we got to the place of trial—a store—we found the building filled with our enemies. You could see the devil fairly dancing in their eyes. Our witnesses were not there—in fact they had never been subpoenaed, as they never intended to have a proper trial. They wanted us to compromise, and a man, whom we had supposed to be friendly, advised us to do as they suggested, and we concluded that possibly it was the cheapest way to get out of the company of those blood-thirsty villains. They fined us one dollar and costs, but afterwards withdrew the fine. The costs amounted to eight dollars, and we feel to thank the Lord that we had some friends who paid it for us. It was simply a mock trial, for the privilege of speaking in the Campbellite meeting.

"The man who denied us the privilege of talking to the people, that same night lost the best horse he had, while the man who entered the complaint against us, while going to the trial, fell unconscious from his horse, and they had to go for him in a buggy.

"After the trial was over we both stood up and bore our testimony, and feel to rejoice in the glorious work of the Lord."

AUGUST REVIEW.

ALABAMA.—The ordinance of baptism was administered to several honest investigators at Gadsden and Molder. The work in Montgomery has been hindered on account of the yellow fever excitement. After getting permission from the mayor to canvass Alabama City, Elder H. S. Parkinson had considerable trouble with the chief of police there, who told him that if it was not against the law to teach Mormonism, that he had a law of his own that would stop him. He followed Elder Parkinson up, and as he would introduce himself and his business, the unscrupulous official would ask the stranger at the house if he wanted anything to do with the Mormons.

FLORIDA.—On the 4th three honest souls were baptized at the St. John's river in a heavy rain. Pres. Rich visited Jacksonville on the 12th in the interests of our new church to be built there. On the 18th Pres. Ferrin went to Georgia to hold branch conference there.

GEORGIA.—The work is progressing very satisfactorily in Atlanta, Macon and Augusta, many street and cottage meetings being held each week. The elders laboring in the country report religious revivals in full swing, making it difficult to hold meetings.

KENTUCKY.—There have been twenty-three honest souls baptised during the month. Elders Broadbent and Freeman have visited the conference in the interests of the Sunday schools.

MIDDLE TENNESSEE.—Pres. Grant, writing from Arington, Tenn., says: "We have just held very successfully a series of two days' meetings, Saturday and Sunday, Aug. 12th and 13th, where Elders Dance and Woodward had labored a year ago last April, making friends of two families who became very interested. We are happy to say these meetings terminated in great joy to the head of each family, Geo. F. Edens and J. I. Nealey, who prepared a bowery, where we held six meetings, also one on the water's banks, where they were born of the water,

being witnessed by about one hundred and fifty souls. Pres. J. W. Grant officiated in the ordinance.

MISSISSIPPI.—The elders have been greatly hampered in their labors owing to the yellow fever quarantine in the state. Elders Wm. Hopkins and Chester Liljenquist were arrested and imprisoned in the Tallahatchie county jail for having asked permission to address a congregation which had been disappointed in their preachers not arriving. These two brethren afterwards administered the ordinance of baptism to two honest souls.

NORTH CAROLINA.—As Elders Montgomery and Simpson were making a few revisits in Winston-Salem, among friends and Saints, one of the Saints, Sister Bostie, found a letter in her yard, warning her against harboring Mormon elders, and for them to leave her house, as they meant business. The elders did so, they having completed their work in that locality.

OHIO.—During the past month a good work has been done on the street corners in the large cities of the state, where the Elders have addressed crowds of people. We had a very pleasant time the few days Pres. Rich was with us.

SOUTH CAROLINA.—Six baptisms were reported for the month. Pres. R. Ray Nixon and Elder J. H. Cook have arranged to start two Book of Mormon classes among the people at Columbia, Richland Co. A number of successful cottage meetings have been held by Elders Jens C. Anderson, Jos. Nelson and Jos. Anderson at Wallhalla, Oconee county.

VIRGINIA.—We have had a great deal of rain which has hindered the elders to some extent in their canvassing, and has done a great deal of damage to the crops in farming districts. The elders have met with no violence from mobs, and have received courteous treatment from the good people of Virginia. Elders H. E. Owens and B. E. Stone were refused the privilege of working among the people of Fries, (Grayson Co.), by the authorities of that place. The Saints in Giles county have enlarged their church at Mountain Lake, and preparations have been made to hold the fall conference there. The counties of Bland and Scott have been thoroughly canvassed, and Floyd, Buchanan and Tazewell have been entered again. Elders D. B. Foulger (who labored in this conference during the fore part of his mission) and A. C. Wright, who are on their way home, visited many places of historical interest in this city yesterday, and this morning left for Washington, D. C.

The noblest motive is the public good.—*Virgil*.

From the looks, not the lips, is the soul reflected.—*McDonald Clarke*.

Take away the sword; states can be saved without it; bring the pen.—*Bulwer*.

Know how to listen, and you will profit even from those who talk badly.—*Plutarch*.

Beauty without grace is the hook without the bait. Beauty without expression tires.—*Emerson*.

No civilization other than that which is Christian is worth seeking or possessing.—*Bismarck*.

ELDERS' JOURNAL.

SEPTEMBER 1, 1905.

EDITORIAL.

THE DEVIL'S CHOICEST COUNTERFEIT.

"We are not antagonistic to any religious sect in the United States, excepting the Utah Mormons."

The above remark was made by an elder of the Reorganized Church a short time since, when showing one of the missionaries of the Church of Jesus Christ of Latter-day Saints through the temple at Kirtland, a building now owned by the Reorganizers. The missionary was a stranger to the individual making the statement, or he possibly would never have made it, which goes to show that without doubt the same remarkable declaration is made to all strangers visiting the historic structure. Consequently, it is now understood that the special mission of the Reorganized Church is that of hatred, and they are very anxious that all people should understand their position. We are also anxious that their position should be known, so that members of the Church of Jesus Christ of Latter-day Saints will not be deceived by this spurious organization. And the elders in this Mission should warn every convert and every investigator and friend as to what they may expect when they turn their hearts to God and determine to learn of His ways. For they can depend upon it that these representatives of this apostate organization will camp upon their trail and attempt to uproot the faith planted there by the Word as declared by our elders.

No other form of so-called religion affords the devil such an opportunity for making an aggressive warfare on the Church of Christ as does the Reorganized Church. It is as near a counterfeit of the true Church, organized in this dispensation by God, through the Prophet Joseph Smith, as it is possible to conceive of. It professes to believe in the divine mission of this latter-day prophet, and in a church with apostles; but yet it is absolutely devoid of authority and revelation, and the other powers and blessings which characterized the administration of Joseph Smith. It is the very church peculiarly adapted to the work of the adversary, into which he can steer all those who are capable of being deceived. It should be remembered that this is a day when the devil will so imitate the truth that if it were possible the very elect would be deceived. He will have power to transform himself "into an angel of light" and "maketh fire come down from heaven on the earth in the sight of men" that thereby he "deceiveth them that dwell on the earth." What better medium or organization could he have to accomplish this than one patterned after the true church of Christ, albeit devoid of, yet claiming to have, the authority of the priesthood of the Son of God.

The spirit of hatred filled the hearts of the men who instituted the Reorganized Church—hatred against the men upon whose shoulders the mantle of the Prophet Joseph had fallen, and the evil one has filled the hearts of its leaders ever since. Hatred and contention have been and are their particular mission against the Church of Jesus Christ of Latter-day Saints. No wonder, then, that the Reorganizers should unite in declaring to the world, "We are not antagonistic to any religious sect, excepting the Utah Mormons." How true the words of the Savior, as recorded in the Book of Mormon (III Nephi xi, 29-30): "For verily, verily, I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another. Behold, this is not my doctrine, to stir

up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away."

The Reorganizers go hand in hand with the Presbyterian, the Methodist and the Baptist in their warfare upon the Church of Jesus Christ of Latter-day Saints, following up the searcher after truth and injecting their poison and venom at every opportunity. They court the favors of the world, and are anxious that they shall not be classed with the Utah Mormons. They do not want persecution, nor do they wish to be at "outs" with the rest of spurious Christianity. They are of the world, therefore the world loves its own, and will care for them, and they have no need to fear that persecution will be their lot. And it is always their aim in preaching upon the streets to impress upon their hearers that they do not belong to that sect which is despised of the religious organizations, doing this to gain favor with the rest of Christianity.

The very name "Reorganized" with which they have christened their spurious church, itself declares the falsity of their claims, especially when it is understood as detailed in another portion of this article, that its organizers were apostates.

The prophet Daniel, in interpreting the dream of the king of Babylon, as recorded in the second chapter of Daniel, tells what shall happen in the "latter days," when the image should be ground into pieces by the "stone cut out of the mountain without hands." It is to be in these days when "the God of Heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all other kingdoms, and it shall stand forever." This kingdom the Prophet Joseph Smith claimed to be the instrument in the hands of God of organizing and through all the tribulations and persecutions and drivings and martyrdoms it has passed through, God has been mindful of His promises and has not permitted the destruction of His kingdom, nor has He left it with any other people, but the Saints of the Most High possess it, and will possess it, for ever and ever. Had it passed to the Josephite Church, as the Reorganizers claim, then this prophecy could have had no fulfilling as a result of the mission of Joseph Smith. They themselves claim that it was "broken down" and remained disorganized for sixteen years, at which time representatives of various apostate factions which had broken away from the Church and set up their standard under such leadership as Strang, Lyman Wight, and other apostates, met together and found middle grounds upon which they could meet in unison and perfected what they called the Reorganized Church, which they blasphemously presented to the Prophet's son in the name of Jesus Christ, and ordained him their prophet, seer and revelator.

It is true the courts awarded the building known as the Kirtland Temple to the Reorganizers, and they have placarded this fact on its walls. But of what particular value is such a building to them? What do they know about temples? What do they know about the sacred ordinances of the Lord's house, as revealed to the Prophet Joseph Smith? What do they know about performing the ordinance of baptism for the dead? or the washings and sealings and anointings and endowments given in Temples? Directly that building became polluted by man, it was no longer fit for the holy work for which it was erected. Joseph Smith abandoned it, as God had abandoned it, and had the prophet returned to Kirtland, he would never have used it for any of the purposes for which it was built. Therefore, when the Reorganizers went into court, asking for a title of the building, the original and true church, knowing of its pollution, made no attempt to interfere, as the building had already, in the days of the Prophet, been abandoned for the use for which it was built.

Had the temple at Kirtland not been polluted by man, and consequently abandoned by the church, it would never have been used as it is now, as a puppet-show or museum, turned over to the curious to be gazed at with worldly eyes.

Any one acquainted with the Prophet Joseph, knows that the first thing he thought of when the church found a resting place from its drivings, was to search out a site on which a temple could be built to the most high God. This is evident to those who followed their history from Kirtland to Independence, to Far West, to Nauvoo, where sites for temples were selected by the Prophet, showing it to be

uppermost in his mind wherever he went; and he never lost sight of the great importance of the work which God showed to him must be done in a temple. The same spirit of Elijah rested on Brigham Young, his successor. The very first thing he did, after the pilgrimage of the pioneers to the great Salt Lake valley, was to place his stick in the ground, on the very spot where the great Salt Lake temple now stands, and say to those around him, "Here shall be erected the temple of our God!" And there it stands today, wherein thousands administer in behalf of the dead, and become saviors upon Mount Zion. The same can be said of the temples at Manti, at St. George, and at Logan, Utah, where millions in money have been expended in the erection of these sacred edifices.

Every truth, every principle, every ordinance, every key and every blessing bestowed by the God of Heaven upon Joseph Smith, His anointed, is now with the Church of Jesus Christ of Latter-Day Saints, and before the prophets death he told *the Twelve*, that every gift, power or authority received by him, he had conferred upon them, the Twelve, and they were in possession of all the power and authority necessary to build up the kingdom of God, *in all the world*. At the prophet's death, this quorum, standing next in authority, *as shown by the revelations of God*, with *Brigham Young*, as the president of the quorum, took charge of the church in the face of the opposition of those miserable apostates who afterwards became the foundation of the "Reorganized Church," and God's work has not in any degree, been destroyed nor has it been left to another people. If the "Reorganizers" had the only true gospel, they would be exhibiting some of its fruits,— "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v, 22-23) instead of hate, contention, reviling, strife, envy, and other "works of the flesh."

Their elder was indeed correct in making his statement that they "are not antagonistic to any religious organization in the United States, excepting the Utah Mormons," although we know that among the members of the Reorganizers there are many honest people who have been deceived, and it is our earnest hope that their eyes will be opened to see that God would not allow His work to be established and then disorganize it, and afterwards suffer it to be reorganized by men who had fought His authority and tried to overthrow His work.

If the Saints will closely study the prediction of the prophet Daniel, referred to in this article, they will observe that *from* the time the little stone was cut out of the mountain without hands, its destiny was to have a *continuous* growth, instead of being *broken up*, and having to be cut out of the mountain again—for a *second start*, or a *reorganization*. Any one acquainted with the history of the Church will know that God has blessed His work from its *organization* with a *continuous* growth; at the close of each year the little stone has been larger than it was the previous year; and so it will continue until its destiny is fulfilled by becoming a great mountain, as seen by Daniel, and it *fills the whole earth* with the righteousness of God. The Prophet Joseph understood this and realized, more than any other man, the impossibility of *disorganizing* or staying the *continuous* growth of the work. His faith and knowledge of this were emphatically and beautifully stated by him in the following language:

"No unhallowed hand can stop the work of God from progressing. Persecution may rage; mobs may combine; armies may assemble; calumny may defame; but the truth of God will go forth boldly, nobly and independently, until it has penetrated every continent, visited every clime, swept every country and sounded in every ear, till the purposes of God shall be accomplished and the Great Jehovah shall say the work is done."

The Reorganized Church is the result of the work of apostates and was organized without authority after a lapse of sixteen years from the Prophet's death. In brief, the history of events culminating in its organization is as follows: Immediately after the martyrdom of Joseph Smith in June, 1844, Sidney Rigdon hastened to Nauvoo and offered himself to the Saints in a public meeting as a

guardian, claiming he had received a vision in which many important things had been shown him. Notwithstanding the reputation Sidney Rigdon had as an orator, and despite the fact that he spoke for an hour and a half, he made no impression upon the multitude. President Brigham Young arose as soon as Rigdon sat down, and he had no sooner commenced speaking than the people recognized the voice of the Prophet Joseph; and not only that, but it seemed to the people as though Joseph himself stood there before them, so transfigured was President Young as he thundered out, "I will tell you who your guardians will be—the Twelve!" No longer was there any doubt in the minds of the people as to who should preside, and out of the thousands assembled that day, not one voted in support of Sidney Rigdon's claims.

Soon after this William Smith, brother of the Prophet Joseph, now patriarch of the Church in place of Hyrum, who had been martyred, claimed the position of President of the Church, because he was the only surviving brother of Joseph. So violent did he become in denunciation of those who would not entertain his claims, that he was excommunicated from the Church. He then drifted to Wisconsin and associated himself with James J. Strang and other apostates in an attempt to establish a church, from the remnants of the Church left in Illinois and Wisconsin, placing himself as its president. He failed in this, however, and subsequently became connected with the Reorganizers when they placed young Joseph at its head.

Lyman Wight and Bishop George Miller next made an ineffectual attempt to divide the Church, and did lead away small parties of its membership, going to Texas to establish themselves. They soon quarreled and finally separated, Miller making his way to Wisconsin, where he joined James J. Strang. Both had been excommunicated from the Church, however. As to James J. Strang, he claimed that about ten days before his death the Prophet Joseph gave him a letter containing a revelation appointing him to be his successor as president and prophet, following it up by asserting that immediately after the martyrdom of Joseph Smith an angel appeared unto him and ordained him to be a prophet to the Church. Among those who accepted and sustained his claims were William Smith, the brother of the Prophet, the notorious John C. Bennett, John E. Page and others. Strang, besides being prophet and president, was crowned as a king over the people whom he led away from the Church to Wisconsin. A general uprising took place among this people there in which Strang was killed, and the organization fell to pieces.

Among those who believed in the claims of William Smith to be President of the Church, on the grounds that he was the only surviving brother of the Prophet Joseph, was one Jason W. Briggs, who also had "revelations" claiming how the Church should be conducted, which "revelation" was sent out to the scattered churches. At the same time as this was being done, Zenas H. Gurley, president of one of the Strang branches in southwestern Wisconsin, became convinced that neither James J. Strang, William Smith, nor any that had claimed to be prophets since Joseph's death were servants of God, and he claimed to have been commanded by the "voice of the spirit" to rise up and cast them all off. He read the "revelation" of Briggs, predicting the coming forth of one of the seed of Joseph the Prophet to lead the Church, but even this he would not wholly accept, although he states the Holy Spirit declared to him subsequently that "the successor of Joseph Smith is Joseph Smith, the son of Joseph Smith the Prophet." Briggs and Gurley then united, called a conference of their followers and disclaimed all connection with those men who had presumed to lead the church. They then organized one themselves and ordained apostles, among whom were Briggs and Gurley. Young Joseph, who had failed as a merchant, lawyer, farmer and railroad contractor, was then called to act as president of this Reorganized Church, which he did, in 1860, seven years after Briggs and Gurley established it. This took place at a conference at which Gurley presided. The people voted to receive him as a prophet, the successor of his father, and Gurley said: "Brother Joseph, I present this church to you in the name of Jesus Christ." In the course of his response, young Joseph said: "I pledge myself to promulgate no doctrine that shall not be approved by you, or the code of good morals." Gurley with others then ordained

him as president of the high priesthood and president of the church, notwithstanding they possessed no authority themselves with which to do this.

All through this medley of confusion, when Law and Wight and Smith and Briggs and Gurley and other apostates were organizing churches, it is remarkable that no one was heard to proclaim the most prominent argument now used by the Reorganizers, that the Prophet Joseph ordained his son at Liberty Jail, Missouri, to be his successor. And yet had such a thing occurred it would have been of no avail, because God, by His revelations through the Prophet Joseph, had already set forth the power and authority of the quorums of His priesthood, stating which of them constituted the highest, as well as designating the next in authority which should become the successor of the highest when death should take away the president. But even this latest argument of the Reorganizers has recently received a cooling set-back by the affidavit of John Rigdon, son of Sidney Rigdon, who was with young Joseph all the time during the visit made by him and his mother to Liberty Jail, and who declares most solemnly, under oath, that young Joseph's statement as to being ordained by his father the Prophet is a base falsehood, and that no such anointing or ordination took place as is now alleged by the apostate organization.

All this time the body of the Church, under the leadership of President Brigham Young, upon whom the mantle of Joseph had so signally fallen, had continued to grow and increase under the divine approbation of the Lord. No weapon that had been formed against it had prospered, and every hand raised against it had come to naught. It had not become disorganized by the death of the Prophet or the apostacy and traitorous conduct of its leading men. Instead, the Church has become a mighty people in the midst of the Rocky Mountains, as the Prophet Joseph predicted it should become, and it has continued the work of redemption both for the living and the dead, for the glory of Zion, which it will continue to do until the consummation of all things.

NOTES FROM THE FIELD.

Back numbers of Volume Two of the JOURNAL can be had by those desiring to complete their volume. Send at once.

The missionary subscription price to the Juvenile Instructor is now \$1.25. The elders will please remember this hereafter.

We have a few bound volumes of Vol. I of THE ELDERS' JOURNAL. These will be valuable in a few years. Any one desiring a volume can get them for seventy-five cents delivered.

One of our subscribers in Georgia says: "I had rather do without bread than THE JOURNAL, if there was a way to sustain life, for the dear little JOURNAL is food for the soul."

We appreciate the kind help given by Elder E. A. Griffin, at Escalante, Utah, who sends us the names of half a dozen subscribers secured by him in his ward. "Go thou and do likewise."

The elders of the mission are counseled to adopt the derby hat from now on. This will produce a uniformity among the missionaries, which is greatly desired, besides which they are more durable.

"We have given the JOURNAL special attention," says Pres. Hull of the Ohio conference, "and as the fruits of our labor, most every Saint in Ohio is visited every two weeks by our little messenger of truth."

President Rich has appointed a meeting of the conference presidents for Friday and Saturday, September 22 and 23, in Chattanooga, and a grand time of rejoicing is expected when the brethren all get together.

The set of stereoscopic views, twenty-nine in number, composing the "Silent Missionary," can be had for \$4.25 postpaid. If a stereoscope is needed with it, send an extra eighty cents. We have a few of them in aluminum.

During a series of nine meetings recently held at Moulder, Madison county, Ala., by Elders Jacob A. Paton and David Larson, a spirit of interest and investigation was manifested. One baptism has taken place with prospects of many others as a result of the work done.

We have received a communication from Bro. Benj. Richardson of the Globe cotton mills, at Augusta, Ga., in which he narrates his conversion to the church and bears a strong testimony to the divinity of Joseph Smith's mission. Had we room we would have gladly published it.

Second class colonists' rates on the railroads will be effective, going west, on September 15, and are good until October 21. These rates are very low, and people contemplating going west should arrange to take advantage of them. Let all such communicate with this office.

Letters of appointment, such as are now being used in the mission, have been sent out this week to the elders, and dates have been filled in to correspond with the dates the brethren arrived in the field, together with the Conference in which they were assigned to labor, and the name of the Conference President.

The next issue of the JOURNAL will contain a most valuable article written by Sidney Rigdon in the sixth year after the Church was organized. It is taken from the *Latter-day Saints Messenger and Advocate*, published at Kirtland, O., in December, 1836, the first periodical published by the Church. The JOURNAL will contain many of these gems, and therefore it should be widely circulated.

Pres. R. Ray Nixon of the South Carolina conference writes: "The Saints are greatly interested in the ELDERS' JOURNAL. It has opened up a home for the elders in Columbia. A lady was at the home of one of our Saints and saw the JOURNAL. She took it home and read the account of the mobbing in Tennessee, and it so moved her that she is now a good friend and investigator, besides subscribing for the paper."

"The ELDERS' JOURNAL is a paper I would not be without," writes Elder W. M. Hansen, of Logan, Utah. "When it reaches me, and I note its contents, I feel as though I was back in my southern home again. Anything which comes from the southern states always finds a warm spot in my heart. I love the south and her people, for it was there I planted my youthful footprints in trying to explain the principles of life and salvation unto that people, and I hope when our Father shall see fit to again call me in his vineyard to preach his Gospel that my lot will be with the southern states.

Elder James H. Wallis, who has been laboring in the Mission office in connection with THE ELDERS' JOURNAL, has been appointed associate editor of the missionary paper, and the bulk of the work will rest upon his shoulders. We desire to say to the elders that they must heed all the counsel given them from time to time through the pages of the JOURNAL, and not conceive the idea that the words of the paper are to have any less weight with them on account of this announcement. The President of the Mission is consulted concerning matter which appears in these pages, and the elders should receive the JOURNAL as their official guide in their labors. Elder Wallis has been given a temporary leave of absence on account of important business connected with his newspaper in the west, but will return and be at his post of duty in about two weeks.

While laboring in Crenshaw Co., Alabama, Elder L. E. Harris and Pres. Jesse F. Bean attended a Campbellite revival, and listened to a sixty minute tirade on "Mormonism," after which they asked permission to speak in defense of the religion and people who had just been so defamed and abused, and to their own astonishment were granted the privilege. They held a meeting, devoting the time to church history and the question of authority. At the close of the service neither the ministers nor the members had anything to say in answer to the charge of the elders that all ministers outside of the Church of Christ were usurpers. At first the air seemed thick with prejudice but at the singing of our songs the mists seemed to clear, and all listened attentively. After meeting, the elders distributed some tracts and went on their way rejoicing.

It will be remembered that a few weeks ago Elder Z. C. Whittle, of the Middle Tennessee conference, was released to return home on account of his father's serious illness. His father died soon after his return home, without recognizing his boy, however. Elder Whittle writes: "I was not surprised when I received word that I was to return home, for I was shown in a dream some four months ago that after I had been in the mission field fifteen months I would be released to return home. I told my companion, Elder John G. Shields, the dream I had had that same night, but did not then know what it was for. What short time I spent in the mission field are the happiest days of my life. I hope the time will come when I will be permitted to take another mission."

Writing from Darbun, Pike county, Miss., Pres. E. D. Buchanan says: "A short time ago I received a letter from Pres. Ben. E. Rich, with another letter enclosed from Mr. Geo. Ivy, requesting that two elders be sent to the bedside of his wife, who was very sick. Mr. Ivy and wife have been staunch friends and investigators for years past, and members of their family have been administered to at different times with such gratifying results that at the time of her last illness Mrs. Ivy had faith that if the elders could reach her in time she would be healed. Elder D. A. Tidwell and I left on the first train to comply with their request, but were sorry to learn, before we reached them, that she was dead and buried. We went, however, and saw Mr. Ivy and family, and did all we could to comfort them. Sister Ivy was an exceptionally good lady, a kind and true wife and mother, and will be missed by all who knew her. We were pleased to have the privilege of blessing four of their children. Mr. Ivy is a kind father and a good citizen, and we sympathize with him in his sorrow."

A remarkable case of healing is reported from Bannerville, Fla.: Little Amandy E. Comer, the six-year-old daughter of Brother and Sister J. H. Comer, there, had been for some time previous to May 27, 1905, a very sick child. She had been under the care of several doctors for two years, they calling it dropsy of the heart. She had become so ill that the doctors and her relatives gave her up—even her mother thought her darling's case hopeless. On the above mentioned date Elders W. D. Bocker and R. W. Snyder visited the Comers, and found little

Amandy in the condition narrated. They administered to her, and for the first time in two weeks she lay down and rested in peace. Previously she had to get what rest she could by sitting up, but after "the anointing with oil and the prayers of faith" she was able to lay down. The administration was repeated the following morning, May 28, the child not being as well as the night previous, and again that night she was anointed. Next morning Amandy awoke after the departure of the elders from her home and said, "Mamma, I am well," and enquired for the elders. She requested that her mother write and tell Elders Bocker and Snyder that she was well. Today dear little Amandy is perfectly well, the picture of health and happiness, and has been ever since May 20. Such is the testimony of her parents.

ARRIVALS.

The following elders arrived in Chattanooga on August 21: Richard B. Summerhays, of Salt Lake City, Utah; A. L. Jones, Overton, Nevada; Geo. W. Etherington, West Weber, Utah.

APPOINTMENTS.

Elder Sylvester Broadbent has been appointed President of the East Tennessee Conference.

Elder A. L. Jones is appointed to labor in the Virginia Conference.

Elder Geo. W. Etherington is appointed to labor in the East Tennessee Conference.

Elder Richard B. Summerhays is appointed to labor in the Mission office.

TRANSFERS.

Elder Julian M. Cummings has been transferred from the Middle Tennessee Conference to the Mission office.

Elder Elmer B. Mecham has been transferred from the North Carolina Conference to the Florida Conference.

Elder Lawrence Johnson has been transferred from the Alabama Conference to the Ohio Conference.

RELEASES.

Elders H. G. Child and Frank S. Epperson have been honorably released from laboring in the Ohio Conference to return home.

Elder Charles L. Gines has been honorably released from traveling in the Virginia Conference, on account of sickness, to return home.

Elder William L. Batty has been honorably released from presiding over the East Tennessee Conference, and returned home August 21, in charge of a small company of emigrating Saints.

Elder Sylvester Broadbent has been released from traveling in the Kentucky Conference.

Enjoy present pleasures in such a way as not to injure future ones.—*Seneca.*

A life of pleasure makes even the strongest mind frivolous at last.—*Bulwer.*

Report of Mission Conferences for Two Weeks Ending Aug. 19, 1905.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour. Sub.	Deseret News Subscriptions
J. F. Bean.....	Alabama	15	844	97	281	162	8	1534	63	13	4	16	30	407	..	..	..	2	..
S. Broadbent.....	East Tenn.	12	547	1005	4	215	16	439	13	4	1	17	336	..	..	..	5	..	..
C. E. Ferrin.....	Florida	14	683	675	55	239	6	691	24	2	2	82	588	2	2	..	1	..	..
E. I. Whiting.....	Georgia	21	1178	660	109	298	49	1151	25	5	22	62	922	2	2	..	3	..	..
G. R. Crockett.....	Kentucky	18	860	1311	163	226	40	1379	63	3	39	48	589	1	2	..	1	..	..
J. W. Grant.....	Mid. Tenn.	16	532	894	52	139	31	668	41	1	26	38	283	1	2	..	2	..	..
E. D. Buchanan.....	Mississippi	16	434	53	42	187	18	459	9	8	16	439	5	4	..	..	2	..	..
L. W. Johnson.....	N. Carolina	19	857	172	90	242	29	927	13	1	20	85	499	1	..	..	2	..	..
A. C. Hull.....	Ohio	14	1271	1397	588	542	..	1737	135	4	54	63	1273	..	..	..	3	..	..
R. Ray Nixon.....	S. Carolina	16	854	99	267	563	16	722	27	2	14	43	994	1	6	..	1	..	..
C. L. Pritchett.....	Virginia.....	19	794	293	103	351	53	1252	50	2	15	35	586	2	..	..	3	..	..
Totals .....	.....	180	8654	6156	1994	3174	266	10859	463	27	217	419	6826	15	19	..	32	8	..

THOU DOEST ALL THINGS WELL.

(JAMES H. WALLIS.)

O gracious Lord! when trials sore
Do seem to press us more and more,
Teach us above all things to tell,
That Thou e'er doest all things well.

When powers of darkness tempt us stray
From rectitude's blest narrow way,
As we o'ercome, help us to tell
'Tis Thou that doest all things well.

When loved ones, whom we cherish fond,
Leave us in tears for realms beyond,
Help us, as hearts with anguish swell,
To know Thou doest all things well.

When scorned at when we dare to do
Thy holy will, and sin eschew;
When kin forsake us, friends rebel,
We'll sing, Thou doest all things well.

When heav'nly gates ope to our view,
And all on earth we bid adieu,
Celestial choirs shall help us swell
This song—Thou doest all things well.

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If a people, a community, or a society—can accumulate wealth, increase a worldly fortune, improve in science and arts, rise to eminence in the eyes of the public, surmount difficulties so much as to bid defiance to poverty and wretchedness, it must be a new creation, a race of beings superhuman. But in all our poverty and want, we have yet to learn for the first time, that we are not industrious and temperate, and wherein we have not always been the last to retaliate or resent an injury, and the first to overlook and forgive.—JOSEPH SMITH.

VOL. III.

SEPTEMBER 15, 1905.

No. 2.

JOHN W. RIGDON'S TESTIMONY CONFIRMED.

In the issue of the JOURNAL for August 15 we published the affidavit of John W. Rigdon concerning the falsity of the statement now made by the Reorganizers that the Prophet Joseph Smith ordained*young Joseph to be his successor. The following additional information will therefore be of interest:

Bunkerville, Lincoln Co., Nev., Aug. 4, 1905.—Seeing the testimony of J. W. Rigdon in the Semi-Weekly News of July 31, and being much interested in the subject, and knowing that there lived in this place a man that was quite familiar with the early scenes of Church history, especially those in and about Far West, Missouri, and having heard him say that he had many times visited his father and the Prophet Joseph, while they were incarcerated in Liberty jail, I went an interviewed Orange L. Wight (eldest son of former Apostle Lyman Wight), who is now 82 years old and resides with his daughter, Sister Harriet M. Earl. Brother Wight is quite feeble in body, but his mind seems to be as bright as ever.

I found Brother Wight in his usual good humor, and seemed quite willing to talk, in fact, was pleased to do so. "Elder Wight," said I, "are you willing to make a statement for publication in regard to what you know about Joseph Smith, son of the Prophet Joseph, being ordained while in Liberty jail to lead the Church?" "Certainly I am!" "Then," said I, "just write me out a brief statement covering those points and I will give it in your own words." Following is Brother Wight's statement:

"In regard to the statement of John W. Rigdon, I endorse it in every point. Brother John W. Rigdon speaks of being in Liberty prison when the Prophet Joseph Smith, Sidney Rigdon, Hyrum Smith, Lyman Wight, and others, were there (the others were Caleb Baldwin and Alexander McRae). I also visited the prisoners at or about the same time, and slept with them many times at different

periods, and I can not recollect of ever hearing the subject of an ordination mentioned.

"My father, Lyman Wight, nor my mother, never alluded to it during their lifetime in my presence, so I take it for granted that Joseph, the son of the Prophet Joseph Smith, was not ordained to fill the place of his father, in the Liberty jail. I was born in the state of New York Nov. 29, 1823, hence am about seven years older than Brother John W. Rigdon. And if an ordination of young Joseph had occurred in the prison, I would likely have heard of it, and would certainly recollect it.

"Previous to this, while I was several years younger, the Twelve Apostles were organized and commissioned to assist in leading and governing the Church. I can recollect every detail distinctly. My acquaintance with the Prophet was from the year 1830 to his martyrdom, and I can truly say he was a Prophet of God and was appointed to the divine mission to organize the Church of Jesus Christ of Latter-day Saints, in this last dispensation.

"As to the Prophet's believing and practising polygamy, I have as near a certain knowledge of the fact, I may say, as any man living: I was well acquainted with most or all of his wives, and talked with them on the subject, at the same time my wife also talked with them.

"If there is anything further that is necessary for me to communicate in regard to my recollection, I will willingly do so. Respectfully,

"ORANGE L. WIGHT."

Further talk with Brother Wight brought out the following facts: He was baptized into the Church in the spring of 1832, was with the Church through all their troubles in the state of Missouri. Brother Wight filled a thirteen months' mission to the state of Virginia in company with Jedediah M. Grant and others, was in Nauvoo at the time the Prophet was captured at Dixon, Ill., and was one of the crew that went up the Illinois river on the steamer Maid of Iowa to assist in rescuing the Prophet.

JOSEPH I. EARL.

WORDS OF ENCOURAGEMENT TO THE ELDERS.

• (FROM PRESIDENT WILFORD WOODRUFF.)

I would rather have a son in the vineyard, saving the souls of men, than to have him heaping up gold at home and becoming a millionaire. Yes; I thank God that the young men of Israel are rising up and going forth into the vineyard and magnifying the Holy Priesthood, and preparing themselves to fulfill their high destiny in this important dispensation. As I look over the history of this Church and kingdom of God on the earth, and think of the army of faithful laborers in the kingdom who have passed to the other side of the veil, and realize that I soon shall follow them, and as I draw near the close of my testimony and labor in the flesh, my anxiety greatly deepens and increases concerning the rising generation, which I am to leave behind me in these mountains of Israel. I am thoroughly satisfied in my own mind that there never was a generation of young men and maidens since the world was, that had awaiting them the same high destiny that awaits the young men and maidens who dwell in these valleys, surrounded by the everlasting hills, upon whose heads rest the blessings which the old Patriarch Jacob sealed upon the heads of his sons, Joseph and Ephraim, and their posterity. Through their lineage the sons and daughters who inhabit these mountains claim, and, as God lives, will inherit the blessings sealed upon the head of Ephraim in the last days.

We are living in a momentous age, and events as weighty as ever rested upon the earth will have to be met by the generation which follows us. The whole earth is groaning under the weight of darkness, crime, corruption, and abominations, and its inhabitants are preparing themselves for the outpouring of the just judgments and indignation of an avenging God. In the midst of this scene of events, where will either heaven or earth look for a people, except the sons and daughters

of Zion, to hold the helm of state, or to prepare a place of safety that mortal men may stand in holy places and be preserved, while the great judgments of God sweep the wicked from off the earth, in fulfillment of the revelations of St. John and other Apostles and Prophets who spoke as they were moved upon by the Holy Ghost? Though heaven and earth pass away, not one jot or tittle of what has been predicted will fall unfulfilled. Neither God nor angels look to any other people than the Latter-day Saints—the Elders of Israel, the young men of Zion—to go forth bearing the Holy Priesthood to warn this Christian Gentile generation with the Gospel of Jesus Christ of the judgments which are to come; and their testimony will prove a savor of life unto life or of death unto death to all who hear it.

Therefore, ye Elders of Israel, and young men who are in the vineyard of the Lord, or who dwell in Zion, prepare yourselves for that which is to come. Take upon yourselves the whole armor of God, and bear a true and faithful testimony unto all people where Providence may call you, that your garments may be clean from the blood of all men, for the eyes of all the heavenly hosts of God, angels and men, are watching over you with feelings of the deepest interest. You are called and ordained of God to prepare this great and mighty work for the coming of the Son of Man. The Lord has said, through the mouth of His servant Joseph, that “you are commanded of God to go to all the great and notable cities and villages, reproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days; “for with you,” said the Lord Almighty, “I will rend their kingdoms: I will not only shake the earth, but the starry heavens shall tremble; for I the Lord, have put forth my hand to exert the powers of heaven; ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people. I am Alpha and Omega, the beginning and the end. Amen.”

Thus, ye Elders of Israel, with the word of the Lord resting upon you, what manner of men ought ye to be? Gird up the loins of your minds—watch and be sober. Be ye clean that have the words of the Lord, that ye may be free from the blood of this generation. If you labor all the days of your life and save one soul, how great will be your joy in the kingdom of God with that soul! How much more if you save many souls!

The Lord has called His servants into the vineyard to prune it for the last time, and He is also often showing us, by revelation, the great events that are at our doors—the gathering of Israel, the return of the Ten Tribes, the fall of Babylon, the judgments of God, the overthrow of the wicked, and all that is to transpire in the hour of God's judgment, and the final coming of the Son of Man in the clouds of heaven to reward every man according to the deeds done in the body. I say, after the Lord has set all these things before us, He says unto us, “If you believe me you will labor while the day lasts, for soon night will come when no man can work.” There are great events at the door. This generation knows not what awaits them. When the people reject the testimony of the Elders of Israel and turn them from their doors, they little know what they are doing or what their reward will be; and while our nation is laboring for the destruction of the Church and the kingdom of God, and trample under their feet the laws and constitution which have been bequeathed unto us by our forefathers through the inspiration of Almighty God, they little know of the seed they sow or the fearful harvest they are doomed to reap. These eternal truths rest with we'ght upon my mind.

The historian says: “The decline and fall of Rome was attributable to the general corruption of its people, and to the engrossing love of pleasure and idleness. Work, in the last days of Rome, was regarded as only fit for slaves. Its citizens ceased to pride themselves on the virtues and characters of their great forefathers, and the empire fell because it did not deserve to live. When national character ceases to be upheld, a nation may be regarded as next to lost. When it ceases to esteem and to practice the virtues of truthfulness, honesty, integrity and justice, it does not deserve to live.” The historian, in this respect,

has only drawn the picture of what has followed all cities, nations and kingdoms of the whole earth from the creation of the world until now, and will continue until the end of the world. The history of Sodom and Gomorrah, the antediluvian world, and of Thebes, Memphis, Ninevah, Tyre and Sidon, Babylon the Great, as well as Jerusalem itself, all have fallen when they were ripened in iniquity, and all this in fulfillment of the word of the Lord through the mouths of holy men who spoke as they were moved upon by the inspiration of eternal truth. The Lord has already swept off two great nations from the American continent, in fulfillment of His word, when they were ripened in iniquity, and while inspired men can look with indifference upon the vortex into which the American government is hastening through the same process to their utter destruction and overthrow, who will save the American flag and constitution? I heard Joseph Smith say the Elders of Israel would have it to do, and he was a Prophet of God. Therefore, prepare yourselves, O ye nations of the earth, for that which awaits you, for the God of heaven has a controversy with the nations! The Lord will disappoint no one for the want of the fulfillment of any of His words; and when I reflect that there is not one of the Apostles dwelling in the flesh who opened the doors of salvation in the British Dominions in 1837, and who assisted in baptizing some 17,000 in 1840, and that our mission and labors will soon be found upon the other side of the vail—I say, while these reflections rest upon me, I feel desirous to urge upon my brethren, the Elders of Israel, to labor faithfully while the day lasts. Try to save the souls of men. Bless and not curse. Keep pure and clean before the Lord. Pray earnestly for the Holy Spirit to guide you. Be patient in well doing. If you are persecuted and derided for the Gospel's sake, remember that Jesus has trod that road before you, and descended lower than ever you will be called to go; and if you are cast out of doors and get hungry, have to travel on foot, get weary and sore, and are without money, remember that others, even your fathers after the flesh, have passed through the same ordeal. Brigham and Heber, Willard and John, Parley and Orson, Wilford and George A., have traveled over the same road, preached in the same halls and streets, got hungry the same as you are. We are all in the same old ship of Zion, and thanks be to God for the privilege.

Be of good cheer. Though earth and hell conspire against you, they shall not prevail if you are built upon my rock, saith the Lord.

THE SAINTS AND THE WORLD.

(BY SIDNEY RIGDON, in *Messenger and Advocate*, December, 1836.)

The Lord always has an order of things or a dispensation of things suited to the times and seasons, and the same dispensation or order of things will not suit at all periods of the world. Hence the order of things introduced in the days of Abraham would not suit in the days of Moses, and the order of things in the days of Moses had to give way in the days of the Apostles, and the order of things established by the apostles must cease when the dispensation of the fullness of times comes in. See Ephesians, first chapter, tenth verse. For the dispensation in the days of Moses was intended for regulating the Saints in circumstances different from that in the days of Abraham, and that in the days of the apostles different from that of Moses, and the dispensation of the fullness of times different from all.

So that every dispensation must have laws differing from each other, and the laws which would be good and wholesome under one dispensation, would be injurious and destructive under another; and instead of their tending to good they would tend to evil; because they would not at all tend to accomplish the object for which the dispensation was introduced.

The purposes of God in revelation to this world must be accomplished, and the different dispensations necessary must be introduced, in order that they may be accomplished, otherwise the testimony of the Prophets must fail, and the glory of God be tarnished forever.

It is not my intention in writing this treatise to occupy the attention of my readers with remarks on the dispensations preceding my own day, only as occasion may require, but to invite their attention to the one under which we live.

And the first item, is the fact that a dispensation was to be introduced in the last days, different from all that had gone before; that was neither the dispensation of Abraham, of Moses, nor yet of the Apostles of the New Testament (so called.) For proof of this we quote Ephesians, 1:10. "That in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him."

Here, then, there is not only a dispensation mentioned, but the features of it so clearly set forth, as to preclude the necessity of mistakes. For we are told, in so many words, that it was to be a dispensation of gathering together all things which are in Christ Jesus; whether the things to be gathered were on earth or in heaven, they were all to be gathered together. It wants but a moment's reflection to see that the dispensation mentioned in this verse, is neither the dispensation of Abraham, of Moses, nor yet of the Apostles; for neither of those dispensations nor the laws and regulations pertaining thereto, had power, neither were they designed to gather together all things in Christ. This must be the work of the last dispensation which will be introduced in the world.

The Apostle Peter calls this dispensation by another name, in the third chapter of the Acts of the Apostles and first verse. He there calls it the times of the restitution of all things. Every observer of the ways of men and things knows that the present order of things in the world is not the restitution of all things. The apostle further says of this restitution of all things, that it has been spoken of by the mouth of all the holy prophets since the world began. So that it has been a matter of public notoriety among the saints of all ages and of all generations. It is with this dispensation of things we have to do in the days in which we live.

Let me here remark that the religion of Abraham, of Moses and of the Apostles, ceased to exist; they are nowhere found in the world, neither do men believe that they will ever return to the earth. Ask any of the professors of religion of the different denominations if that religion which consisted in inspiring apostles, prophets, evangelists, and also in mighty works, such as healing the sick, casting out devils, raising the dead, etc., is now in the world, and they will answer you in the negative, and will further assure you that it will never return again.

So, when I say that the religion of the former dispensations is no more, I have the concurrence of all the professing world, of all parties and of all religions. And that any of them will return to the world in the form in which they once existed has yet to be proven to my mind, for as yet I do not so understand the Scriptures. That they may yet return to the world, in part, or in whole, as forming a part of the dispensation of the fullness of times, I am now not disposed to dispute, but shall leave it for further investigation. But as the apostle has told us that the dispensation of the fullness of times, or the times of the restitution of all things, has been spoken of by the mouth of all the holy prophets since the world began, to them we shall look for its features. And this becomes the more necessary, as it is with this dispensation we of the last days have to do.

There will be no dispute among correct biblical students, that under this dispensation our Heavenly Father will bring about the deliverance of His people, fulfill His covenants which He made with the fathers since the world began, and bring about rest and peace on the earth, so that songs of everlasting joy will crown the heads of the righteous, and peace reign within their borders.

And I presume that it will also be admitted that the saints of the last days must be a people of a character on whose heads such blessings can descend. In

all investigations of this kind we should remember that we are speaking or writing of men, not of heavenly messengers; and we must, therefore, inquire what kind of people they must be in order that they may inherit the blessings of the last days, and through whom the Lord can accomplish what He has designed to accomplish by them.

The Prophet Jeremiah, in speaking of the dispensation of the fullness of times, in which all things in Christ were to be gathered in one, says: "Therefore, behold, the days come, saith the Lord, that it shall no more be said that the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel out of the land of the north, and from all the lands whither He had driven them, and I will bring them again into their land that I gave to their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters and they shall hunt them from every mountain, and from every hill and out of the holes of the rocks." Jer. xvi:14, 15, 16.

These expressions of the prophet give us an idea of what kind of people the people of the Lord will be in the times of the restitution, or gathering. That they will be a people of most daring courage, and of untiring perseverance, otherwise they will never fish Israel, and hunt him from every mountain and every hill, and out of the holes of the rocks. It is a well known fact that Israel is widely scattered, and that they help to people almost every division of the earth, with which we are acquainted, and must people some parts with which we are not acquainted, or else the ten tribes are not in existence on the earth; and if that is the case, the testimony of the prophets is surely false, and they will be found false witnesses for Israel; for Jeremiah has declared in the third chapter of his prophecy that Judah and Israel shall walk together, and Ezekiel has said that they shall be one nation on the mountains of Israel, and shall be two nations no more. Jer. iii:18. Ezek. xxxvii:20, 21, 22.

So then it comes to this, that the Lord's fishers and hunters have to visit the mountains, the hills and the rocks of all nations, in order that the word of the Lord need not be spoken in vain. This surely will require enterprise and perseverance; and patience, too, will need have her perfect work, in order that they may do the will of their Lord and Master, and gather Israel according to His decree.

And it will not require much reflection to see that previous to the time of gathering the scattered remnants of Jacob, and the outcasts of Israel, that the saints will have to use vast exertion in order that they may be able to bear up under the heavy burden which is placed upon them; for it will require great wealth to visit every nation and gather up, in many instances, a poor and ignorant people as those must be who are found in holes of the rocks, and in the mountains, and bear all the expense of taking them to their own land, that which was given to their fathers; and there build them up. Who does not know that all this will be attended with great expense, and who is to bear this expense? The answer is, the fishers and the hunters; if so, then how great must be their exertion and their enterprise to obtain all the wealth necessary to accomplish so great an undertaking; and how liberal, too, must they be, when after so great exertion to obtain so great wealth, they will be willing to spend it in thousands, yea, in millions, to gather together and to build Israel in order that the word of the Lord fail not.

In those days the words of Isaiah will most assuredly be fulfilled, that "the vile person shall no more be called liberal, nor the churl said to be bountiful." Isaiah xxii:5. They will try every man's work of what kind it is. No man can live among a people whose souls are sufficiently enlarged to undertake an enterprise of so daring a character as this, and yet be a churl; depend upon it, in those days the vile person will not be called liberal, nor the churl bountiful, for liberality and enterprise must be the motto of every Saint, or so gigantic a work will never be accomplished.

But in addition to the gathering together of Israel, we have many things said of the Zion of the last days, which show unto us what kind of a people

the Saints of the last days must be; for who does not know that the Zion of the last days mentioned by the prophets is the place where the people are to be gathered, when the fishers and the hunters fish and hunt them from every mountain and every hill, and out of the holes of the rocks?

The Psalmist David says of Zion, in forty-eighth Psalms and second verse, that she is beautiful, the joy of the whole earth.

The Prophet Isaiah has the following interesting sayings in the sixty-second chapter of his prophecy, commencing with the first verse we read as follows: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; and the Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

He further says, in sixth and seventh verses of the same chapter: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night; ye that make mention of the Lord, keep not silence; and give Him no rest until he establish, and till he make Jerusalem a praise in the earth"

In the sixtieth chapter of Isaiah, we have one of the most beautiful descriptions given of the Zion of the last days, that can be given any place by the pen of man. Any person who will give himself the trouble to read this chapter must see that the Zion here spoken of is one which is built up by the gathering together of the righteous from the different parts of the world where they are found. As the chapter is too long to quote, we shall make some extracts from it; though we would solicit our readers to take their Bibles and read the whole chapter carefully through, as it contains matter of great consequence to the Saints.

In the sixth verse, in speaking of Zion, he says: "The multitude of camels shall cover thee, the dromedaries of Midian and Ephraim, all they from Sheba shall come; they shall bring gold and incense; they shall show forth the praises of the Lord." Seventh verse: "All the flocks of Kedar shall be gathered together unto thee; the rams of Nabaioth shall minister unto thee, they shall come up with acceptance on mine altar and I will glorify the house of my glory." Ninth verse: "Surely the isles shall wait for me, and the ships of Tarshish, first to bring thy sons from afar, their silver and their gold with them, unto the name of the Lord, Thy God, and the Holy One of Israel, because He hath glorified thee." Thirteenth and fourteenth verses: "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box tree, together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons of them also that afflicted thee shall come bending unto thee, and all they that despise thee shall bow themselves down at the soles of thy feet, and they shall call thee the city of the Lord, the Zion of the Holy One of Israel."

We have made these quotations in order to find out what kind of people the people of the Lord shall be in the last days. This we propose to do in our own minds, by ascertaining what they had to do, and out of hundreds of quotations which we might make out of the prophets to the same effect, we shall be content with a few which we have made, as being sufficient to give an idea of what sort of people the Lord will have in the last days.

For though great things are to be accomplished, still those things are to be accomplished by the agency of men. It will be found to be a fact, that if the Lord ever does fulfill the testimony of the prophets it will be by the faith and agency of His Saints.

(To be continued.)

A sound discretion is not so much indicated by never making a mistake as by never repeating it.—Boree.

ELDERS' JOURNAL.

SEPTEMBER 15, 1905.

EDITORIAL.

HIS OPEN LETTER OPENED.

Mr. Frederick M. Smith of the Re-organized Church, recently plunged into print out in Utah with an open letter, calling the members of the true Church to repentance. Like his father and his uncle, he banks entirely on his name and pedigree, he seems to think the only requirement of leadership is in being a son or grandson of the prophet Joseph. The children of the prophet are no better than the children of any other good man, *unless they do better*; unfortunately in their case they have done about as bad, so far as apostacy is concerned, as they knew how. No one can revere the memory of the Prophet Joseph more than do the members of the Church; but we must bear in mind that it is *The Church of Jesus Christ*; and He, the captain of our salvation, has laid down the law of succession. That law is found in the revelations He delivered to the Church through His chosen servant, the martyred Joseph, instead of leaving it in doubt, to be settled by statements made by early apostates as to what they claim they heard the Prophet say and saw him do. Frederick M. Smith's letter was recently laid *wide open* by a correspondent in the *Deseret News*, over the signature of "Ephriam," which is as follows:

I have another word with you, Mr. Frederick M. Smith. This is on account of your open letter to the Latter-day Saints (since my former communication), calling them to depart from the guidance of the authorities of the Church of Jesus Christ, whom you please to call "false leaders." I do not, however, observe a rush of the Saints to your leadership, for the sheep know the voice of the Good Shepherd, and "a stranger they will not follow." In response to your earlier declaration, I established from the record, beyond cavil, the fact that in its history and spirit the Reorganized Church which you represent was not attended by that opposition from the evil one, and that exhibition of special providential care, which always characterize the true Church of Jesus Christ, but that those features did attend what is commonly called the "Mormon" Church, today as well as in the days when your grandfather, the Prophet Joseph Smith, presided over it; and consequently that the latter organization was the true Church. You were completely beaten by the argument and the fact. Now you come to the assault on another tack, by claiming that, as to the prophetic office, through your father "alone, by the voice of inspiration, will the keys be handed down."

I have no personal dispute with you. Your controversy is wholly with the Word of God which you have invoked in your open letter. In that document you quote from the revelation given to the Prophet Joseph Smith on Jan. 19, 1841 (Doctrine and Covenants, sec. 124, verses 57 and 58): "For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him, and as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant, Joseph, in thee and in thy seed shall the kindred of the earth be blessed." Why did you misrepresent that quotation to mean especially the prophetic office, when if you had quoted the 56th, 59th and 60th verses of the revelation it would have shown beyond question that the blessing of Joseph to "be put upon the head of his posterity after him" was an inheritance in the Nauvoo House, that "Joseph and his seed after him have place in that house from generation to generation?" Why did you also misrepresent

that quotation to mean that the anointing and blessing therein should be to your father "alone," when you know that Vinson Knight also was to have an inheritance in that house, "for himself, and for his generation after him, from generation to generation;" that Hyrum Smith was given a similar blessing: that Isaac Galland, William Law, Amos Davies, Robert D. Foster, William Marks, Henry G. Sherwood, and others who were required to pay stock into the Nauvoo House, were treated in the same manner? Did you think the Latter-day Saints whose attention you might attract would not read the whole revelation and thereby discover what a consummate fraud you were attempting to work upon them?

I am coming back to your claim regarding the prophetic office, and to another part of the quotation you made; but for the time I will digress to other portions of your letter. You are flippant with your charges against the Presidency of the Church of Jesus Christ of Latter-day Saints. One of your assertions is that their spirit "seems to be one more of commercialism and financial and political power than spirituality." When you talked so glibly about that "power" did you forget the Kirtland Safety Society and the Tannery, the Nauvoo Agricultural and Manufacturing Association, the Commercial City boarding house, and other commercial movements under the direction of the Prophet Joseph? The many revelation he promulgated regarding financial matters; and that he was an active worker in politics, was there, too, a mayor of Nauvoo, and was also a candidate for the office of president of the United States? Or were you playing the clown to elicit the plaudits of anti-"Mormon" spectators?

You say that "the chief men of the Church of Jesus Christ of Latter-day Saints stand in antagonism to the government of this country." Those men say they do not. They have the advantage of you in knowing and being able to represent correctly their own views, while you neither know those views nor represent them correctly. You are merely retailing a falsehood. Did you get it because the clamor against those men includes the well-worn cry of "disregard of law?" When you caught up the falsehood, did you recall that the Church of Jesus Christ of Latter-day Saints was expelled from Missouri on just that plea, while your grandfather, the Prophet, presided over it? Or that your grandfather spent months in Liberty jail, and was indicted on charges of "murder, treason, burglary, arson, larceny, theft and stealing," which false charges were never answered in court, but were evaded by his escape from drunken guards and his going over to Illinois, where the Missouri officials tried in vain to retake him? Or that at the time of his assassination in Carthage jail he was under arrest on just such a charge as you make? Whatever you may have thought, your accusation proves that the leaders of the Church of Jesus Christ of Latter-day Saints today are in precisely the same position the leaders of that Church were in in Ohio, Missouri and Illinois, when your grandfather was its president; while you and the leaders of your church are in the same category as the persecuting sects who hounded your grandfather and his brethren to their death. And yet you talk of "pleading the cause of injured innocence!" Out upon such detestable hypocrisy! Hadn't you better practice a little repentance yourself?

I will return now to your claim of the prophetic office for your father, the head of the Reorganized Church. You say that he "alone" has the keys of that office. The Lord disagrees with you, in the very revelation you have quoted from, and says regarding Hyrum Smith: "From this time forth I appoint unto him that he may be a Prophet, and a Seer, and a Revelator unto My Church, as well as My servant Joseph." With due apologies, I prefer to believe God rather than you. And further, I call your attention to the fact that every right of "lineal succession" about which you prate so much, applies as well to the family of Hyrum Smith as to that of Joseph Smith. The particular revelation to which you refer knocks the underpinning from your family's claim to be "It." I am not surprised that you failed to quote it fully. Your attention is directed to another significant item in that same revelation. The Church is there commanded to build Temples in Nauvoo and in Zion and her stakes to "be the places for your baptisms for your dead;" and if, when the Church had had suffi-

cient time such houses were not built, "wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundations of the world, your baptisms for your dead cannot be acceptable unto me, for therein are the keys of the Holy Priesthood, ordained that you may receive honor and glory." Of course you did not quote that, for it is an unequivocal declaration from the Lord that when Temples are built in which to perform baptisms for the dead, the existence of those Temples and the performance of that particular ordinance should be outward evidence to all as to the people among whom is the prophetic office, "for therein are the keys of the Holy Priesthood." Did you fail to present that view of the case because you knew that only with the Church of Jesus Christ of Latter-day Saints are those Temples and those baptisms? The presentation of this truth alone would have been fatal to your claim; hence you omitted it.

There is something more in that revelation to come home to you. In it the Lord declared that if His people harkened to the voice of His servants whom He appointed to lead His people, the latter should not, "be moved out of their place." This fitting your father's family as well as any other family in the Church, both as to the blessing and the reverse; for God is no respecter of persons. He goes on to say that if His people did not hear the voice of those servants whom He appointed, they should not be so blessed, and "I will not perform the oath which I make unto you, neither fulfill the promises which ye expect at my hands, said the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgment upon your own head." Then, by that same revelation, He appointed Brigham Young, and his brethren of the Twelve to hold the keys to open up the authority of His kingdom upon the four corners of the earth, and to send His word to every creature. Thus God appointed the Twelve to lead His people when the First Presidency were taken away; and instead of harkening to the voice of those servants appointed by this same revelation through your grandfather the Prophet, your father's family pursued the opposite course, the Lord did not fulfill the promises they expected, neither with regard to the Nauvoo house nor any other part of the blessing, and by their own acts they brought condemnation on themselves. To be sure, in any effort to deceive the Latter-day Saints, you would not quote from the word of God and the record the things I have here named.

That revelation of Jan. 19, 1841, has yet another matter of vital importance to you as well as to the Latter-day Saints. It presents to each of you as the anointed of the Lord, Brigham Young and the Twelve for the work I have pointed out, also Hyrum Smith to be a Patriarch, by blessing and by right of lineage, to hold the keys of blessings upon all the people, to hold the sealing blessings of the Church, even the Holy Spirit of promise, to be a Prophet, a Seer, and a Revelator to the Church, as well as the Prophet Joseph. These were the anointed of the Lord as well as was the Prophet Joseph himself. In the word of the Lord to Joseph the Seer, given in Liberty jail, March 30, 1839, the Lord says: "Cursed are all those that shall lift up the heel against mine anointed; they shall not have right to the Priesthood nor their posterity after them, from generation to generation." Your father's family, and you yourself, have lifted up the heel against the anointed of the Lord; you have said they have sinned when they have not done so, but have done that which the Lord commanded; and by the word of the Lord, through your own grandfather, the Prophet, you are deprived of the right of the priesthood, and so are your posterity, just as long as they walk in your unhallowed footsteps. Yet you claim to have an exclusive right to the keys of the prophetic office! For lo these many years God has denounced your claim as false, and the record is open to the world. You are as completely rejected as was the house of the Priest Eli, in the time of the Prophet Samuel.

Once more, and I have done for the present. The promise that in him and in his seed should the kindred of the earth be blessed, was made to the Prophet Joseph, and so far as he is concerned it is fulfilled to the very letter; a similar promise was made to Oliver Cowdery, but by lifting his heel against the Lord's

anointed it was taken from him, as it has been taken from your father and his posterity, and for a similar reason. The same promise, and the added gifts and powers of the patriarchal and prophetic offices, were placed upon Hyrum Smith, whose family hearkened to the voice of the servants whom the Lord appointed, and were not "moved out of their place." In that family alone, of all the families of the earth, is centered the voice of God in the very revelation you have quoted, by his ordination, by His anointing, by His promise, by their own submission and faithfulness to His appointed authority, and by every right of lineage—in that family is centered the patriarchal and prophetic offices in this dispensation, and the promise that in them and in their seed shall the kindred of the earth be blessed. No, Mr. Frederick M. Smith, you cannot induce the Lord to prefer the disobedient, unfaithful family to the obedient, faithful one. Your effort to mislead the Latter-day Saints will fail. The sheep of the true fold know the voice of the Good Shepherd, and "a stranger they will not follow." The hour is meet for your own repentance and obedience to God, that you may gain a right to the Holy Priesthood lost by your father's disregard of the command of God to him to hearken to the voice of the servants whom the Lord appointed. Have you the courage and honesty thus to repent and obey, in the face of enmity, if you would be a Prophet, do a Prophet's work, and bear a Prophet's tribulations.

MORMON ELDERS GAINING CONVERTS RAPIDLY.

The following is from the leading paper of Columbia, S. C., and shows something of the good work being done in that locality, and the fairness of the local press:

"Mormon missionaries are working hard just now in the various mill villages throughout the state and it is safe to say that they are gaining a large number of converts to their faith. Little by little they are beginning to strengthen themselves in this section, and it will not be long before they will begin the erection of mission houses.

"The district in which Columbia is placed is under the control of Elder R. Ray Nixon, who came here from Idaho Falls, Idaho. Nixon has a number of missionaries under him and a systematic canvass is made of the district as often as possible. Large quantities of booklets and other literature are distributed, nearly all of it purporting to throw light on their religion.

"A few years ago there was considerable prejudice against the men and over in Aiken County a number of them were made to leave the community. Now, however, they have little of this to overcome and at the last annual convention held here, there was an attendance of over one hundred. The states of South Carolina, Georgia and Tennessee are under control of Ruling Elder Ben E. Rich, and through him all communications must pass regarding converts and the spreading of their faith. Just why they are so successful in the mill villages is not known, but it is said that the doctrine of polygamy is never preached and that every effort is made to show that the Mormons do not accept this as a necessary belief in their religion."

OHIO MISSIONARIES EXAMINE THE SPAULDING MANUSCRIPT.

The following interesting and instructive letter was received from the undersigned a few days ago. It is another convincing testimony against the fabrication so dearly mouthed by a certain class of people, that the Book of Mormon originated in the Spaulding story.

Elder A. W. Kartchner and myself made a recent trip to Oberlin College, Oberlin, Ohio, for the purpose of viewing the old original Spaulding manuscript.

We spent several hours in the college library, reading the now famous writing of Solomon Spalding, which has been so universally referred to by the enemies of Mormonism as the origin of the Book of Mormon. We can truthfully say that Prof. Fairchild made no mistake when, after diligently comparing the two, he said, "There is no similarity between them." If those men who are so certain the Book of Mormon found its origin in this writing would but read both with honest hearts, we are positive they would be wise enough never to rehash that dried up argument again. Their theory of accounting for the divine record of the Nephites, which God has given this people through the instrumentality of the Prophet Joseph Smith, has long since been exploded and it is only those who are woefully ignorant or willfully malicious who persist in using it to reproach the character of the Prophet Joseph Smith and to destroy the church of Christ which he was instrumental in establishing, by the power of God.

The Manuscript is handsomely bound in gilt morocco, and is never allowed to be taken from the building, so highly is it prized. However, it can be seen and read in the library by all who desire to do so. The greatest degree of kindness was shown us by those in attendance at the college, and as soon as it became known that we were from Utah, representing the Mormon church, great interest was taken in us. The principal features of the college were shown and explained, and during our conversation with one young gentleman we learned that some of our Utah boys had attended school there during the past year. Praise for their good behavior and gentlemanly conduct was highly sounded, and we rejoiced that some parts of the world had become aware of the fact that "some good could come out of Utah."

In a neighboring village we sold a number of books, one man, a lawyer, and the most influential man of the town, purchased three. He seemed hungry for the message, and we are led to believe this will be the means of opening up a way for future work in that place.

J. W. AHLSTROM.

REMARKABLE TESTIMONY OF A MOBBER.

The following letter is from Brother F. P. Webb, and dated Black, Titus Co., Texas, August 20: "I desire to give my testimony if you will grant me space, and I have living witnesses to what I say. Some Mormon elders came to the settlement I lived in and for a time I thought well of them. But after a while I concluded to put a stop to their work; so I got on a horse and rode half a day, gathering up a mob to drive the elders out of that settlement, appointing my father-in-law's as a place for them to meet. We met at night, and there were fourteen of us, although about forty had promised to come. We went about one mile to see one man who had promised to give us his help. He made some excuse for not going, and we left, firing one round from our revolvers. We then went up the road, and arriving at the forks we stopped and talked over the matter. Some wanted to take my father-in-law out into the field and beat him for entertaining the elders, while some wanted to beat the elders. I refused to hurt any of them, merely wanting to warn them to stay out of the country. We went to within forty steps of the old man's house, where the elders were staying, and commenced arguing who should go to the house and give the orders, when lo! and behold! a great light appeared before us. I was standing in the middle of the road at the time, for fear of being seen from the house, and had stepped up to the fence when I saw a large ball of fire, from which sparks flew in all directions. When the light disappeared, then commenced a terrible rumbling in the skies. When I came to my senses, and looked around, the mob was all gone, excepting one man besides myself. It was about three o'clock in the morning when the light was seen. The roaring was heard for fifteen miles, and yet I had no thought that it was our Great Creator who had sent this remarkable manifestation to show to us that these Mormon elders were men of God. A month

or more later I was with one of the men who was in the mob that night, and he said he would never mob another Mormon. This was in Alabama, which state I left for Texas. I was a Baptist at the time. I have since become converted to the Gospel, and am now a member of the Church of Jesus Christ of Latter-day Saints. I know of five witnesses to what I have related."

NOTES.

Elder James H. Wallis writes that he will soon return to the South after a most successful trip west. We will all be glad to have him with us again.

We are in receipt of a company of three elders this month: "Only three grains of corn, mother, only three grains of corn; it will keep the little life I have, till the coming of the morn."

Elders C. E. Rowan and Hugh Roberts report that they held a series of meetings near Tennessee Ridge last week, after the conclusion of which they baptized three persons.

Elders T. A. Storey and J. R. Strong write from Virginia that they have met with great success in holding meetings in a fine church. The people gave them a respectful audience, and treated them very kindly.

Elders who are laboring in cities are requested to send in at once their street address as well as their postoffice box number. And hereafter as soon as either of these addresses is changed, notify the Mission office without delay.

The Middle Tennessee Conference has suffered greatly on account of so many of the elders being afflicted with different complaints. But from information to date they are all improving and will again soon be able to resume their labors.

Elders are asked to write names and addresses on their orders plainly. Some orders are received which are unreadable and oftentimes mail is missent because of incorrect, or carelessly written addresses. See that the spelling is correct and then write it carefully.

Elder W. D. Bocker sent us a copy of a very nice letter sent to his friends, which was very interesting, indeed. We are sure that it will do a great deal of good, and had it been possible for us to use it all in the JOURNAL we should have given it space therein.

Brother T. L. Stevens, of Add, Ky., is doing a good work among the people of his village. So much interested have some of them become that they gave him an invitation to preach in the church house. We pray the Lord to bless Brother Stevens in his labors.

President Sylvester Broadbent and his companion, Elder Etherington, who

are visiting the elders in the East Tennessee Conference, report that the people generally are very friendly. On Sunday, the 3d, Elders Broadbent and Barker baptized three honest souls at Sweetgum.

Elders McLaws and Snyder, of the Florida Conference, have had a slight attack of fever, but are improving. The branch conference held at McDonald, Ga., was a complete success. The people crowded the meeting house in a heavy rain, so much interested were they in the teaching of the elders.

Elders Joseph Young and George Miller write that last week they were invited to preach in a church at Marion, O. The choir voluntarily rendered some excellent selections and a large crowd turned out to hear the brethren. After services a Mr. Stewart entertained them royally at his hotel.

Postponement of conference of conference presidents:

On account of the stringent fever regulations it is deemed advisable to postpone the conference of presidents which was to be held on the 22nd and 23d inst., until cold weather. Notice will be given later as to the date set for this convention.

Elders C. E. Moore and R. S. Porter, while stopping at a country store for a drink, were given an invitation to talk to a crowd of men who were standing around the building. They were very attentive while the brethren spoke, and seemed to appreciate the opportunity they had of hearing the elders speak on the principles of the Gospel.

There have been many inquiries come to the office concerning the newspaper report of a supposed Mormon elder's being found dead at Bristol, Tenn. The matter has been investigated, and the facts in the case received from the mayor of that city show that the man was not an elder, but that he had some friends among the elders, one of whom gave him the Book of Mormon found on his person.

We have recently received several nice letters from a few of the elders which we would like to publish, were it not for the fact that they are too long for the space we have to spare in the JOURNAL. We hope that the brethren who fail to see their letters in print will appreciate the fact that our paper is small and that we only have room for a limited amount of matter, which makes it impossible for us to use all the articles sent to us for publication.

At Chance, Kentucky, while a branch conference was in progress a "Separate Baptist" preacher figured in the organization of a mob. The house was struck by a rock thrown from the hand of a ruffian, and after the meeting several shots were fired, and many stones were thrown at the brethren, but none of them were hurt. There are a great number of friends in that vicinity. President Crockett further writes, "We are making a special effort to get the JOURNAL into as many homes as possible, for we realize it is the means of doing much good."

Elder Jacob A. Paton, of the Alabama Conference, writes a very interesting account of his experience with a Baptist minister. After the services conducted by the preacher were over, Elder Paton introduced himself to the minister, who, after a brief exchange of words, ended the interview by hastily leaving, saying as he went: "I don't want to talk with you, and I want nothing to do with the

Mormons; so go you go on your way to hell rejoicing, for there is where you are bound for, anyway."

The elders in the Florida Conference are all reported well with the exception of Elder Phillips, who is bothered with rheumatism. President Ferrin and Elder Stoddard are holding branch conferences in Georgia. The work on the Jacksonville church building is progressing very well, and even many people not of our faith are anxious to see it completed. Elders Heaton and Bocker have started to tract the small city of Sanford, in Orange County, Florida. At Blackshear, Ga., President Ferrin and Elder Stoddard baptized two honest souls, and held two very successful meetings.

Writing from Locust, Ohio, Elders H. G. Child and F. S. Epperson say. "During the past three weeks we have been visiting the Saints and friends of Scioto, Adams and Pike counties in the interest of the JOURNAL, and have been successful in getting this precious periodical in nearly all their homes. Great success has also attended our labors in the line of baptisms, as we have already this week baptized six honest souls." They further say that they held a meeting on the 20th of August, at which about one hundred and fifty people were present. A very enjoyable time was spent by all in attendance.

TRANSFERS.

Elder Julian M. Cumming from Office to Ohio.
Elder Lawrence Johnson from Alabama to Ohio.
Elder W. J. Stephens from Ohio to Virginia.

ARRIVALS.

Elder Loraine L. Bagley, Montpelier, Idaho, assigned to labor in Office. Elder R. E. Baxter, Salt Lake City to Alabama. Elder Frank P. Whitney, Rexburg, Idaho, to Virginia.

OBITUARY.

Sister Mary A., the devoted wife of Brother M. Lemacks of Osborn, S. C., died on August 14. She was sixty-six years of age, and leaves a husband, seven children, seventeen grand children and five great grand children, together with many friends to mourn their loss. She was the mother of thirteen children, and was devoted to her family all the days of her useful life. She had been acquainted with the elders for a number of years and always assisted her husband in entertaining them with the very best at their command. She was faithful to the cause of Truth since her baptism in 1898, and prior to this event she was a woman of Christian heart and practice. She was a devoted wife, a loving mother, and a faithful Latter-Day Saint. Our hearts go out in deep sympathy for those who mourn her death, and we pray that the Spirit of the Lord will comfort their hearts in their hour of bereavement.

It is a beautiful necessity of our nature to love something.—*Jerrold.*

Report of Mission Conferences for Two Weeks Ending Sept. 2, 1905.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour. Sub.	Deseret News Subscriptions
J. F. Bean.....	Alabama ...	13	530	517	177	160	15	1316	22	1	4	32	775	1	...	...	...	1	1
S. Broadbent.....	East Tenn. ...	12	721	579	44	272	29	908	11	...	17	16	467	1	...	...	...	2	1
C. E. Ferrin.....	Florida ...	15	569	737	58	197	1	863	21	2	6	33	848	5	4	...	...	...	...
E. I. Whiting.....	Georgia ...	21	1043	717	153	305	25	996	38	4	30	76	1016	...	...	1	...	...	...
G. R. Crockett.....	Kentucky ..	17	973	442	150	267	34	888	42	2	16	29	502	3	3	...	...	...	...
J. W. Grant.....	Mid. Tenn. ...	14	533	218	18	153	4	393	30	1	7	31	211	2	3	...	...	...	...
E. D. Buchanan.....	Mississippi ..	15	333	80	13	224	14	523	6	3	18	20	512	1	1	...	...	...	...
L. W. Johnson.....	N. Carolina ..	18	958	309	100	251	52	981	8	1	13	29	493	...	...	1	...	11	1
A. C. Hull.....	Ohio ...	16	1027	3016	561	418	19	1722	116	3	32	62	1213	...	...	...	...	...	...
R. Ray Nixon.....	S. Carolina ..	16	815	151	120	508	17	714	60	1	7	39	862	...	...	2	1	10	1
C. L. Pritchett.....	Virginia ..	22	752	300	96	391	34	1495	45	4	11	33	613	...	...	1	...	3	1
Totals .....	.....	179	8254	7086	1490	3146	244	10799	399	22	161	400	7312	13	24	8	...	44	6

THE SIN OF OMISSION.

(MARGARET E. SANGSTER.)

It isn't the thing you do, dear,
 It's the thing you've left undone.
 Which gives you a bit of heartache
 At the setting of the sun.
 The tender word forgotten,
 The letter you did not write.
 The flowers you might have sent, dear,
 Are your haunting ghosts tonight.

The stone you might have lifted
 Out of a brother's way.
 The bit of heartsome counsel
 You were hurried too much to say;
 The loving touch of the hand, dear,
 The gentle and winsome tone,
 That you had no time nor thought for,
 With troubles enough of your own.

The little acts of kindness,
 So easily out of mind;
 These chances to be angels
 Which every mortal finds,
 They come in night and silence,
 Each chill, reproachful wraith,
 When hope is faint and flagging,
 And a blight has dropped on faith.

For life is all too short, dear,
 And sorrow is all too great
 To suffer our slow compassion,
 That tarries until too late,
 And it's not the thing you do, dear,
 It's the thing you leave undone,
 Which gives you the bit of heartache
 At the setting of the sun.

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"It has been the design of Jehovah, from the commencement of the world, and is His purpose now, to regulate the affairs of the world in His own time, to stand as Head of the universe, and take the reins of government into His own hand. When that is done, judgment will be administered in righteousness; anarchy and confusion will be destroyed, and 'nations will learn war no more.' It is for want of this great governing principle that all this confusion has existed."—JOSEPH SMITH.

VOL. III.

OCTOBER 1, 1905.

No. 3.

THE TRUTH ABOUT MORMONISM.

(By PRESIDENT JOSEPH F. SMITH, of the Church of Jesus Christ of Latter-day Saints, in Out West.)

A most malicious and determined effort is being made at the present time to misrepresent the acts and motives of prominent men in Utah. The hackneyed question of "polygamy," and the equally well-worn subject of "church and state," while still harped upon, are no longer to the fore in these savage and unscrupulous assaults upon the lives and characters of the present "Mormon" leaders. The partial retirement of those trite and threadbare themes is doubtless for the reason that the most virulent enemies of our cause are becoming convinced that they cannot convert into facts their whilom pet theories, to the effect that the so-called "dominant church" has re-sanctioned the inhibited practice of plural marriage, and that it dictates to its members how they shall exercise their political rights and privileges. Therefore, these plotters against peace and good will—the only real enemies of the "American home," the only actual uniters of church and state—see the necessity for a change of base, or at least a new war-cry, in order to succeed in their nefarious work of deceiving the nation and the world regarding the unpopular "Mormons"—the most persistently slandered and most misunderstood people under the sun.

The main charge now is "commercialism"—the alleged departure of the Church, under the present administration, from its original standards; the sordid and selfish enthronement of the temporal above the spiritual. This accusation is intended, of course, to have its greatest effect, in the designs and desires of its inventors, upon the Latter-day Saints themselves; a schism in their ranks being among the things hoped for by these religious and political conspirators. Much is being said of the alleged tyranny of the "Mormon" tithing system, the "exactions," "extortions," "oppressions" and "cruelties" said to be practiced by the Church, and particularly by myself, to the infinite woe and misery of widows, orphans, and poor people in general, the so-called "dupes and victims

of the Hierarchy." Day after day, from press, pulpit and rostrum, in various parts of the land, these falsehoods, with "polygamy" and "church influence" as subsidiaries, are fulminated and sent broadcast, for the purpose of poisoning the public mind against the "Mormon" community.

That these false and foolish stories will be believed by many, whether disputed or not, is perhaps inevitable; and indeed the effect of their circulation is already apparent in prejudice and feelings of ill will that have arisen in the hearts of men and women once friendly, or at all events charitable and tolerant, towards our people.

It is marvelous to me, not that the "Mormons" can be lied about—for I have been used to that all the days of my life—but that the atrocious and often absurd calumnies manufactured concerning them can be so easily swallowed and assimilated by the sober, sensible, discriminating, and usually fair-minded American people; a people sprung for the most part from the sturdy Anglo-Saxon race, from the cool-headed, well-poised, steady-going northern nations; a people whose mission and destiny are to prevent injustice, put down wrong, exalt truth, defend the weak, stand by the right, and hold things level, wherever their power and influence extend. That a nation formed from such elements can be lashed periodically into a frenzy of hatred against a peaceable, patriotic, and well-meaning body of their fellow citizens, and this at the mere dictum or instigation of some ribald newspaper, some characterless demagogue, intent only upon feathering his foul nest, or feeding fat his selfish grudges, regardless of truth, consistency, or any other consideration—this to me is a matter of astonishment.

I would expect such things in some parts of Europe—say from the mobs of Paris, from the blood-thirsty "Commune," that portion of the excitable Gallic nation graphically described as "the red fool-fury of the Seine." I would accept such incidents as commonplaces among savages and barbarians. But I cannot reconcile them with my early teachings and traditions, my high conceptions of the innate chivalry, generosity, and sound common sense of my American countrymen.

And I see in these things a menace, not only to the unpopular "Mormons," the present victims of this reckless, mobocratic tendency; but to the whole American people, our glorious nation at large. This spirit of falsehood and intolerance—an emanation from the bottomless pit, a miasma from Hades, from the abode of the infernal gods, bent upon "making mad" those whom they would "destroy"—this spirit of injustice and persecution, so opposite and antagonistic to the true genius of Americanism, will not focus its malevolence upon the Latter-day Saints alone. It will attack in time every sect, creed, party and organization that stands for peace, order and good government; and, if not checked, will uproot, overthrow, destroy and sweep them from the face of the earth. It is the spirit of anarchy, of murder and spoliation. These are its ultimate aims, whether recognized or not by those foolish enough to follow its lead and do its dire bidding. Religious rancor and political chincanery are its right and left hands; "yellow journalism" its banner, trumpet and drum; more blatant and more bigoted than any Peter the Hermit, working up a "holy crusade." Both these mischievous agencies are at work, consciously or unconsciously preparing the way before a national, perhaps a world-wide catastrophe, that will inevitably follow a continuation of this pernicious and persecuting course.

Having said this much, Mr. Editor—and I would not feel satisfied to say less—I wish to thank you, a real American, one of the upright, unerring men of the west, for the privilege accorded me by your request, of making, through the columns of your fair and fearless magazine, a plain and truthful statement concerning "Mormonism," having special reference to the false charges that are now being hurled against its leading representatives.

I shall not deny that "Mormonism" has a commercial or material side. I admit that to begin with. But I propose to show that this is not the only side, nor by any means the largest and most important feature of the system. And I shall further prove that "Mormonism" from the first has avowed and presented to the world this particular phase of its many-sided self; that it is no new development, due to a sudden change of policy, some selfish, sinister purpose on

the part of the present leaders, as some people pretend to believe. All such allegations are the veriest trash, the flimsiest of fabrications, susceptible of the easiest disproof. They have not even the merit of honest ignorance in their favor, so far as the authors are concerned. They are grounded in sheer malice and hypocrisy. Some of those who repeat them, parrot-like, may be sincere; but those who uttered them in the first place, and are still sending them forth and deceiving others, know full well that they lie.

I need not inform any reasonable Latter-day Saint—for to my own people as well as to the public at large, this article will come—that the temporal part of the Church of Christ is essential to its existence in this material world; almost as essential as the spiritual part, which of course comes first and is absolutely indispensable. No sacred system of government, having in view the salvation of the bodies as well as the spirits of men, can successfully accomplish its mission without being temporal as well as spiritual in character. It was the doctrine of Joseph Smith, the original revelator of "Mormonism," that the spirit and the body constitute the soul of man. It has always been a cardinal teaching with the Latter-day Saints, that a religion which has not the power to save people temporally and make them prosperous and happy here, cannot be depended upon to save them spiritually, to exalt them in the life to come.

A duality in the government of the Church is plainly apparent from the fact that there are two priesthoods therein, namely, the Aaronic and the Melchisedek; the former officiating in temporal things, and the latter in spiritual things, which, however, include the temporal. Our entire ecclesiastical polity is in and under these two priesthoods, which correspond to the duality of the soul. Paul, the apostle, compared the Church of Christ to the perfect body of a man, including, of course, the animating spirit, without which the body would be dead. Joseph Smith, who proclaimed the restoration of the ancient Church, Priesthood and Gospel, emphasized and amplified Paul's doctrine.

It is well understood in our Church that those holding the Aaronic Priesthood have authority to officiate only in outward ordinances. By virtue of this Priesthood, faith and repentance may be preached, and baptism by immersion (in the temporal element of water) administered. But it requires the imposition of hands by those holding the higher or Melchisedek Priesthood, to bestow the Holy Ghost and induct the convert into the spiritual concerns of the kingdom. All the officers of the Church, from the highest to the lowest, bear one or the other of these two priesthoods. Ascending the scale of authority, the titles and callings of Deacon, Teacher, Priest and Bishop come within the purview of the Aaronic Priesthood; while those of Elder, Seventy, High Priest, Patriarch, Apostle and President are offices and callings in the Melchisedek Priesthood, to which the Aaronic Priesthood is an appendage. A full equipment is thus shown for the government and conduct of the Church both spiritually and temporally.

According to Joseph the Prophet, who claimed to have received these Priesthoods through angelic ministrations, the time of their restoration was several months before the organization of the Church. The Aaronic Priesthood came first, being conferred by John the Baptist upon Joseph Smith and Oliver Cowdery, May 15, 1829. The Melchisedek Priesthood came soon after, when they were ordained under the hands of Apostles Peter, James and John. By virtue of the sacred keys thus given, the Church of Jesus Christ of Latter-day Saints was organized at Fayette, Seneca county, New York, on the 6th day of April, 1830. The Book of Mormon had been previously translated and published, and its doctrines, identical with those of the New Testament, were preached by Joseph Smith and his associates in Western New York and Northern Pennsylvania. In that region several hundred converts were made before the removal of the Church to Kirtland, Ohio, in February, 1831.

One of the first steps taken by the Prophet, after the establishment of headquarters at Kirtland, was the institution of what Latter-day Saints call the "United Order," a religio-social system, communal in its character, designed to abolish poverty, monopoly, and kindred evils, and to bring about unity and equality in temporal and spiritual things. It required the consecration to the Church, by its members, of all their properties, and the subsequent distribution to those members, by the Church, of what were termed "stewardships." Each holder of

a stewardship—which might be the same farm, workshop, store, or factory that this same person had “consecrated”—was expected to manage it thereafter in the interest of the whole community; all his gains reverting to a common fund, from which he would derive a sufficient support for himself and those dependent upon him. The Bishops, being the temporal officers of the Church, received the consecration of those properties, and also assigned the stewardships; but they performed their duties under the direction of the First Presidency, who hold the keys of the Melchisedek Priesthood, to which the Aaronic or Lesser Priesthood is subject. Each Bishop, I will remark, has two Counselors to assist him, these three forming a Bishopric; and the President over the entire Church also has two Counselors, they with him constituting the First Presidency.

The United Order, the Prophet declared, was the same ancient system that sanctified the City of Enoch; the same also that the Apostles set up at Jerusalem (Acts 4:32-35); and that the Nephites instituted upon this land, according to the Book of Mormon (IV Nephi 1:3). The purpose in view, by the Latter-day Saints, was the building up of Zion, the New Jerusalem; an event to be preceded by the gathering of scattered Israel, and preparatory to the second coming of the Saviour and the advent of the Millennium.

I need not weary the reader with a recital of details as to how the Church grew and prospered along the lines laid down by the United Order, which was established at Kirtland, Ohio, and at Independence, Missouri, during the year 1831. Suffice it, that under the auspices of this beneficent system the Gospel was preached on both hemispheres and the gathering of Latter-day Israel begun. Lands were purchased in both the States named; and in Jackson county, Missouri, the foundations of the City of Zion were laid. A Temple was reared at Kirtland, schools were opened, mercantile and publishing houses instituted, and industrial enterprises of various kinds conducted by the Church; the object being to build up Zion spiritually and temporally, and prepare for the literal coming of the King of Kings to reign upon the earth a thousand years. In this cause, the Apostles as well as the Bishops performed a variety of labors, not only preaching the Gospel and administering its sacred ordinances, but also traveling to collect money and other means for the erection of the Kirtland Temple and the purchase of lands in Missouri.

The United Order was not perpetuated at that time, and the reason was two-fold. Primarily it was due to the innate selfishness of human nature, which prevented the Saints, as a whole, from entering into the work of “redeeming Zion” with sufficient zeal and singleness of purpose. But another cause, equally cogent, was the cruel mobbings and drivings of our people, by those who did not comprehend their real motives, or maliciously made evil out of their pure and philanthropic designs. The “Mormon” colony which settled in Jackson county, Missouri, was violently expelled from that part in the autumn of 1833; and in 1837-39 the main body of the Church was compelled to leave Ohio, and migrated to Missouri.

It was at Far West, Caldwell county, Missouri, that the law of tithing was instituted, concerning which so much is now being said. The tithing system of the Church did not do away with the United Order, the practice of which, though discontinued during that period, is still contemplated as an event of the future. But the law of tithing (like the law of Moses, in its relation to the Gospel of Christ) was to be observed and obeyed pending the final establishment of the more perfect system. Here is the full text of the law:

Revelation given through Joseph, the Prophet, at Far West, Missouri, July 8th, 1838, in answer to the question, “O Lord, show unto thy servants how much thou requirest of the properties of the people for a tithing?”

Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the Bishop of my Church of Zion.

For the building of mine house, and for the laying of the foundation of Zion and for the Priesthood, and for the debts of the Presidency of my Church; And this shall be the beginning of the tithing of my people;

And after that, those who have thus been tithed, shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy Priesthood, saith the Lord.

Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

And I say unto you, if my people observe not this law, to keep it holy and by this sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you.

And this shall be an ensample unto all the Stakes of Zion. Even so, Amen.

The Stakes of Zion, I will explain, are those gathering places of the Saints that are outside of Zion proper—Jackson county, Missouri, where the holy city it is believed will yet be built. For instance, Kirtland was a Stake of Zion, as was also Nauvoo, Illinois, where, early in 1839, the Saints after their barbarous mid-winter expulsion from the State of Missouri, under the exterminating order of Governor Lilburn W. Boggs, next established their headquarters.

In Illinois, the same methods and policy were pursued for the upbuilding and maintenance of the Church, and the prosecution of the sacred labor devolving upon it, as those previously adopted and followed; and this under the personal supervision and direction of the Prophet, its first President. The law of tithing continued in force, and the revenues of the Church, thus obtained, were used in a variety of ways for the advancement of the general cause. "The gathering" also went on, not only from the various States of the Union, but from Canada and Great Britain. Mormonism's first foreign mission was opened at Preston, England, in 1837, and the foundations of the mission were broadened and strengthened in 1840-41. This work was done by the Council of the Twelve Apostles—the second quorum in authority in the Church—acting under the direction of the First Presidency in America. A Church paper was founded at Manchester and a new edition of the Book of Mormon printed, with means contributed by the Saints of the British Mission. A permanent emigration agency (now at Liverpool) was established, and this has conducted annually across the Atlantic thousands upon thousands of Church members. Many other similar works were done by the Apostles while upon that mission. At Nauvoo a Temple was built and a university chartered; papers were published, mercantile and industrial enterprises were founded wherever necessary, and all kinds of legitimate business, essential to the work in hand, carried on by the Church under the express sanction and direction of its spiritual and temporal head. The Prophet even laid out cities, and in this he was assisted by the Apostles, who as well as the Bishops were active in settling in these places the newly arrived immigrants from abroad.

Joseph Smith, with his brother Hyrum, the Patriarch of the Church, was murdered by a mob, in Carthage jail, Illinois, June 27, 1844. His death dissolved the First Presidency, and the succession fell upon the Council of Twelve Apostles, with President Brigham Young at its head. He conducted the "Mormon" exodus from Illinois. Leaving Nauvoo in February, 1846, he led the first companies of the migrating Saints to the Missouri River, and, after enlistment of the "Mormon" Battalion, which aided the United States in its war with Mexico, he headed the pioneer movement which in July, 1847, penetrated to the heart of the "Great American Desert," and selected Salt Lake valley and the surrounding region as the future home of the "Mormon" people.

Brigham Young succeeded to the sacred powers and presidential position held by Joseph Smith. Choosing two counselors, he re-organized the First Presidency, filled the vacancies thus occasioned in the quorum of the Twelve, and otherwise set the Church in order in its new gathering place. In all the wondrous work performed by that truly remarkable man—the reclamation of the desert, the continuation of "the gathering," the establishment of numerous Stakes of Zion, and incidentally the founding of the commonwealth of Utah—he but carried out the policy and fulfilled the predictions of his yet more remarkable predecessor. President Young's proudest boast—figuratively speaking, for he was not a man who boasted—was that he was Joseph Smith's Apostle, and was building upon the foundation that he had laid. Joseph prophesied, years before his death, that the Saints would be driven westward, and would "become a mighty people in the midst of the Rocky Mountains;" here to remain, growing in numbers, increasing in wealth and influence, and otherwise preparing for the eventual

return to Jackson county. Brigham Young inherited this work from its inspired originator, Joseph Smith, and the work, it is needless to say, was well and faithfully done. It was a spiritual and a temporal work, having in view, not the aggrandizement of self, not the creation of privileged classes and the oppression of the toiling masses, but the glory of God, the redemption of Zion, and the prosperity and happiness of all mankind.

Under President Young's wise and able administration, the savage tribes were won over and made peaceable, colonies were sent out in all directions; cities, towns and villages laid out and peopled, irrigation introduced, arid lands reclaimed, mills, factories and mercantile houses established, and the whole land made to hum as a veritable hive of industry. Missionaries went forth, new missions were opened in various parts of the world, and five hundred Church teams were annually sent to the frontier to bring in the immigration. Special features of President Young's industrial work were the mining and manufacturing of iron, and the manufacture of nails; also the raising of cotton in Southern Utah, at the outbreak of the Civil War, and the building of a cotton factory in that section. He likewise founded woolen mills, some of which are still in existence. He even attempted the manufacture of beet sugar, the pioneer mill at Sugar House Ward, in the suburbs of Salt Lake City, being the forerunner of the present flourishing factories of the Utah and Idaho sugar companies.

But Brigham Young did not believe in all work and no play. While his tireless brain and potent hand were busy laying broad and deep the foundations of Utah's prosperity and greatness, he also bore in mind the necessity for pure and wholesome amusement and recreation. As early as 1862 he built the Salt Lake Theatre, as he had previously built the Social Hall and the "Old Bowery," our earliest homes of the drama; and he exercised ceaseless watchcare over the morals and manners of those who frequented as auditors, or appeared as performers, at these popular places of amusement. The erection of the Saltair Pavilion—Utah's great bathing resort—in after years, was simply a continuation of the policy inaugurated by President Young relative to public means of recreation, and it was undertaken in the same spirit that he manifested, and for the same purpose at which he aimed.

In all the useful and philanthropic enterprises thus enumerated and in many more that cannot now be named, it was virtually the Church that took the lead; for Brigham Young, as President and Trustee-in-Trust, acted as the agent of the Church in investing its means and manipulating its revenues. In this capacity he built the Deseret Telegraph line, entirely with home capital and home labor, only a few years after the original telegraph line crossed the continent, and before the advent of the railroad. He and other leading "Mormons" helped to construct the Union Pacific and Central Pacific railroads, which on May 10, 1869, made Promontory, Utah, their place of meeting and welding point between east and west. About this time also he took the initiative in organizing Zion's Co-operative Mercantile Institution, a mammoth concern designed to unify "Mormon" commercial interests in the face of impending fierce competition from the outside, resulting from the coming of the railroad. He even attempted to re-establish the United Order, and succeeded in part; though his greatest success in that direction was limited to the mighty Co-operative movement of which he was the chief instigator and promoter.

A word in passing, as to the origin and nature of the office of Trustee-in-Trust, which was first held by the Prophet Joseph Smith. It originated while the Church was in Illinois, and was in conformity with the laws of that state, which required each religious body to have a financial agent to act for it and to hold the legal title to its property. From the days of the Prophet Joseph Smith down to the present, the head of the Church or one of the General Authorities, has been chosen and sustained by the members in their general annual and semi-annual conferences, as "Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints."

Brigham Young died August 29, 1877, and John Taylor, the senior of the Twelve Apostles, became his successor as President of the Church. He chose as his two counselors George Q. Cannon and Joseph F. Smith, and these three, as the First Presidency from 1880 to 1887, inherited the powers and continued the

policy of those who had preceded them. It was during President Taylor's administration—an anti-polygamy crusade having been instituted under the Edmunds law and the Edmunds-Tucker statute—that the "Mormon" public property was confiscated by the federal government. The greater part of it was subsequently returned, but the finances of the Church were seriously disordered by those proceedings. President Taylor died in July, 1887, and was succeeded by President Wilford Woodruff, who chose as his counselors those of his predecessor.

It was during President Woodruff's administration that the Pioneer Electric Power company was established, a proposition involving several millions of dollars, and in which the Church became largely interested, mainly through the influence of President George Q. Cannon and his son, Frank J. Cannon, the present editor of the Salt Lake Tribune. The Pioneer Electric Power company was the forerunner of the present Utah Light and Railway company.

President Woodruff, at his death in 1898, was succeeded by President Lorenzo Snow, who also chose George Q. Cannon and Joseph F. Smith as his counselors. President Snow's administration was rendered notable by a revival in the observance of the much-mooted law of tithing. For years the hands of the Trustee-in-Trust had been tied so to speak, and the Church crippled financially, not so much by the confiscation of its property as by the failure of many of its members to pay their tithing; they fearing further confiscations and escheatments under the laws of congress. President Snow, at the beginning of his administration, began a zealous and strenuous preaching of the law of tithing, and in this movement he was loyally seconded and supported by his counselors and the priesthood generally. The result was a great reform in the direction of tithe-paying, and a consequent improvement in the financial condition of the Church. This presidency continued until the death of President Cannon in 1901, when Joseph F. Smith succeeded him as First Counselor to President Snow, who died in October of the same year. Then it was that Joseph F. Smith became President, with John R. Winder and Anthon H. Lund as his counselors.

Up to the ingoing of the present administration, while much had been said about polygamy, church-and-state, and the commercial and material phases of "Mormonism," no one had the temerity to assert or even intimate that the policy and procedure of the Church leaders were at all at variance with those of their predecessors. It remained for the Salt Lake Tribune, edited by the aforesaid Frank J. Cannon, "Mormon" apostate and broken-down politician, in the employ of ex-Senator Thomas Kearns, another disgruntled office-seeker, to invent this false charge and hurl it at the heads of the church. Disappointed in their plans for re-election, and unable to secure for the furtherance of their financial and political schemes the "Church influence," of which they now prate, they seek revenge by endeavoring to blacken the characters and lessen the influence of the "Mormon" leaders. These two men, Kearns and Cannon, are the principal figures in the self-styled "American party." Their religious coadjutors are the members of the Protestant Ministerial Association of Salt Lake City, a little clique of un-Christian ministers, who spend one day in seven preaching the Ten Commandments and the Golden Rule, and the remaining six in bearing false witness against their neighbors and stirring up strife and hatred against them. When not engaged in getting up "anti-Mormon" petitions to congress, or lobbying in the interest of partisan legislation, they may be found any day at the old stand, denouncing "union of church and state" and proclaiming against "priestly interference in politics." The summoning of several prominent "Mormons," myself included, before the Smoot investigation committee at Washington, where it was shown that the Church was to some extent interested in various secular enterprises and that its President was an officer in them, gave these political and religious crusaders their opportunity; and that they have made the most of it, the unblushing effrontery and ribald mendacity of their operations bear ample and daily witness.

It is true the present Trustee-in-Trust is prominent in various business concerns that have done much and are destined to do more in the development of the material resources of Utah and the west; but it is also true that many of

(Continued on page 46.)

ELDERS' JOURNAL.

OCTOBER 1, 1905.

BEN E. RICH, EDITOR.

JAMES H. WALLIS, ASSOCIATE EDITOR.

EDITORIAL.

"REORGANIZED" CHURCH.

In answer to an enquiry recently received we will state that the Reorganized Church is the name of a church organized by apostates from the true Church, and the work of their elders is devoted principally to following the tracks of our elders, ascertaining who our members are and generally visiting newly baptized converts, into whose ears they whisper damnable heresies, and endeavor to lead them away from the true fold into their apostate church. Their elders tell our converts that Joseph Smith, the leader of the Re-organizers, who is a son of the Prophet Joseph Smith, was duly appointed as his father's successor, and that Brigham Young led the people away into apostacy. They tell all manner of falsehoods about our leaders and use the same arguments as do the people of the world when speaking about blood atonement, and other charges generally made against us.

The elders should closely study the article published in the JOURNAL for September 1, entitled "The Devil's Choicest Counterfeit," and should carefully explain the nature of this organization to all our Saints, especially those whom they may baptize, and warn them against these wolves who are attired in sheep's clothing and who follow in the wake of our elders. As stated in that article, the very name of this apostate church presupposes what its members claim, that the original Church of Jesus Christ of Latter-day Saints was disorganized. When did the event take place? The expulsion of the Saints from Nauvoo did not disorganize the Church, or affect its constitution in the slightest degree. If it is claimed that the removal of the great body of the Church from Illinois was its disorganization, then it must have been disorganized several times, having been forcibly removed from several places previous to its location at Nauvoo. But it was never claimed in the days of Joseph the Prophet that the Church was disorganized when the majority of its members were driven from Missouri, nor at any time of its persecution and expulsion.

When the body of the Church moved from Nauvoo, it simply changed its location, as it had done before, the Church remaining intact, with its organization unimpaired. The authorities which managed its affairs, and every essential to its perpetuation, continued in it and animated it. The priesthood in all its quorums and councils—excepting for a brief season that of the first presidency—officiated in the various callings and duties pertaining thereunto; the work of proselytism and gathering went on; the spirit that inspired the church at every previous stage of its progress increased rather than diminished, and the Hand of Providence was manifested in its protection, consolidation and increase, in a more signal manner than ever before. The persecutions and tribulations through which it had passed were overruled by the Almighty for its exceeding benefit. It was elevated on high. The place of its people's defense became "the munitions of rocks;" "bread was given unto them, their water was made sure;" "the wilderness and the solitary place were made glad for them;" "streams broke out and waters in the desert;" "joy and gladness were found therein, thanksgiving and the voice of melody." "The mountain of the Lord's House" was "established in the top of the mountains" just as the Prophet Joseph predicted a short time before his cruel death it would be, and to it came people from all nations, that they might "learn of His ways and walk in His paths," and there they were free to carry out the work revealed to the Prophet Joseph, and build upon the foundation which he laid. To this, both leaders

and people diligently applied themselves, and God worked with them, confirming the word with signs following, and giving the testimony of the truth to all who received the Gospel under their teaching, in every land and clime. There was no break in the continuance of the Church. Neither was there any token that the Lord had withdrawn Himself from His people. The pretended reorganization of something that was never disorganized, is but "the shadow of a shade."

The Lord, from the very beginning of the Church, gave the most solemn and certain assurances to His servants and Saints, that the power of this priesthood was revealed "in the last days and for the last time;" that this kingdom should "not be prevailed against, but should prevail;" that it should "not be left to another people;" that the keys thereof were not only given to the Presidency of the Twelve, in connection with the priesthood from the beginning, being "sent down from heaven" unto them "last of all." It was "never to be taken again from the earth until the sons of Levi do offer unto the Lord an offering in righteousness." "Fear not little flock," said the Lord, "the kingdom is yours *until I come*." The whole tenor of the revelations in the Doctrine and Covenants is to the same effect as these quotations. It was understood from the first that transgressors should be dealt with "from the greatest unto the least," but the church and kingdom of God set up on the earth should remain "no more to be thrown down for ever."

Neither did the death of the Prophet Joseph affect the organization of the church. It would be a poor system that depended upon the life of one man, or two or three men. Even the death of the Savior, the head of the primitive Christian Church, did not affect the organization thereof; it continued and grew and increased as has the Latter-day Church under similar circumstances and like the tree springing from the grain of mustard seed, flourished and spread forth when watered by the blood of martyrdom.

The quorum of the first presidency was dissolved by the death of Joseph and Hyrum, but the quorum of twelve, with its president designated by revelation, was in full force, and, according to the order of the priesthood, "was equal in authority" to the first presidency, and expressly endowed with power to "build up the church and regulate all the affairs of the same in all nations." The dissolution or disorganization of any quorum or council does not and cannot disorganize the church, but each and every quorum may be set in order again under the keys and authority given for that purpose. This was done—the first presidency being reorganized according to the plan and pattern designated. The same course was repeated after the death of President Young. The position is impregnable. The church continues. If its earthly head is removed from any cause, it has vitality and power to bring forth another. And so with any of its essential facts: that it may never perish nor be materially affected by the violence of the wicked, the transgression of any of its officers or members, change of location, or any trial or vicissitude through which it may be called to pass.

DON'T LEAVE THE GOOD SEED TO WITHER.

In giving general counsel to the president of the Virginia conference, regarding the fields of labor the Elders under his direction were to be sent to upon the adjournment of conference there, President Rich advised that they be sent into those counties where the seed of the Gospel had been sown, and not try to break up new ground. Too much of this kind of work has been done in the past, and too frequently the Elders have preached the Gospel to strangers who have become interested, and then the missionaries have left for other fields to allow the good seed sown to wither and die.

The time has come for our Elders to labor more extensively among those who have started to investigate the Gospel, and they must cultivate the seed which has been sown, endeavoring to successfully ripen it, instead of trying to cover too much ground. When a good opening presents itself for successful work, the elders should remain and labor diligently among those who manifest a disposition to embrace the Gospel. Of course there is such a thing as "wearing out your welcome," but where people commence to investigate the Gospel, under the influence of the Holy Spirit, they delight in having the messengers of the Lord tarry among them,

and will gladly make any sacrifice to entertain them under their humble roof. In such cases the Elders should prefer to remain rather than to see how many miles they can walk by the time they make their next report.

PRESIDENT RICH recently held a branch conference with the Elders at Augusta, Ga., and had a most interesting time. He recommended to President Whiting and the elders associated with him in that conference that they have two or three sets of "The Silent Missionary" for the use of the missionaries, and that for this purpose they each contribute a small amount of the purchase price. This was readily agreed to, and the views forwarded to the elders. A letter just received from President Whiting conveys the encouraging news that the interest taken in the pictures by both saints and strangers is simply wonderful, and will have great effect in making friends for the elders and ultimately converts.

ON THE 16th and 17th of September, President Rich was in Mount Lake, Va., attending conference. He reports that a nicer set of elders than those laboring in the Virginia conference, it has not been his pleasure to meet. They were neat and comely in their attire and progressing and developing wonderfully, even the youngest of the elders having perfect control when called upon to address the conference. They had enlarged their church for the occasion, but even then there was not room for the vast numbers of people who came from all parts of the country to hear the preaching. The elders gave up their seats to the visitors and sat outside of the building.

AND NOW the Methodist Episcopal conference at Madison, Wis., has adopted resolutions asking the United States senate to declare the seat of Reed Smoot vacant. This, we believe, completes the list of the religious denominations in the United States who have been mixing up church and state, by dabbling in political matters before the United States senate. We are willing to assert, without any fear of contradiction, that the Mormon Church is now the only religious body in free America which is not figuring in national politics.

AN INTERESTING communication from Elder D. B. Foulger tells of the safe arrival of himself and Elder C. A. Wright at their homes in Ogden, Utah, and the hearty welcome they received from the people. He says: "We were chosen as counselors to the Y. M. M. I. A. president before we arrived, so you can see that they intend keeping us awake to our duty. I was chosen to do the baptizing in the ward last Sunday."

WE DESIRE to impress upon the minds of the elders that they should send in their reports on the regular blank furnished by the mission. When you see that you are running short, order at once, so that you will not be under the necessity of disobeying this instruction. We hope that all the brethren will remember this and avoid thereby the necessity of being reminded again of this important rule of the mission.

WE DESIRE to call the attention of the superintendents of the Sunday schools in the Mission to the new Sunday school minute book just published by the Deseret Sunday School Union, and bound in full cloth, with leather back and corners, which will be sent to any address on receipt of \$2.50. Everything essential is incorporated in the volume, and it contains sufficient printed pages for two years' minutes.

WE ARE again encouraged by receiving large additions to our subscription lists from local Saints in the south and returned missionaries in Zion. In some instances clubs of six and eight have been sent us, which is truly gratifying. We trust that others will follow up the good work and labor among their friends to spread the usefulness of THE JOURNAL.

OWING to the publication in full in this issue of the article by President Jos. F. Smith, "The Truth About Mormonism," we are compelled to omit much corre-

spondence from our elders, Mission History, Notes From the Field, etc. Our next issue will be full of interesting mission news.

ELDER JAMES H. WALLIS arrived from the West on Sept. 22, and has again entered upon his editorial labors on the JOURNAL. He brings good news from the First Presidency of large numbers of elders for the South commencing with the present month.

ELDER W. H. LITTLE of the Georgia Conference, laboring in Atlanta, writes of his meeting with Rev. J. C. Burton and Rev. G. M. Camile, both of the Baptist church, but neither of whom would have anything to say to him because he was a Mormon.

ELDER W. L. BATTY, late president of the East Tennessee Conference, writes from Zion that he reached home safe, and found his wife in much better health than he expected. His address is Toquerville, Utah.

ELDER WRIGHT of the Virginia conference is down with the typhoid fever. The elders and saints are requested to unite in prayers for his recovery.

THE SWEDISH Mission has lately been organized with headquarters at Svarthensgatan 3, Stockholm, Sweden.

A HEALTHY Sunday school has been organized at Mount Lake, Va., with thirty members.

THE SAINTS AND THE WORLD.

(BY SIDNEY RIGDON, in *Messenger and Advocate*, December, 1836. (

(Continued from page 23.)

But to return to the sayings of the Prophets, as quoted above. From these sayings we learn some very important things. We learn, first, that the Zion of the Lord is to be built up by gathering His Saints together, from all places, even from the islands of the sea. Let us quote two more verses from the sixtieth chapter of Isaiah, the third and fourth, which read thus: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes around about, and see, all they gather themselves together they come; thy sons shall come from afar, and thy daughters shall be nursed at thy side." In the forty-third chapter of this same prophecy of Isaiah and the sixth verse, the Prophet thus expresses himself, speaking of this same gathering together of the people: "I will say to the north, give up; and to the south, hold not back; bring my sons from far, and my daughters from the ends of the earth." This quotation gives us a pretty clear idea of the nature and extent of the gathering spoken of in the sixtieth chapter, third and fourth verses, that it is to be from the ends of the earth. And the prophet says that they shall be gathered unto *thec*. What *thec*, I ask, is this? This question is answered in the fourteenth verse, and the thing or place which is called *thec* in the third and fourth verses, is called the city of the Lord, the Zion of the Holy One of Israel. So there can be no doubt that the place where the Saints are to be gathered is the Zion of the last days mentioned by the prophets.

Concerning this Zion we have the following sayings:

First. She is beautiful for situation, the joy of the whole earth.—Psalms 48:2.

Second. That the forces of the gentiles shall come unto her, and the abundance of the sea shall be converted unto her.

Third. The multitude of camels shall cover her, the dromedaries of Midian and Ephah. All they of Sheba shall come with their gold and incense.

Fourth. The isles shall wait for her, and the ships of Tarshish, to bring her sons from far, their silver and their gold with them.

Fifth. The glory of Lebanon shall come unto thee; the fir tree, the pine tree

and the box tree together, to beautify the place of the Lord's sanctuary, and to make the place of his feet glorious.

Now let me ask the Saints of the last days, what kind of people must you be, in order that you may accomplish so great a work? That you may bring to the Zion of your God, the foundation of which is now laid, in spite of the powers of earth and hell, combined; for surely their utmost exertion has been used to prevent it, but it has been used in vain), the forces of the gentiles, to obtain for to enrich her, the abundance of the sea; the camels in sufficient abundance to cover the dromedaries of Midian and of Ephah; the gold and silver of Sheba.

To put into requisition the ships of Tarshish, or in other words, great ships, that the Lord's sons may come from far, and his daughters from the ends of the earth; to bring unto her the fir tree, the pine tree, and the box tree together, in order that you may beautify the Lord's sanctuary, and make the place of his feet glorious, and by all kinds of refinement, and learning, make Zion the joy and praise of the whole earth, until the kings of the earth shall come to the brightness of thy rising. Will not the accomplishment of so great a work as this require exertion and enterprise? Surely it will.

May I not again ask, "how is Zion to become the joy and praise of the whole earth, so that kings shall come to the brightness of her rising? Surely, it will be by her becoming more wise, more learned, more refined, and more noble, than the cities of the world, so that she becomes the admiration of the great ones of the earth. And by what means is this to be obtained?" The answer is, by the superiority of her literary institutions, and by her general effort of all the Saints to patronize literature in our midst, so that the manners of the Saints may be properly cultivated and their habits correctly formed.

In addition to this, her buildings will have to be more elegant, her palaces more splendid, and her public houses more magnificent; otherwise, she will not be the joy and praise of the whole earth, and kings will never come to the brightness of her rising. Neither are we to leave out of the question the dress of the Saints, for this supplies the place also in effecting this great object: the beauty and the neatness of the dress is characteristic of the degree of refinement, and decency of a society. The nobles of the earth would not be likely to admire disgraceful apparel, untastefully arranged: but the very reverse: indeed, if ever Zion becomes the joy and praise of the whole earth, the sayings of the Psalmist must be literally fulfilled, "That our sons must be as plants grown up in their youth; our daughters as corner stones, polished after the similitude of a palace." Ps. 144:12.

If these things should not take place, then surely the voice of the prophets is of no avail and the purposes which God hath proposed in himself will come to naught.

From this the Saints may have something of an idea unto what they are called; that they are called unto glory and virtue, or in other words, to enterprise and courage; that in order to fulfill their calling, there must not be an idler in all their ranks, but that they must cultivate the habits of industry and of enterprise so that they can be prepared to visit all lands, and acquit themselves like men, in the presence of all people; the wise, and the learned, and even the nobles, and the kings of the earth not excepted.

Let not any of the Saints be deceived by the ignorance of this age, neither let them be led astray by design, to have their minds confused by an attempt to subject them to laws, either of revelation or tradition, which are not in accordance with their calling, and the dispensation under which we live; it matters not what might have been the laws which regulated the Saints under other dispensations, it belongs to us to be regulated by the order of things which has been introduced for our benefit and salvation, and though it could be shown that there were regulations among the former day Saints, which were opposed to the order which regulates us, it would only prove that at different times and ages, God had different things to accomplish, and that it required different orders of things to accomplish them.

I am well aware of the wild chimeras of the human brain. There has been

a notion prevailing amongst a great many people, that the nearer a man got to his God the less enterprise he should exert, that he should show forth his righteousness by his rags, and his holiness by an utter contempt of the rules of decency. Indeed among some that would be called wise, to this day, they think that the cut of their coat and the shape of their hat is of great importance, and has considerable to do with their salvation; but let the Saints know assuredly that their righteousness does not consist in putting on some old antiquated dress; but in enterprise, in accomplishing the will of God and building up a city to His name, and beautifying His sanctuary and making the place of His feet glorious.

Let the Saints, therefore, equip themselves like men. Let them seek learning and wisdom, refinement and elegance. Let industry and enterprise be encouraged, not merely as appendages to our religion, but as an identity with it, as part of it, without which the other parts would be of little consequence; yea, may I not say, let them get riches. However, some might be ready to say in opposition to this, that it is impossible for a rich man to enter into the kingdom of heaven. Admit it, but does this argue that those who have sacrificed their all for the kingdom of heaven's sake and entered in, should not get rich after they got there? No, verily; for the Savior has said in language not to be misunderstood "That he that forsaketh father or mother, wife or children, houses or lands, for my sake and the gospel's, shall have in this world an hundredfold, and in that which is to come, Eternal life."

So, then, the Saints who have first sought the kingdom of heaven and their righteousness thereof, may calculate the addition of all things; yea, even an hundredfold. And may I not say if we fail of getting the earthly promise, what hope can there be of our getting the heavenly? For it is assuredly said we shall have an hundredfold in this life, as it is said we shall have eternal life in the world to come.

Again, let us observe in order that Zion may become the joy and the praise of the whole earth, it is necessary that the Saints should cultivate the principles of honesty and integrity in all their intercourse with the world, so much so that those who have dealings with them will have to say, that their intercourse is honorable above all others. The Saints must become notorious for this, so that all men will be willing to deal with them, and rather do it than with any others, for this is one of the ways by which they will obtain wealth, without which they will never be able to fulfill the end of their calling.

Once more, in order that Zion may become the joy of the whole earth, the Saints must practice holiness in the fear of the Lord; for without this, no man can see the Lord, neither will He prosper them unless they do it. They must attend punctually to the orders of His house, every head of the family must see that his or her house is kept in order before the Lord, so that in their midst the name of the Lord may be had in reverence, and His commandments regarded with veneration, and His worship respected as of the first importance.

In so doing, the Saints may anticipate the blessings of heaven attend them more abundantly, and with every increase of wealth and honor and increase of blessings, until as the prophet Malachi has said, "The earth will not be able to contain it."

Let the Saints, then, consider the nature of their high calling lest any man deceive them with the fair pretences and with vain tradition after the rudiments of the world and not after Christ. Let them remember that God has called them, that they may distinguish themselves by the boldness of their enterprises; by the magnificence of their schemes, and by the greatness of their industry, and by their untiring perseverance, and by their patience, and indefatigable zeal. Let them be patient in all things till they overcome the world, the devil and the flesh, and Zion becomes a joy and the praise of the whole earth.

The apostle Paul has a valuable saying in his epistle to the Hebrews, tenth and thirty-sixth, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." The Saints would do well to give heed to this saying, that they may never get weary in well doing. Let them recollect that after they have done the will of God, they have need of patience in order

to inherit the promise. How many may have done the will of God, and yet for want of patience to wait upon the Lord, have lost the promise altogether; when, if they had had patience to wait on the Lord, they might have received it to the joy and gratitude of their hearts.

Remember, then, ye Saints of the last days! that you are called upon by the great God to be ministers of righteousness in the last days to all people, languages and kindreds of the earth. Ye are called upon to visit every nation under heaven; to waft yourselves over every sea and every ocean; to stand in the presence of kings, and of princes, and of the nobles of the earth; to gather up of all nations, tongues and languages under heaven, and of them to build up the Zion of the last days of the Most High. And nothing of all this can fail if you are faithful in your calling and consider the nature and the end thereof; for great is he who has called you, and none of his promises can be broken, neither can his faithfulness fail.

Arm yourselves, therefore, like men, ye elders of Israel; store your heads with knowledge and your hearts with grace, and as the heads of the Israel of the last days, go forth without fear; for strong is He who has called you; and omnipotent is the arm of Him who sustains you; fear not and your peace shall be like a river and your righteousness as an overflowing stream. Rejoice upon the hills and shout hosannah upon the mountains; until you shall bring the last stone of the building of your God with the shout of grace, grace, unto it.

THE TRUTH ABOUT MORMONISM.

(Continued from page 39.)

the offices held by him in those concerns—mainly directorships—have descended to him from former incumbents of his position; a fact which his enemies, in all their unwarranted strictures upon his course, keep carefully out of sight. It is true that the Church, whose main support is the tithes of its members, has from time to time placed means where they would be likely to do the most good, for itself and for the community at large; and as a result it has paid off many of its debts and its credit today is sound and unimpaired. But it is not true that the Church has been "commercialized" by its leaders, or that there has been any radical change of policy in the financial conduct of the authorities, in the course pursued by them, spiritually or temporally, since the days of Lorenzo Snow, Wilford Woodruff, John Taylor, Brigham Young and Joseph Smith.

I denounce as an infamous falsehood the allegation that the tithing system of the Latter-day Saints is a system of robbery, tyranny and extortion, as these wretched libelers continually declare. The tithing of the Church, which I have shown to be a tenth of the annual increase of its members, is purely a voluntary offering, willingly and cheerfully made by them in obedience to what they hold to be a law of God. The leaders pay tithing as well as the people. There is no element of extortion in it, and no shadow of oppression hangs over it. On the contrary, the tithes of the Saints have been used, largely, from the very beginning, for the support of the poor, the relief of the sick and afflicted, the care of the widow and the orphan. Other purposes for which these funds have been expended are the building of temples and houses of worship, the emigration of the poor, the founding of hospitals and other benevolent institutions, and the maintenance of Church schools throughout the Stakes of Zion, now reaching from Canada to Mexico. The outside missions have also been aided in various ways.

The priesthood of the Church, though possessing a legitimate claim upon the revenues—as the revelation on tithing plainly shows—have never pressed that claim, but have preferred to earn their own living and support their families by private labor, while giving their services gratuitously to the cause. Ours is not a salaried priesthood, and never has been; even our foreign missionaries usually travel "without purse or script." Only those who give their entire time to the Church, and have no other income, receive regular assistance from its coffers; and even this is limited to the actual needs of such workers and their families. The princely salaries paid to high civic officers, railroad magnates, insurance-

managers, and leading men of affairs throughout the country, are utterly unknown among the Latter-day Saints. I do not exaggerate when I say, without fear of successful contradiction, that our leading men, Presidents, Apostles and Bishops, who from the first have given their lives and labors in this cause, had they employed their time and talents in other pursuits, and sought their own aggrandizement, would have been able to command, as their reasonable compensation, many times the amount they have received from the Church for their simple support while devoting themselves unselfishly to its interests.

All this talk about a "heartless hierarchy," "grinding the faces of the poor," "oppressing the widow and the orphan," in order that a few men and their families may "revel in wealth," "practice licentiousness," and "plot treason against the government," is just so much humbug and clap-trap, ludicrous enough to be laughable were it not taken seriously by the uninformed "dupes and victims"—not of the "Mormon" priesthood, but of their libelers and defamers. Everybody in Utah knows this to be true. The reputable Gentiles take no stock in the lurid and lugubrious tales told by the Salt Lake Tribune. The "Mormon" people are not oppressed and down-trodden. Neither are they a poverty-stricken class, impecunious and improvident. A greater number of them own their own homes, and are freer from debt than is the case with any other community in the United States. We have no paupers, no beggars, no tramps. The comparatively few indigent people among us—indigent because aged, ailing, or otherwise unfortunate—are well cared for by the Church, through a priesthood perfectly organized and equipped for all conditions and emergencies. Everything within the Church is done by common consent. Priesthood and people are united, and possess each other's confidence. Withal, the "Mormon" people are shrewd and sensible. They know who their friends are, and their eyes are open to the trickery and true inwardness of those who profess love and sympathy for them in order to alienate them from their leaders. They have no use for hypocrites, for the turncoat and the traitor. And they will never be won from "Mormonism" by the modern Pharisee, who preaches truth and charity while he practices lying and persecution.

Salt Lake City, Utah.

TRANSFERS.

Elder H. R. Harrison has been transferred from the Georgia to the Ohio Conference.

Elders J. D. Stoddard and R. L. Baxter have been transferred from the Florida to the Ohio Conference.

Elder Geo. A. Prescott has been transferred from the Mississippi to the East Tennessee Conference.

Elder H. S. Parkinson of the Alabama Conference and Elder Jos. S. Fish of the Georgia Conference have been transferred to the Florida Conference, to labor in Key West.

APPOINTMENTS.

Elder C. S. Jones has been appointed to succeed Elder A. C. Hull in the presidency of the Ohio Conference.

RELEASES.

The following brethren have been honorably released to return home:

Elder V. D. Thorne from North Carolina.

Elder W. B. Frost from the Georgia Conference.

Elder A. C. Hull from presiding over the Ohio Conference.

Elder C. E. Rowan, Jr., from Middle Tennessee.

Elder W. T. Cranney from Ohio.

Elder A. W. Kartchner from Ohio.

Elder C. H. Erickson from Ohio.

Elder E. P. Moser from Ohio.

Elder A. H. Pierce from Middle Tennessee.

The following brethren have been released to return home at their own request:

Elders Wm. R. McNeil and W. O. Patterson from the Mississippi Conference.

Report of Mission Conferences for Two Weeks Ending Sept. 16, 1905.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour. Sub.	Deseret News Subscriptions
J. F. Bean	Alabama ...	15	633	389	353	146	10	1689	91	1	12	34	923	1	...	...	...	...	...
S. Broadbent	East Tenn. ...	12	788	48	24	232	7	830	16	2	11	27	407	2	4	...	...	...	...
C. E. Ferrin	Florida	16	705	1140	50	266	5	808	31	2	6	35	588	8	1	...	...	...	...
E. I. Whiting	Georgia	20	837	915	79	381	37	615	25	4	30	74	788	...	...	...	...	...	...
G. R. Crockett	Kentucky ...	17	850	208	109	229	19	1336	59	1	16	71	590	9	2	...	...	...	...
J. W. Grant	Mid. Tenn. ...	14	574	250	59	122	49	821	23	7	15	19	289	...	...	...	...	...	...
E. D. Buchanan	Mississippi ...	16	355	121	24	251	15	861	3	3	7	15	622	1	1	...	...	...	...
L. W. Johnson	N. Carolina ...	18	1143	56	100	226	46	952	15	2	11	28	464	1	...	...	...	...	...
A. C. Hull	Ohio	16	1070	3217	350	432	15	957	90	3	36	51	962	1	2	...	...	...	...
R. Ray Nixon	S. Carolina ...	16	912	281	89	514	19	463	32	4	7	28	809	2	3	...	...	...	...
C. L. Pritchett	Virginia	22	1030	665	104	347	53	1232	37	6	22	35	562	4	9	...	...	...	...
Totals .....	.....	182	8397	7290	1341	3146	275	10599	423	85	174	417	7113	29	23	...	...	43	7

WHY I AM GLAD.

Across the way lives a lady,
With houses and lauds and gold;
But she has no frolicsome baby
To love and kiss and hold.

She has gems and jewels and laces,
Pictures costly and rare;
But she has no dear childish faces
To leave their sunshine there.

Over there the house is silent,
Not a bit of sunshine or noise;
Over here is fun and merriment,
And happy girls and boys.

Oh, gold cannot stay the hunger
Of an empty, cheerless life,
And I gaze across and pity her—
Glad I'm a poor man's wife.

And I have what her life misses,
What she is hungering for—
The touch of my children's kisses
When the toiling day is o'er.

So I wouldn't change with my neighbor.
No, not for a single day;
I'd rather have toil and labor,
And watch my children play.

And when the glad day is ended
I'll forget my weariness.
For life with my work is blended
As each dear cheek I press.

OBITUARY.

HILL—At Tillie, Letcher Co., Ky., Eliza Victoria and Pearlle, daughters of Brother and Sister Ira S. Hill. Eliza was born Jan. 25, 1892, and died July 28, 1905; Pearlle was born Jan. 25, 1904, and died Aug. 16, 1905.

McDOWEL—At Marlow's, Harry county, S. C., Sept. 2, 1905, Florence, the beloved wife of Rufus McDowel. Deceased was born Christmas Day, 1888, and was a faithful member of the church. She was the daughter of Brother James J. Owens.

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"No unhallowed hand can stop the work of God from progressing. Persecution may rage, mobs may combine, armies may assemble, calumny may defame; but the truth of God will go forth boldly, nobly and independently, until it has penetrated every continent, visited every clime, swept every country and sounded in every ear, till the purposes of God shall be accomplished and the Great Jehovah shall say the work is done."—JOSEPH SMITH.

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OCTOBER 15, 1905.

No. 4.

THE SOUL OF MAN IS THE SPIRIT AND BODY.

BY APOSTLE CHAS. W. PENROSE.

[The following is taken from a discourse delivered at the seventy-fifth annual conference of the Church of Jesus Christ of Latter-day Saints, in the Tabernacle, Salt Lake City, Utah, on Sunday, April 9, 1905.]

In the Doctrine and Covenants, on page 307, you will read these words:

"The spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul."

I call your attention to the fact that we are not only spiritual beings, who have received our origin as such from our Eternal Father, but we also have bodies, fashioned out of the elements that compose this earth, which God has made for that purpose. And the religion that God has sent out of heaven in the last days is a religion for man as he is, for the souls of men. In the Book of Genesis, 1st chap., we read that God made man in his own image; that He made them male and female, and gave him the great commandment, the first, which was that they should "increase and multiply and inherit the earth and subdue it and have dominion over all things" upon the face of the earth and in the firmament around. We are told in the second chapter of Genesis that He formed the body of man out of the dust. God thus organized the body of man, as well as his spirit, and He gave him commandments in relation to his body. He gave him commandments in regard to the fruits that grew upon the trees in the Eden that God had planted. He gave him laws in relation to the present as well as those that pertained to the future.

We should understand that God has something to do with earthly things as well as those things that we call heavenly. It was He who made this globe on which you and I live. God called the elements together—these elements that He says are eternal. You will read that in the Doctrine and Covenants, page 331. The Lord says that the elements—that is, the essence of things that we call material, and that scientists call matter—are eternal; and He called the elementary particles together that now compose this globe, which at first was covered with water. Water is composed of gases, as scientists tell us, and they are beginning to understand that the gases which in certain proportions appear

in the form of water, are themselves composite; that these elements, as they were once called, are not elementary; but that you can go back of the water to the gases of which it is composed, and then you can dissolve these gases into still nearer primary elements. And you may go on until you come to the real essence or atoms of elementary existence. The Lord says they are eternal. They were not created, in the sense that some people use the term. Now, the Lord says that these elements are eternal, and that "spirit and element, inseparably connected, receiveth a fullness of joy, and when separated man cannot receive a fullness of joy." So we shall find that not only in time, but in eternity, when the soul is redeemed, when the spirit and the body, which are the soul of man, are joined together in the resurrection of the dead and are made eternal and immortal, the body as well as the spirit, that there is something to do in regard to the material elements in the universe of God. God is a being that takes cognizance of us as we are, and the religion He has given us is not merely what is called a spiritual religion, but it is also a temporal religion, using the term as men use it.

In the twenty-ninth section of the Doctrine and Covenants, God says that He made all things. He speaks there of the earth and the animals upon it, and the vegetation that grows out of the ground, and of the material things which men handle. The Lord says He created them all by the word of His power, "firstly spiritual, and secondly temporal;" and the last of His works will be "firstly temporal, and secondly spiritual." But He explains further, that to Him all these things are spiritual, because they are eternal. The elements are eternal, and therefore God calls them spiritual; for the things that are temporal are those that pass away, and the things that are spiritual are those that remain. So we will find by and by, when we understand things as God understands them, that they are all eternal in His sight; for His eyes penetrate to the essence of things, while we can only see things on the surface. The things that pass away from our gaze, caught up as it were in the air and passing out of sight, like the vapors of the sea drawn up by the sun—the elements of these things remain and abide, and cannot be annihilated. Not one particle of matter can be annihilated; not one particle of spirit can be annihilated; for they are eternal. They always were, in their essential particles, in their primary elements, and they always will abide, though their forms may be changed by the power of the great Creator.

The Lord tells us, as you will see in the 131st section of the Doctrine and Covenants, that we shall find some time, when we can see things properly, that all are to that extent material, that they exist and do not pass away; that spirit is matter of a refined and purified nature, different from that which we call matter. There are two primary divisions, we may say, in the universe—spirit and matter; or, as the Lord calls them, spirit and element. God has to do with both. He organized both. He rules over both, and gives laws in relation to both. And it is only by the eternal, inseparable union of the spiritual and the material, or elementary, that perfect happiness can come. So God our heavenly Father, who is the Father of our spirits, with whom we dwell, with Jesus Christ our Elder Brother, before the foundations of this earth were laid, is the Father of our spirits and the framer and former of our bodies. He prepared this earth for our abode. He brought together the chaotic particles, which now are a solid globe governed by His laws. He brought forth the earth at the right time and in the right place, that it might keep up the equilibrium necessary to be maintained in the worlds that He created before. He formed this earth for us, His children, that we might come here and obtain a portion of it, organized according to the laws of generation, which we will find also are eternal; that we might have a portion of the elements of this globe to fashion these bodies, in which our eternal, immortal spirits might enter, and that we might claim them as ours, when the great change that we call death that must pass upon all people shall come. It is necessary for our education, for our experience, that we might know what it is. When that change comes, and the spirit of man is separated from the body, that is not the end of the body, any more than it is the end of the spirit; but at the word of the Lord, whose word formed this organized globe out of chaos, our bodies shall be brought forth again, and the

particles that belong to each other and which are essential to the organization of these bodies, will be brought from the dust, and the spirit and the body will be reunited. We will then stand in the presence of God, and all be relegated to our respective spheres—the places we have prepared ourselves for by our earthly acts.

Now, I want to emphasize the point and make it clear to your minds, if I can, that these bodies that God has given us, fashioned though they be out of dust, and to all appearances are merely temporal, are bodies which we shall have in the world to come. Our inheritance will be with them. Therefore, God gives us laws for their government now. He gives laws for the government of each individual as an entity. He gives laws for the government of His Church, as a collective body. He places at the head of it a man to receive His word, whenever He designs to give His word to the people; and we have a man now who is capable, ready and willing, and who has the authority, the keys and the power to receive the word of God, whether by His own voice, by the voice of angels, by the manifestation of visions, or by the power and gift of the Holy Ghost, by which holy men of old spoke and wrote. God will give us laws for our government, not only in relation to these things that people call spiritual, but also in relation to what we call temporalities; for He recognizes us as we are. We are His children, and we need to be guided and directed in all our works and ways. The silver and the gold, the metals of every kind, the wheat and the fine flour, the cattle on a thousand hills, and all things that the earth produces, the Lord says are His. And they are; for He made them, and He has care over them all. To think that God cares for nothing but singing and praying, and that hereafter we will sit on the corner of a cloud twanging a harp through all eternity, and that is to be our heaven, is an absurdity to my mind. We will be living beings, with a body as well as a spirit, in the image of our God. As the Apostle John said, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when He appears we shall be like Him; for we shall see him as he is. And every man that hath this hope, purifieth himself, even as He is pure." That is the lesson. God has given these bodies to us to be preserved in purity, according to the laws He has given us by revelation and in nature. We are to govern ourselves by the laws of God, revealed from on high, and by the laws of nature, and make ourselves just as happy and as comfortable as we can under the circumstances in which we are placed. Do right to one another. Let no man infringe upon the rights of his neighbor; regard every man's rights as sacred, understanding that we are all the children of our heavenly Father, all brethren and sisters, whether we are Latter-day Saints or latter-day sinners; but more especially should our love and affection and help be extended to the household of faith, to those who have been baptized into Christ, and have put on Christ, and have become part of Him.

UNION OF THE CHURCHES.

By ELDER EZRA CHRISTIANSEN.

A great church conference, representing twenty-four religious denominations, and a membership of 18,000,000 communicants, has been called to meet in New York, November 15. Each denomination will have from five to fifty delegates. The main purpose of the conference will be an effort to form a federation of the Protestant churches in America. Other issues such as religious education, the social order, evangelization, home and foreign missions, etc., will be considered.

While no harm can come from a discussion of this kind, and some good may result, it is quite certain that no plan for the union of the churches will be decided upon. There are of course, some interests which all Protestant sects have in common, but there are so many principles upon which they differ, that it will be impossible to harmonize them. A religious congress of this kind isn't like a political convention, where a majority of the delegates decide upon a platform to be adopted. A person cannot change his faith because a majority of those around him hold different views. He cannot compromise with his con-

science. As soon as he attempts to do that, his faith is weakened, and his spiritual life begins to die and lose its power.

Imagine for a moment, the apostles whom the Savior called and gave authority to minister in his name, meeting in convention with the different creeds of the Roman Empire, and trying to reconcile the conflicting religious opinions of that time, and mold them all into one standard of faith. It is doubtful whether they would have been able to persuade the delegates to incorporate one of the principles that Jesus taught into the general creed. The majority would have ruled them out on every question. And even if they had partially succeeded, where henceforth would have been their authority to minister in the name of their Master. As soon as they should have tampered with the authority which the Savior had given them, and compromised with the creeds of men, their commission would have expired, the keys of salvation would have been taken from them, and all their power gone.

We contend that no denomination can afford to surrender one principle of faith, because a majority may decide that it is not essential. If it does, it loses in spiritual force much more than an increased membership can ever balance.

A true faith cannot be added to or taken away from, by discussions or debates, or because of votes that may be recorded for or against it. Faith is a gift from God, and comes from within. If it is genuine, it is not affected by external pressure. It shines as brightly whether inclosed in prison walls, or pampered by the good will of men. It survives storms and snows of winter, when driven forth to perish, and cheerfully endures hunger and want upon the desert when exiled from home and its comforts, as if it had enjoyed all the luxuries of life. Nothing can destroy it. It has "subdued kindoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight." It has passed through "trial of cruel mockings and scourgings, bonds and imprisonment," and all the punishments that man could inflict. There is no suffering that it has not endured; there is no earthly triumph that it has won.

Can a congress then hope to change it? Can a few day's discussion and debate bring about a unity of the faith? Does it depend upon the eloquence and oratory that may be displayed on th's occasion, whether a true faith shall live or die? Not at all. Until the world recognizes the authority which God has called, there can be no unity. When men ask the way that leads to the fold of Christ, a prophet's voice must ring back the answer, loud and clear, above the confusion of jangling sects and creeds, as did Peter's on the Day of Pentecost. And that answer must be final, for God is back of it. It cannot compromise with the creeds of men, or be changed to suit their conflicting opinions. It must stand, immutable as the Rock of Ages. Through that door, and that alone, can unity come, and all who remain outside, must continue in confusion and disorder.

REVIEW.

ALABAMA CONFERENCE—Six Elders were present at the branch conference held at Elkmont, Limestone county. A very good time was had by all who attended. The saints and investigators seemed to enjoy the speaking and testimonies of the humble ambassadors of truth. After the series of regular meeting, several cottage services were held with the saints and some non-members. President Jesse F. Bean had a warm discussion with a Campbellite on "Authority" and "Salvation for the Dead." But the disciple of Alexander Campbell suffered the chagrin of being completely hushed before his associates whom he had promised to entertain by making the Elder acknowledge the weak points of "Mormonism." Work has been reopened in Birmingham. Successful street meetings are being held. At first the Elders experienced a little difficulty competing with the Salvation Army for the best corner. But now the Elders take one corner, the Army another and the meetings go on simultaneously. The competition now is for the crowd. After the street service the Elders have had interesting conversations with reporters and politicians who were at Washington during the

Smoot investigation. They all have words of praise for Senator Smoot and all the people they saw from Utah. Their prejudice is a thing of the past. Elders R. E. Baxter and L. E. Harris have gone to Lee county in response to a call, to baptize some repentant believers. Elders C. W. Smith and C. E. Moore have just closed a series of five meetings at Whitehead. Previous to their visit the people knew very little about "Mormonism," as there are no members closer than twenty miles, and no Elders have visited there for five years. The people were exceptionally kind and large crowds turned out to the meetings, which was an evidence of the interest taken.

EAST TENNESSEE—On Aug. 23, Elders Sylvester Broadbent and George W. Etherington started to visit the Saints and Elders of East Tennessee conference, going through Bradley, Rhea, Van Buren, Cumberland and White counties, re-entering to Van Buren Sept. 2. Several meetings were held among Saints and friends, and on Sept. 5 Elders Broadbent and Parker baptized three honest souls. Many friends have been made and it will only be a matter of time until several others will join the Church of Christ. On Sept. 6, Elders Johnson and Etherington baptized one more member into the Church of Christ. Elders Ford and Hobson, who are laboring in Hancock county, have had a very hard time to get the people to investigate the gospel. The Elders are enjoying good health and are trying to raise the standard of the conference.

FLORIDA—After obtaining permission from the officials, Elders Heaton and Bocker opened up work in the city of Sanford, Orange county, Fla. President Rich visited Jacksonville in the interest of the meeting house, which is being erected at Jacksonville, and had the structure insured. President C. E. Ferrin and Elder J. D. Stoddard returned from Southern Georgia, having held two interesting and well-attended branch conferences, one at Blackshear, Pierce county, the other at McDonald, Coffee county. Elders R. L. Baxter, J. B. Heaton and J. D. Stoddard have been quite ill, but all are able to be out again. The work during the past month has been retarded some on account of bad weather and sickness among the Elders.

GEORGIA—Good work is being done by our Elders in the cities of Macon, Augusta and Atlanta, where street meetings are conducted. On Sept. 10 and 11 a very successful branch conference was held. Twelve elders were present, including President Rich, who gave a talk Sunday night that will never be forgotten by those who heard it. We find our every hope for "The Silent Missionary" and its results fully realized.

KENTUCKY—The month opened with good weather and all the Elders enjoying good health and working hard for the spreading of the gospel. On the 26 and 27 of August, a very successful branch conference was held at Ed, Casey county, Ky. There were seven elders in attendance and a good many Saints and friends. Six public meetings were held with good success. After the Sunday night meeting Elders Hawks, Sant, Christiansen and Crockett were attacked by a mob. Several rocks were thrown and a number of shots fired, but there was not any damage done. Elder Jos. F. Walker is troubled with his lungs. Elders A. A. Wilde and Crosby have just concluded a series of fourteen meetings at Ironton, Ky. A few years ago there was a strong branch there, but the Josephites came in and succeeded in breaking it up and scattering the saints. A short time after Elders James C. Wood and C. H. Norton tried to hold some meetings, but they were broken up; since which time the Elders have ceased holding meetings there. Most of the meetings held by Elders Wilde and Crosby were held in the day time under a brush bowery, built by these Elders for that purpose. They had a crowd of interesting listeners, some of whom stopped their work and came three and four miles to hear the preaching. There are some fourteen or sixteen saints at Ironton, and they have under their control twenty-five or thirty children of Sunday school size, and they all expressed themselves as anxious to have a Sunday school organized, which will be done.

MIDDLE TENNESSEE—The Elders, generally speaking, have been energetic, and as a result much good has been accomplished. Street preaching has been carried on in the city of Nashville, and some opposition has been encountered.

At different times we have been interrupted by a couple of so-called "followers of the meek and lowly Lamb," who, just as soon as we would draw our meeting to a close, would step out on the streets and with cries of "Polygamist Mormons," "Delusion," and such like, endeavor to poison the minds of the people against us, but the Lord has promised to fight our battles inasmuch as we trust in Him, which promises have verily been fulfilled, for the words spoken by them have turned to their own condemnation and many are the people who have become friendly as a result and have procured our literature and are now investigating the gospel. On the 17 and 18, Elders J. W. Grant, J. G. Shields, J. F. Brown, J. H. Walton and Hugh Roberts held a branch conference in a grove near Glenraven, Robertson county, where an excellent spirit prevailed. Four public and one sacramental meetings were held. We also had the privilege of leading two more earnest investigators into the waters of baptism, Brother Ervine Abner on Sunday the 17, being baptized by Elder John G. Shields and Brother Leander Martin on the 18th by Elder J. F. Brown.

MISSISSIPPI—During the month Elders E. D. Buchanan and D. A. Tidwell baptized one young man at Darbun, Pike county, and Elders Hopkins and Liljenquest reported one baptism at Sardis, Panola county. The Elders have been hindered greatly owing to the yellow fever excitement, while some of them have had fever and other ailments.

NORTH CAROLINA—The Elders are all enjoying good health, except Elder Hanson D. Bayles, who has a swelling on his foot, and is unable to walk or put on his shoe. President L. W. Johnson and companion are visiting the saints and friends of the Mt. Airy branch. It is one of the thriving branches of the conference. A Sabbath school was organized about a month ago, which has an average attendance of about twenty pupils, besides a few visitors. There are three local Elders in this part who are doing a good work, traveling from place to place, holding cottage meetings with the saints and friends. Their work for the past month is as follows: Miles walked, 59; families revisited, 27; gospel conversations, 54; tracts distributed, 11; meetings held, 9; and one book distributed. The saints are contemplating building a meeting house and a good number have expressed that they are willing to contribute liberally to assist it; more added to the fold in the near future. Elders Hanson D. Bayles and Wm. A. Petty were given permission to hold a meeting in a school house on the 13th, at Decatur, Henderson county, and had a nice little crowd out who seemed to be interested. The Elders were asked to go back and hold another meeting, which they did and received four applications for baptism. They then appointed another meeting to be held at the water's bank. There were about fifty persons present to witness the glorious principles of salvation administered.

OHIO—We are able to report all well and doing duty, except one Elder, Lawrence Johnson, who was transferred to Ohio, but who has not been entirely restored to health. The baptisms for the month are as follows: Elders Epperson and Child baptized six honest souls at or near Locust Grove, Adams county; Elders Hull and Rich baptised two at Sharon Center, and Elders Young and Miller baptized two at Ironton.

SOUTH CAROLINA—The month opened up hot and stormy although the work progressed very rapidly. The treatment is exceptionally good and the Elders report the blessing of the Lord in opening up the way for them. A Sunday school was organized August 27, on the Olympia Hill, at Columbia, by Elders J. H. Cook and President R. Ray Nixon, twenty-two pupils being enrolled the first day. On Sept. 3, Elders D. E. Boam, George F. Rawlins, J. H. Cook and R. Ray Nixon held baptismal ceremonies at Camden, S. C., about 150 persons coming out to hear the addresses and witness the ordinance. Elder Cook took the chills while there and President Nixon having a branch conference at Society Hill, appointed Elder Boam to travel with him. Sister Williams, one of the Saints baptized at Camden, was found by Elders Boam and Rawlins, she taking them in for entertainment for the night. The Elders found her baby in an almost dying condition, and in fact it had been laid in the cradle several times during the night by its mother for dead, but the Elders encouraged the parents all the while, teaching the first principles of the gospel. Finally they taught them the

ordinance of the laying on of hands for the healing of the sick and in the morning the husband and wife asked the Elders to administer to the child. From that time on it began to recover, and now is gaining strength. It is reported that this is the only child out of sixty-six sick with the disease that has recovered and some babies have been children of doctors. Sister Williams had been a member of the Episcopal church for some thirteen years, and was an active and influential worker in that church. On Sept. 10 three successful meetings were held at the new meeting house at Society Hill, during the branch conference held by President Nixon. Sickness has been raging here among the Elders, J. H. Cook, Jens C. Anderson, Jos. Nelson, M. C. Smith, W. E. Jones, D. A. Gillies and R. Ray Nixon complaining. The month closed with five baptisms.

VIRGINIA—Eleven souls have been led down into the waters of baptism. One by President C. L. Pritchett, three by T. T. Mendenhall, two by R. J. Strong, four by T. A. Storey and one by G. L. Morrison. As a rule the people are interested in the gospel and many invitations are extended to the brethren to have them preach and present their side of the question before the people. Kind treatment has been meted out to the Elders and but very little opposition to contend with are pleasant experiences of this conference. On the 16 and 17 inst., all the Elders of Virginia met at Mountain Lake, Giles county, in semi-annual conference. President Ben E. Rich spoke to the people and instructed them in their duties.

A MISSISSIPPI MOUND.

Writing from Darbun, Pike county, Miss., on Sept. 30, 1905, President E. D. Buchanan, of the Mississippi conference says: "While visiting saints and friends on Pearl river, Lawrence county, ten miles south of Monticello, we were told of a mound of earth nearby that has been known as Indian Hill by the settlers for many years. My companion, Elder D. A. Tidwell, and I visited it, and felt that it may be of interest to Book of Mormon readers. It is situated on the west bank of Pearl river, and about one-quarter of a mile from that stream, and is built on one of the highest points in that vicinity. It is about 25 or 30 feet higher than the ground surrounding it and about 100 feet square at the top, by 150 feet at the bottom. It is almost square and almost level on top, with many large trees around the sides, and two or three smaller ones on top. It seems to have been built with care, for the sides and corners are, in general, quite true and in line. It stands nearly north and south by east and west. On the north and east is a lake which, during the rainy seasons, extends to near its base. On the south side, running east, is a nice stream of water. On the west side is a trench, running north and south, and extending from the lake on the north to the stream on the south, a distance of about three hundred yards. The trench is about 10 feet wide on top and about 6 feet on the bottom, and most of the way it is about 8 feet deep. The dirt has apparently all been piled on the west side of the trench, furthest from the mound. The trench has been dug straight, with one abrupt turn of about thirty degrees, near the center. There are many large trees along the banks, showing that it is very old. The people told us that the earliest settler found decayed bones in the trench. There are no signs of any now. It is our opinion that it was built for protection in time of war among Indian tribes, and that the mound was used as a tower to overlook the surrounding country, the trench being used for protection from invading tribes."

Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

There are a thousand ways of lying, but all lead to the same end. It does not matter whether you wear lies, tell lies, act lies or live lies, your character is ruined all the same.—*Success.*

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BEN E. RICH, EDITOR.

JAMES H. WALLIS, ASSOCIATE EDITOR.

EDITORIAL.

A MALICIOUS FALSEHOOD REFUTED.

In response to the request recently made through *THE JOURNAL* for the Elders to send us any articles published in the newspapers and magazines, either for or against the Church of Jesus Christ of Latter-day Saints or the principles which its representatives advocate, we have received many such clippings. We notice among the many malicious statements made by our enemies the accusation that our Elders in their missionary work among the people take advantage of the absence of the head of the house to preach to the wife and family. Such a statement is absolutely false in every respect. The Elders are under entirely different instructions to this, and have been from the very commencement of the Church. The Prophet, Joseph Smith, soon after the Church was organized, published an address to the Elders from which we take the following portions, and which has been the rule of action in the church ever since:

"I now proceed to make a few remarks on the duty of Elders with regard to their teaching parents and children, husbands and wives, masters and servants, etc. And, firstly, it becomes an Elder when he is traveling through the world, warning the inhabitants of the earth to gather together that there may be built up an holy city unto the Lord, instead of commencing with children, or those who look up to parents or guardians, to influence their minds, thereby drawing them from their duties which they rightfully owe to such, they should commence their labors with parents or guardians, and their teachings should be such as are calculated to turn the hearts of the fathers to the children and the hearts of the children to the fathers. And no influence should be used with children contrary to the consent of their parents or guardians, but all such as can be persuaded in a lawful and righteous manner, and with common consent, we should feel it our duty to influence to gather with the people of God. But otherwise let the responsibility rest upon the heads of the parents or guardians, and all condemnation or consequences be upon their heads, according to the dispensation which He hath committed unto us; for God has so ordained that His work shall be cut short in righteousness in the last days; therefore, first teach the parents, and then with their consent, persuade the children to embrace the gospel also and if the children embrace the gospel, and their parents or guardians are unbelievers, teach them to stay at home and be obedient to their parents or guardians, if they require it, but if they consent to let them gather with the people of God, let them do so and there shall be no wrong, and let all things be done carefully and righteously and God will extend His guardian care to all such.

"And secondly, it should be the duty of the Elders, when they enter into any house, to let their labors and warning voice be unto the master of that house; and if he receives the Gospel, then he may extend his influence to his wife also, with consent, that preadvantage she may receive the Gospel; but if a man receive not the Gospel, but gives his consent that his wife may receive it, and she believes then let her receive it. But if the man forbid his wife, or his children before they are of age, to receive the Gospel, then it should be the duty of the Elder to go his way and use no influence against him; and let the responsibility be upon

his head—shake off the dust of thy feet as a testimony against him, and thy skirts shall then be clear of their souls. Their sins are not to be answered upon such as God hath sent to warn them to flee the wrath to come, and save themselves from this untoward generation. The servants of God will not have gone over the nations of the Gentiles, with a warning voice, until the destroying angel will commence to waste the inhabitants of the earth; and as the prophet hath said, "It shall be a vexation to hear the report." I speak because I feel for my fellow men; I do it in the name of the Lord, being moved upon by the Holy Spirit. O that I could snatch them from the vortex of misery into which I behold them plunging themselves, by their sins, that I may be enabled, by the warning voice, to be an instrument of bringing them to unfeigned repentance, that they may have faith to stand in the evil day.

"Thirdly, it should be the duty of an Elder, when he enters into a house, to salute the master of that house, and if he gain his consent then he may preach to all that are in the house, but if he gain not his consent, let him go not unto his servants, but let the responsibility be upon the head of the master of that house, and the consequence thereof; and the guilt of that house is no longer upon thy skirts; thou art free; therefore, shake off the dust of thy feet, and go thy way. But if the master of that house give consent that thou mayst preach to his family, his wife, his children, his man-servants and his maid-servants, then it should be the duty of the Elder to stand up boldly for the cause of Christ, and warn that people with one accord, to repent and be baptised for the remission of sins, and for the Holy Ghost, always commanding them in the name of the Lord, in the spirit of meekness, to be kindly affected one toward another; that the fathers should be kind to their children, husbands to their wives; masters to their servants; children obedient to their parents, wives to their husbands, and servants to their masters.

"Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Savior of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands love your wives even as Christ also loved the Church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh." Ephesians, Chap. V. from the 22nd to the end of the 31st verse.

"Wives submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things; for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eye service as men pleasers; but with singleness of heart, fearing God." Colossians, Chap. III. from the 18th to the end of the 22nd verse.

PRESIDENT BEN E. RICH left Chattanooga Sept. 30th for Salt Lake City to attend the Semi-Annual Conference of the Church. At Chicago he met his son, Elder Fred Rich, who has just returned from Germany, after having performed a faithful mission in that country of some thirty-two months duration. Together they journeyed homeward to Zion, and we can well imagine the happy greetings that were given them by the members of their household and their friends. We all look anxiously forward to President Rich's return to this mission, as we know he will be filled with counsel from the authorities in addition to his own ever valuable admonitions, which are so highly prized by Elders and Saints alike.

NOTES OF THE FIELD.

Writing from Lynchburg, Va., Sept. 22, Elder L. R. Baker says: "After the conference at Mountain Lake, some of the Elders held three meetings near Newport. After the last meeting, which was held Wednesday night, Elder George L. Morrison lead an honest soul, Bro. Wm. H. Myers, into the waters. It was "the eleventh hour of the night," reminding us of the baptism of the jailor and his household, performed by Paul and Silas. Lanterns were held at the waters edge, and the waters were dedicated by Elder H. A. Rands, after which the ordinance was performed. We then held a short meeting, when Elder L. R. Baker confirmed Bro. Myers a member of the Church of Jesus Christ of Latter-day Saints. We then gave the Saints some valuable instructions, and partook of the sacrament with them. We are indeed having much joy in our labors."

Elders O. P. Callister and Silas W. Bills, writing from Victory, Tenn., Sept. 29, tell of an interesting time they had at a Scotch chapel on the head of Big Cypress Creek, where they went for the purpose of attending a Baptist meeting. Between 200 and 300 people were present, but there was no preacher. A gentleman named R. Brewer, a friend to the Elders, announced to the crowd that there were two Mormon missionaries present, who would be pleased to have the privilege of addressing them. The people consented, and the Elders preached powerful sermons to the congregation, who were very attentive. One lady tried to get the people to stop the Elders talking, but failed.

President R. Ray Nixon writes from Columbia, S. C., Oct. 7, as follows: "We had three baptismal ceremonies appointed for Sunday last, eighteen having applied for this ordinance. Two of our baptisms were a success, but the other appointment was postponed on account of the sickness of Elders J. H. Cook and George F. Rawlins, who were to have baptised eight. Five were baptised at Salem, Oconee county, by Elders Jos. Nelson and M. C. Smith, where about 150 people gathered to witness the ordinance. Two persons were baptised at Columbia, where four successful meetings were also held. Elders R. Ray Nixon and D. E. Boam officiated.

Elders J. W. Grant, J. G. Shields, J. F. Brown, J. H. Walton and Hugh Roberts met at Glenraven, Tenn., and successfully held another branch conference Sept. 17 and 18, where an excellent spirit prevailed. Irvin Abner and Leander Martin who had been investigating the faith for some time were added to the true fold of Christ. There are now many friends there and we were permitted to hold several cottage meetings, finding the people desirous of learning the truth, where but a few years back they were very prejudiced.

On the evening of Sept. 28, we had a very enjoyable time at the home of Bro. Welti, at Cincinnati, Ohio, at which place a number of Saints and friends had gathered. From there they all went down to the Ohio river, where Elder Carl K. Conrad baptised two honest souls into the fold of Christ. After the baptism they returned to the home of Bro. Welti, where they held a sacrament meeting, during which time they enjoyed the Spirit of the Lord in great abundance.

Sister Florence Eden, who lately immigrated from the North Carolina conference to Utah, writes of her safe arrival, and says: "We are delighted with our new home. I think Logan a very pretty place. I like all the people I have met, and they have been real good to us. We are all at work and perfectly satisfied, as I knew I would be. I wouldn't be back in North Carolina and know I have to stay there, for anything. I am thankful to my Heavenly Father that I am at last in Zion."

Elders T. E. Rose and R. S. Porter of the Alabama conference had the rare

opportunity of addressing a large Baptist congregation which had gathered at Dug Hill Church, Ala. Their minister being sick, the elders, while passing the church, were invited to hold meeting. The best of attention was given while the Elders spoke on "The First Principles." After the meeting a good spirit was manifested, and the Elders went on their way rejoicing.

Elder Alma O. Jackson, writing from Lorretto, Tenn., Sept. 30, says: "I rejoice to report that last Sunday we had the privilege of holding two successful meetings, with a very good attendance at each meeting, after which I baptised two honest souls into the church. Elder Thos. A. Walton baptized another person the following Wednesday. There is a good prospect for more additions to the church."

Brother J. F. Saunders, of Gavin, Miss., says: "I received the stereoscopic views and am well pleased with them. Every Latter-day Saint ought to have a set of these pictures. 'The Silent Missionary' is indeed the right name for them. With them I have been able to make a favorable impression on the minds of some of the leading men in this county, after all else had failed."

We have been revising our mailing list, and we request our subscribers to look at the wrapper their JOURNAL is mailed in and if there is any mistake in the name or address to let us know, as we desire to have everything in as perfect condition as it is possible to get it.

Bro. Robert L. Harris, of Catawba, S. C., says: "The ELDERS' JOURNAL is highly appreciated by the Saints and investigators, and I sincerely trust the time will soon come when it will be in the homes of every Latter-day Saint in the entire Southern States."

President J. W. Grant of the Middle Tennessee conference says: "Elder Shields and I are now visiting Saints and friends and placing THE JOURNAL in every home possible." Success, brethren.

PRES. SAMUEL E. WOOLLEY of the Sandwich Islands Mission sends in ten subscriptions for the ELDERS' JOURNAL. We are grateful for this kind reminder from "the isles of the sea."

We are glad to say that Elder C. F. Weight, of the Virginia conference is rapidly recovering from his attack of typhoid fever.

The Elders are again notified that the works of Orson Pratt are out of print, and therefore their orders cannot be fulfilled.

There's nothing gained by fretting,
Gather your strength anew,
And step by step go onward,
Let the skies be gray or blue.

The only use of caution is to show us dangers to be overcome. When she bids us halt because of dangers too great to be overcome she is a traitor.—L. Abbott.

Our grand business undoubtedly is: not to seek for that which lies dimly in the future, but to do that which lies clearly at hand.—Carlyle.

The mother in her office holds the key of the soul, and she it is who stamps the coin of character.

REMARKABLE HEALINGS IN THE SOUTHERN STATES.

Sister Alice Poynter, of Chance, Ky., narrates the following: On the first of July my mother was stricken with a slight illness, which continued to grow worse until her condition was indeed alarming. She became weak and suffered from a burning fever, which seemed literally to consume her. Her body was racked with pains, and no relief could be obtained. She decided to send for the Elders, and on the evening of Aug. 20, Elders A. C. Sant and H. W. Richins administered unto her. She immediately declared that she was free from pain, and the fever that had such a hold on her system was banished at once. She enjoyed a good night's rest, which was an unusual occurrence. The next morning she arose and dressed herself, after which she walked to the table and ate a hearty breakfast, declaring that she felt as well as ever in her life, except physical weakness, which might be expected after being confined to her bed all the time for three weeks. She is now enjoying the best of health, and is gaining flesh and strength very rapidly. Her testimony previous to her wonderful experience has given place to a stronger one and the Saints in this part are pleased to see the same signs following the believers as anciently. Such a miraculous case of healing has created quite a stir in the community.

Nearly a year ago the wife of R. H. Bowen at Lewisport, Ky., had a large cancer come on her right hand, between the thumb and the top of the knuckle of the first finger; it grew worse and worse until they came to the conclusion that the doctor would have to use his knife, for they could do nothing else, and it was so bad that she was unable to perform but little of her household work. About the middle of last June Elders P. L. Pierson and Thomas W. Kerby visited them and before leaving they promised to return the first of July and spend Fast day and administer the healing ordinance to the wife. They went and spent the day in fasting and holding meetings. The Elders administered to her on the second day of July and in less than two weeks the cancer had entirely disappeared and her hand was just as sound as though it had never had a cancer on it, and she was doing all her housework. This has greatly strengthened their testimony, and they feel to thank the Lord that He has brought the same Gospel to them that He had upon the earth in the days of Christ and His Apostles, and that the signs follow the true believer.

Elder Lyman Jas. Ball, of the Kentucky conference, received a letter recently from a man living at Isonville, Ky., named J. M. Gillam, in which he says: "No one has been able to stand before me and deny that you was the means in God's hands of healing my five-year-old child. It has not been sick one day since you administered to it, nor has it lost one meal. It looks as well as any child you ever saw. It never had enjoyed good health, and was never able to take its shoes off before. Our little baby you blessed is now the fattest baby you ever saw, and my wife and eldest daughter rejoice continually in the power of God so visibly manifested in our behalf. It has put all the people here to silence."

Elders W. H. Smith and G. A. Bigler of the Ohio conference write as follows: "Last week we were called from Toledo to Columbus Grove, O., a distance of sixty miles, to the bedside of Sister Sarah Norman, who was very sick. We remained there administering to her, and left her feeling much better. For the last eighteen years Bro. and Sister Norman have given a home to the Elders, supplying them with whatever they needed.

Though a great man may by a rare possibility be an infidel, yet an intellect of the highest order must build upon Christianity.—De Quincy.

You can not blame a bag of wind for steering clear of pointed facts.

THE POOR LITTLE BOY'S HYMN.

A friend of mine, seeking for objects of charity, got into the upper room of a cheap lodging house. It was vacant. He saw a ladder pushed through the ceiling. Thinking that perhaps some poor creature had crept up there, he climbed the ladder, drew himself through the hole, and found himself under the rafters. There was no light, but that which came through a hole in the roof. Soon he saw a heap of chips and shavings, and on them a boy about ten years old.

"My boy, what are you doing here?"

"Hush! Don't tell anybody, please, sir."

"But what are you doing here?"

"Hush! please don't tell anybody, sir; I'm a-hiding."

"What are you hiding from?"

"Don't tell anybody, please, sir."

"Where's your mother?"

"Please, sir, mother's dead."

"Where's your father?"

"Hush! don't tell him, don't tell him! But look here!" He turned over on his face, and through the rags of his jacket and shirt my friend saw that the boy's flesh was bruised and his skin was broken.

"Why, my boy, who beat you like that?"

"Father did, sir."

"What did he beat you like that for?"

"Father got drunk, sir, and beat me 'cos I wouldn't steal!"

"Did you ever steal?"

"Yes, sir; I was a street thief once!"

"And why don't you steal any more?"

"Please, sir, I went to the meetinghouse, and they told me there of God, and of heaven, and of Jesus; and they taught me 'Thou shalt not steal,' and I'll never steal again if my father kills me for it. But, please sir, don't tell him."

"My boy, you must not stay here; you'll die. Now you wait patiently here for a little time; I'm going away to see a lady. We will get a better place for you than this."

"Thank you, sir, but please, sir, would you like to hear me sing a little hymn?"

Bruised, battered, forlorn, friendless, motherless, hiding away from an infuriated father, he had a little hymn to sing.

"Yes, I will hear you sing your little hymn."

He raised himself on his elbow and then sang:

"Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee."

"Fain I would to Thee be brought,
Gracious Lord, forbid it not,
In the Kingdom of Thy grace
Give a little child a place."

"That's the little hymn, sir. Good-by."

The gentleman went away, came back again in less than two hours, and climbed the ladder. There were the chips, and there were the shavings, and there was the boy, with one hand by his side, and the other tucked in his bosom, underneath the little ragged shirt—dead.

Success produces confidence; confidence relaxes industry, and negligence ruins the reputation which accuracy has raised.—Johnson.

We step not over the threshold of childhood till we are led by love.—L. E. Landon.

ENCOURAGING WORDS FOR THE JOURNAL.

"THE JOURNAL is a welcome visitor in our home," writes Bro. Forest Farley, of Corn Creek, Ky. "We learn many precious truths from its pages. We would be lost without it. We feel sorry to hear of so much persecution in the South, but it makes us stronger in the faith, for we read in the scriptures that those who live Godly in Christ must suffer persecution, and the Latter-Day Saints are the only ones that suffer for their faith. I will be 79 years old November 6."

Elder Joseph Bingham, of Safford, Ariz., sends in the names of eight new subscribers to THE JOURNAL, and says: "I took the privilege on myself to get these subscribers, as my interest still clings with the Southern States Mission, where I labored as a missionary. I take great interest in reading THE JOURNAL, and anxiously await its coming." How we wish other returned missionaries would go and do likewise.

E. B. Rucker, of Windy, Va., sends in another new subscriber and says: "I have got the promise of others. After once reading it they would not be without it for anything. It is the next thing to a visit from the Elders. I have been taking it ever since it was published, and yet have not one copy home, as I keep them circulating among my neighbors."

"I do not have the pleasure of seeing the Elders very often," writes Sister Sadie Branch, of Raleigh, N. C., "so I long for the JOURNAL. I never stop until I read it through, and am pleased to watch the great success attending all labors of the servants of God."

Sister Sallie E. Burch, of Nathalie, Va., expresses the hope that "the little messenger of light and truth will yet visit our homes weekly, for it is the source of so much light, and brightens us up when it makes its visits."

Sister Lizzie Renen, of Windsor, S. C., says: "I prize THE JOURNAL too highly to be without it, and cannot say too much in its favor. There are no saints here, so I value its worth more than I can tell you."

"I would not miss one copy of THE JOURNAL for the price of a whole volume," writes Bro. G. W. Baird, of Cupp, Tenn. "I have been trying to get you some subscribers, but the people don't like the truth."

"I could not possibly do without my JOURNAL," writes Sister A. C. Royals, of Mt. Olive, N. C., "for it gives me joy and comfort to read it, and I get so much good counsel from it."

"THE JOURNAL should be in the home of every Latter-day Saint," says Sister Maggie L. Knight, of Lydia, Va. "As for myself, I cannot do without it."

Sister E. F. Sanders, Aucilla, Fla: "I am always so glad to get THE JOURNAL. It brightens my life so much that I would be glad if its visits were weekly."

M. E. Walker, Susina, Ga: "I am so glad to get the ELDERS' JOURNAL every two weeks, for it carries comfort wherever it goes to the honest in heart."

Sister N. C. Stanfield, Adamsville, Tenn: "I cannot do without THE JOURNAL. We look for its coming as a welcome and glorious visitor."

Edmund G. Lunnen, Sandy, Utah: "THE JOURNAL is one of the best and breeziest papers published in the Church."

S. K. Loudon, of Sulphur, Ky., says: "I look for THE JOURNAL like I would for the coming of some dear friend."

W. S. Bradley, Lapine, Ala.: "We love THE JOURNAL, and are always glad to receive it and pursue its pages."

Gordon O. Beckstead, Sandy, Utah: "Many happy moments are spent reading THE JOURNAL."

ARRIVALS.

The following Elders arrived from the West on October 1, 1905:
J. C. Farr, of Ogden, Utah; S. E. Peterson, Salt Lake City, Utah.

APPOINTMENTS.

Elder Wm. B. Fitt has been appointed to preside over the North Carolina Conference.

Elder A. C. Jensen has been appointed to preside over the Georgia Conference.

Elder W. O. Patterson has been appointed to labor in the Ohio Conference, this appointment being made instead of Elder Patterson going home, as requested by him. May the Lord bless Elder Patterson, and give him joy for his determination to remain and complete an honorable mission.

TRANSFERS.

Elder Geo. A. Prescott has been transferred to the Kentucky Conference.

Elder E. P. Moser is transferred to the Ohio Conference, and not released to return home, as erroneously published in the last issue.

RELEASES.

Elder Geo. R. Williams, of the Georgia Conference, has been honorably released to return home.

Elder E. I. Whiting is honorably released from presiding over the Georgia Conference to return home.

Elder L. W. Johnson is honorably released from presiding over the North Carolina Conference to return home.

Elder A. L. Jones, of the Virginia Conference, is honorably released to return home on account of sickness.

Elder Thos. P. John, of the East Tennessee Conference, is honorably released to return home on account of the serious sickness of his wife.

Elder A. L. Lau, of the Ohio Conference, has been honorably released upon a telegram from President Jos. F. Smith on account of his father's sickness.

Statistics of the increase in the population of Omaha during a recent month show that Bishop John Marshall Francis of Indiana was right when he declared babies are not born in the homes of the wealthy. Of the 155 babies born during the month all have parentage on the birth cards as "artisan," "clerk," or "laborer." While babies in the wealthy homes are scarce this is the first month where none could claim parentage among people of means.

What is a power but the ability or faculty of doing a thing? What is the ability to do a thing but the power of employing the means necessary to its execution?—Alexander Hamilton.

He who criticises, be he ever so honest, must suggest a practical remedy or he soon descends from the height of a critic to the level of a common scold.—Elbert Hubbard.

Report of Mission Conferences for Three Weeks Ending October 7, 1905.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour-Sub.	Deseret News Subscriptions
J. F. Bean	Alabama	14	1029	374	457	262	16	2636	118	1	25	39	1343	1	1	.....	.....	4	.....
S. Broadbent	East Tenn.	12	1106	14	31	389	37	1389	84	2	17	32	600	.....	.....	.....	.....	.....	.....
C. E. Ferrin	Florida	16	1045	2412	47	419	14	1366	60	2	8	52	845	10	1	.....	.....	2	.....
E. I. Whiting	Georgia	19	1636	1267	119	580	35	1555	60	.....	26	116	1450	1	5	.....	.....	5	.....
G. R. Crockett	Kentucky	18	1179	2131	149	346	39	2368	56	1	37	120	865	5	5	.....	.....	4	.....
E. D. Buchanan	Mississippi	15	691	212	22	340	20	878	33	3	21	38	594	.....	3	.....	.....	5	.....
J. W. Grant	Mid. Tenn.	14	830	692	42	322	23	1017	23	1	24	40	644	2	4	.....	.....	5	.....
Wm. B. Fitt	N. Carolina	16	1137	519	36	356	17	793	11	.....	19	38	504	3	4	.....	.....	7	.....
C. S. Jones	Ohio	14	1311	6836	776	616	48	2084	158	8	52	57	1638	2	6	.....	.....	4	.....
R. Ray Nixon	S. Carolina	17	1460	652	208	764	31	1226	52	6	20	74	1310	1	10	.....	.....	10	.....
C. L. Pritchett	Virginia	24	1276	901	50	497	62	1380	28	6	17	38	793	10	5	1	.....	4	.....
Totals .....	.....	179	12696	16010	1937	4601	312	16702	673	30	267	544	10616	35	44	1	.....	43	15

GOD IS GUIDING.

Be thou patient, God is guiding;
 Trust in Him, and go thy way.
 What though many are deriding?
 They must own their fault some day.
 Up above the sun is shining.
 Look to Heaven for heavenly peace:
 He will guide thee, cease repining!
 Truth must triumph—error cease.

Be thou patient, God is guiding;
 Persecution only tends,
 For a time the sunlight hiding.
 To prove our devoted friends,
 What though millions now deride thee,
 Look for strength to God on high;
 For though evil oft betide thee,
 God is guiding—dawn is nigh.

Be thou patient, God is guiding!
 He will steer thee safe to shore,
 If thou, in His love confiding,
 Trust in Him and doubt no more,
 He will save thee, and will cherish,
 He will prove His boundless love,
 For His Church will never perish.
 God is guiding—look above.

DEATHS.

McCLAIN—At Rutledge, Ga., Sept. 5, 1905, of paralysis, Sister Alvira C. McClain. Deceased was baptised six years ago and has been a faithful Saint, ever ready to do her duty and always kind to the Elders.

ANDERSON—At Lovejoy, Clayton county, Ga., Sept. 12, 1905, after a long siege of sickness, Brother M. C. Anderson. Deceased was a faithful Latter-day Saint, and was always very kind and hospitable to the Elders. He died with a firm testimony.

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"Hell may pour forth its rage like the burning lava of Mt. Vesuvius, or of Etna, or of the most terrible of burning mountains; and yet shall Mormonism stand! Water, fire, truth, and God are all realities. Truth is Mormonism! God is the Author of it! He is our shield. It is by Him we received our birth. It was by His voice that we were called to a dispensation of His Gospel, in the beginning of the fullness of times. It was by Him we received the Book of Mormon; and it is by Him that we remain unto this day; and by Him we shall remain, if it shall be for our glory; and in His Almighty name, we are determined to endure tribulation as good soldiers unto the end."—JOSEPH SMITH, in *Liberty (Mo.) Jail*, March 25, 1839.

VOL. III.

NOVEMBER 1, 1905.

No. 5.

WHERE ARE THE TEN TRIBES?

BY APOSTLE ORSON PRATT.

(The following interesting article was written in the year 1867, and was published in the *Millennial Star* for March 30 of that same year.)

About seven hundred and twenty years before Christ, the nine and one-half tribes (generally called the ten tribes) were taken captive by the Assyrians, and led away from their own lands, into Assyria. The sacred historian records this event in the following language: "Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hosea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes." (II. Kings 17:5-6.)

How long this numerous people remained in Assyria is not exactly known. The prophet Esdras, who wrote his books less than two centuries after the Assyrian captivity, records a wonderful event in the history of the ten tribes. A prophetic vision was unfolded to him in regard to the great events of the latter days, of the Son of God, and the destruction of the wicked. In this vision he saw a great but peaceable multitude gathered to Mount Zion, and desiring to know who these peaceable people were, the Lord informed him as follows: "And whereas thou sawest that he gathered another peaceable multitude unto him; those are the ten tribes which were carried away prisoners out of their own land in the time of Osea (Hosea) the king, whom Salmanasar the king of Assyria led away captive, and carried them over the waters; and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passage of the river. For the Most High then shewed signs for them, and held still the flood, till they were passed over.

For through that country there was a great way to go, namely of a year and a half. Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they might go through; therefore sawest thou the multitude with peace." (II. Esdras 13:39-47.)

During their captivity, the ten tribes dwelt in the region of the Euphrates, and when they departed, instead of returning westward to their own land, they crossed the great river Euphrates, from the west to the east bank, the river being miraculously divided for the purpose. They must have repented of their sins or this wonderful manifestation of the power of God would not have been exhibited in their behalf. After arriving upon the east side of this great river, in what direction were they led to the remote, uninhabited land, said to have been "a far country" at the great distance "of a year and a half's" journey? We are told by Jeremiah, and other Jewish prophets, that they will return from the north. (Jer. 16:15; also 31:8.) Consequently they must have been led in a northerly direction, and very probably passed between the Black and Caspian Seas, and continued through Russia to the extreme northern shore of Europe, which would bring them about 2,500 miles to the north. But this could not be considered "a year and a half's" journey; indeed, it would not be an average of five miles a day. From many intimations of ancient prophecy, they evidently had a highway made for them in the midst of the Arctic Ocean, and were led to a land in the neighborhood of the North Pole. This region would be about 4,000 miles north of their Assyrian residence, and could be traveled in eighteen months' time at an average of a little less than eight miles per day.

The expression "then dwelt they there until the latter time" is an evidence that they were not only to preserve their existence, but their nationality, and were to return with a full knowledge of their Israelitish origin; and what is still more wonderful, they are not to be so amalgamated as to lose all distinction of tribes, but each family will know the particular tribe to which it belongs; and thus the whole nation will be able to classify themselves into ten distinct divisions, and each division, according to the Prophet Ezekiel, will receive its inheritance within the boundaries described in his prophecy.

The ten tribes can not be among any of the known nations; for there is no one who is able to identify them; and there are no people who even profess or claim to be of such origin. Who among all the known nations would be able to point out the tribe of Dan—the tribe of Naphtali—the tribe of Zebulun, etc., etc.? If there is no nation yet discovered who are thus classified, then it is certain that the ten tribes are not yet discovered. There is no possible chance of their being south of the Arctic circle; and the only remaining portion of the earth north of that circle with which we are acquainted, is the polar region. This unknown region is upwards of 1,000 miles in diameter, containing about 800,000 square miles of surface. This large area may be all land, or it may be of both land and water. And even if we suppose only one-half this surface to be land, namely, 400,000 square miles, and still further suppose its capabilities sufficient to sustain a population of 25 to a square mile, we should have the very large number of 10,000,000, or over one-third of the population of Great Britain. But without aggregation there might be some 50,000,000 of polar inhabitants, now hidden up by the impenetrable zones of ice, enough to make quite a powerful nation, should they all return.

Some may suppose that a polar continent would be incapable of supporting human life, on account of the intensity of the cold; but bold and intrepid navigators have left their ships, and with sledges, drawn by dogs, have passed over several hundreds of miles of ice, and were only stopped by encountering an open unfrozen sea. This proves the astonishing fact that the great intensity of the cold is from latitude 76 to 83 degrees north. The open sea, north of this zone, indicates a higher degree of temperature; and for aught we know this temperature may increase from the beginning of this unfrozen sea, until the pole is reached. If this should be the case (and many substantial facts strongly indicate the unexpected phenomenon), then a polar country might be comparatively pleasant, and the temperature during its long summer day be sufficiently high to bring to maturity grain and other vegetables.

There may be several causes, independent of the sun, to produce this high

temperature. It is generally admitted that the nearer we approach to the center of the earth the higher is the temperature; this is ascertained by a vast number of experiments in deep pits and mines; a certain number of feet in depth raises the temperature one degree; and the increase is said to be in arithmetical proportion to the number of feet downwards. This is undoubtedly owing to the great internal fires, raging far beneath the earth's surface. The poles are over thirteen miles nearer the earth's surface than the equatorial regions, and, therefore, the poles may be several miles nearer these terrestrial fires; and thus by the native heat of the earth, those regions may be maintained at a comparatively high degree of temperature. The water at the bottom of the open sea, in the extreme northern latitudes, becomes warmed, and hence, specifically lighter, and rises to the top, and floats off toward the south, while the undercurrents of the ocean circulate to the north, until they in turn receive a higher temperature and rise, following the track of those in advance. This will satisfactorily account for the observed strong surface currents constantly setting to the south. Thus both the sea and land, near the pole, are undoubtedly maintained in a much higher temperature than would be produced by the action of the sun's rays alone. Also five or six months of uninterrupted solar heat will produce a higher temperature near the pole and the shorter days, interrupted by nights, in the region of the ice zone.

If the polar region is not warmer than that of the ice zone, why do birds of passage in the region of this icy belt fly to the northward to escape the severities of winter? All these observed facts bespeak a warmer climate around the pole. There is a great probability that, in that apparently inhospitable solitude, will be found the great nation of the ten tribes, not in a barbarous or semi-barbarous state, but in the enjoyment of the Christian religion. They have had their prophets and inspired men, at different periods; they have their sacred books, in addition to the ones which they carried with them; and their Bible is just as sacred to them as our Bible is to us. And when they return we shall have another Bible in addition to the Jewish Bible and the Book of Mormon.

That the ten tribes will come from the polar regions is placed beyond controversy by new revelations. The word of the Lord reads thus:

"And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear His voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And a highway shall be cast up in the midst of the great deep. Their enemy shall become a prey to them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then they shall fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold, this is the blessing of the everlasting God upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in his presence, day and night forever." (Doctrine and Covenants.)

This highway through the waters, cast up to favor the return of Israel, is often made the subject of prophecy by the inspired writers. Zion, on the American continent, is to be favored with a visit of these ten tribes before they are finally located in Palestine. The antediluvian Zion that was translated with Enoch will come with the Son of God; and the two Zions, with the ten tribes, will be filled with the glory of the Lord, upon the mountain of His holiness, and rejoice in His presence forevermore.

These grand events were shown to Esdras, and he prophesied as follows: "Behold, the days come, when the Most High will begin to deliver them that are upon the earth. And He shall come to the astonishment of them that dwell upon the earth. And one shall undertake to fight against another, one place against another, one people against another. And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared, whom thou sawest as a man ascending. And when

the people hear His voice, every man shall in their own land leave the battle they have one against another. And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting. But he shall stand upon the top of the mount Sion. And Sion shall come and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands. And this my Son shall rebuke the wicked nations, which for their wicked life are fallen into the tempest; and shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame; and He shall destroy them without labor by the law which is like unto fire. And whereas thou sawest that he gathered another peaceable multitude unto him; those are the ten tribes," etc. (Esdras, 13th chap.) Having seen all these things, Esdras exclaimed, "Now understand I the things that are laid up in the latter days, which shall happen unto them." (Verse 18.)

The Zion which is to come and be shown to all people is not the one to be built with hands here on the earth, but it is the heavenly one, to which we have already referred. The place whereon it will stand will be a great mountain which will then be cast up for the express purpose; or, as Esdras says, "But I beheld, and lo, he had engraved himself a great mountain, and flew upon it. But I would have seen the region or place whereout the hill was graven, and I could not." (Verses 6, 7.)

The days have come when these things must shortly be fulfilled; for this reason the Lord has shown to the great prophet of this dispensation the very place of Zion which the Lord would not permit Esdras to see. This Zion will be on the western borders of Missouri. It is on that favored spot where the Saints will build the city of Zion; and it is to that holy place where the heavenly Zion will descend. It is that great region which will be lifted up and formed into a great mountain. The land now is comparatively level, or rather a gently undulating country; but a mountain will be formed, and the Son of God, with His people, will stand upon it; and the ten tribes with the remnants of Joseph, and other branches of Israel, will be round about; and twelve thousand out of each tribe will be sealed in their foreheads, and ordained unto the holy priesthood and will sing the song of Moses and the Lamb forever and ever. These are they who shall minister with power, and great glory among all the nations that are spared, and "bring as many as will come unto the Church of the First-born."

Much more might be said in relation to the ten tribes and their future union with Judah, and the wonderful prosperity which awaits them, and all their future generations in Palestine.

OLIVER COWDERY'S ACCOUNT OF HIS MEETING THE PROPHET, JOSEPH SMITH.

The following communication was published in the first number of the Latter-day Saints Messenger and Advocate, at Kirtland, Ohio, October, 1834, and is part of a letter written by Oliver Cowdery to W. W. Phelps, and dated "Norton, Medina Co., Ohio, Sabbath evening, Sept. 7, 1843."

"Near the time of the setting of the sun, Sabbath evening, April 5, 1829, my natural eyes for the first time beheld Joseph the Prophet. He then resided in Harmony, Susquehanna county, Penn. On Monday the 6th I assisted him in arranging some business of a temporal nature, and on Tuesday the 7th commenced to write the Book of Mormon. These were days never to be forgotten, to sit under the sound of a voice dictated by the inspiration of heaven, awakening the utmost gratitude of his bosom! Day after day I continued, uninterrupted, to write from his mouth as he translated, with the Urim and Thummim, or, as the Nephites would have said, "Interpreters," the history, or record, called "The Book of Mormon."

"To notice, in even a few words, the interesting account given by Mormon, and his faithful son, Moroni, of a people once beloved and favored of heaven, would supercede my present design. I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediate-

ly connected with the rise of this Church, which may be entertaining to some thousands who have stepped forward amid the frowns of bigots and the calumny of hypocrites, and embraced the Gospel of Christ.

"No men in their sober senses, could translate and write the directions given to the Nephites, from the mouth of the Savior, of the precise manner in which men should build up His Church, and especially when corruption had spread an uncertainty over all forms and systems practiced among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer 'a good conscience by the resurrection of Jesus Christ.'

"After writing the account given of the Savior's ministry to the remnant of the seed of Jacob upon this continent, it was easily to be seen, as the prophet said would be, that 'darkness covered the earth, and gross darkness the minds of the people.' On reflecting further, it was as easily to be seen that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the Gospel. Or, the question might be asked, have men authority to administer in the name of Christ, who deny revelation? when His testimony is no less than the spirit of prophecy? and His religion based, built, and sustained by immediate revelation, in all ages of the world, when He has had a people on earth? If this fact were buried and carefully concealed by men whose craft would have been in danger, if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, 'arise and be baptised.'

"This was not long desired before it was realized. The Lord, who is rich in mercy and ever willing to answer the consistent prayer of the humble, after we had called upon Him in a fervent manner, aside from the abodes of men, condescended to manifest to us His will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down, clothed with glory, and delivered the anxiously looked for message, and the keys of the Gospel of repentance. What joy! What wonder! What amazement! While the world were racked and distracted, while millions were groping as the blind for the wall, and while all men were resting upon uncertainty as a general mass, our eyes beheld; our ears heard, as in the 'blaze of day;' yes, more; above the glitter of the May sunbeam which then shed its brilliancy over the face of nature. Then His voice, though mild, pierced to the center, and his words, 'I am thy fellow servant,' dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of the angel from glory; 'twas a message from the Most High! And as we heard we rejoiced, while his love enkindled upon our souls and we were wrapped in the vision of the Almighty! Where was room for doubt? No where; uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled forever! But think, further think for a moment, what joy filled our hearts, and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the Holy Priesthood, as he said, 'Upon you, my fellow servants, in the name of the Messiah, I confer this Priesthood and this authority, which shall remain upon earth that the sons of Levi may yet offer an offering unto the Lord in righteousness!'

"I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say that earth, nor men, with the eloquence of time, can begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many and the fruit of falsehood carries in its current the giddy to the grave. But one touch with the finger of His love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it all into insignificance and blots it forever from the mind. The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me past description, and I shall ever look upon this expression of the Savior's goodness with wonder and

thanksgiving, while I am permitted to tarry; and in those mansions, where perfection dwells and sin never comes, I hope to adore in that Day which shall never cease!"

O. COWDERY.

JOHN WHITMER'S TESTIMONY.

It may be interesting reading to those who have not the opportunity of perusing the early Church publications, to read the testimony of John Whitmer, whose name will be found among the eight witnesses to the Book of Mormon, and who, at the time he made public the following testimony, was editor of the *Latter-Day-Saint's Messenger and Advocate*, the official organ of the Church, published in Kirtland, Ohio, in 1834-7. The occasion for giving the following testimony to the world was the retirement of Elder Whitmer from the editorship of that publication. It is as follows:

"God has chosen the foolish things of the world to confound the things which are mighty; the base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to naught things that are.

"While I reflect on the above sayings of the holy writer, it gladdens my heart that I enjoy the privilege of living in this age of the world, when God in His kind providence has begun a work for the good of His long dispersed covenant people; when He has again made manifest His will, and has called servants by His own voice out of the heavens, and by the ministering of angels, and by His Holy Spirit; and has chosen the weak and simple to confound the wisdom of the wise; and to raise up and bring the Church of the Lamb up out of the wilderness of wickedness, fair as the sun and clear as the moon, which Church took its rise April 6, 1830, and has thus far come up through much persecution and great tribulation.

"It may not be amiss in this place to give a statement to the world concerning the work of the Lord, as I have been a member of this Church of Latter-Day Saints from its beginning. To say that the Book of Mormon is a revelation from God, I have no hesitancy, but with all confidence have signed my name to it as such, and I hope that my patrons will indulge me in speaking freely on this subject, as I am about leaving the editorial department. Therefore I desire to testify to all that will come to the knowledge of this address, that I have most assuredly seen the plates from whence the Book of Mormon is translated, and that I have handled these plates, and know of a surety that Joseph Smith, Jr., has translated the Book of Mormon by the gift and power of God, and in this thing the wisdom of the wise most assuredly has perished. Therefore, knew ye, O ye inhabitants of the earth, wherever this address may come, that I have in this thing freed my garments of your blood, whether you believe or disbelieve the statements of your unworthy friend and well-wisher.

"It is no trifling matter to sport with the souls of men, and make merchandise of them. I can say with a clear conscience before God and man, that I have sought no man's goods, houses or lands, gold or silver; but had in view for my chief object, the welfare of the children of men, because I know that I have been called of God, to assist in the bringing forth of His work in these last days, and to help to establish it, that as many souls as would believe, and obey the truth, might be saved in His kingdom; and also assist in bringing about the restoration of the house of Israel, that they might magnify His name, for what He has done and is doing for the fulfilment of the prophecies of all the holy prophets that have written on this great and important subject, since the days of Adam to this present time.

"I would do injustice to my own feelings if I did not here notice still further the work of the Lord in these last days. The revelations and commandments given to us are, in my estimation, equally true with the Book of Mormon, and equally necessary for salvation. It is necessary to live by every word that proceedeth from the mouth of God. I know that the Bible, Book of Mormon and Book of Doctrine and Covenants of the Church of Christ of Latter-Day Saints contain the revealed will of heaven. I further know that God will continue to reveal Himself to His Church and people until He has gathered His elect into His fold, and prepared them to dwell in His presence.

"Men at times depend upon the say of others, and are influenced by their

persuasions to embrace different systems. This is correct, inasmuch as the principle is a just one; God always commissioned certain men to proclaim His precepts to the remainder of the generation in which they lived, and if they heeded not their sayings they were under condemnation.

"Though weak may have been my arguments and feeble my exertions to persuade others to believe as myself, I trust I have been the means of doing some good to my fellow men. If I were not sensible that I have been doing the will of my Heavenly Father, I should regret that I had ever suffered my name to become public. I could not endure the idea of having been the means of persuading men to detract from truth, and embrace error; it has been a principle in my heart to embrace truth and reject error, and I trust it will remain in my heart forever."

THE HONEST LITTLE MATCH-SELLER.

Dean Stanley, in a sermon to children in Westminster Abbey, once told a very touching little story. He said:

"Not long ago, in Edinburg, two gentlemen were standing at the door of a hotel one very cold day, when a little boy with a poor, thin, blue face, his feet bare and red with cold, and with nothing to cover him but a bundle of rags, came and said:

"Please, sir, buy some matches."

"No, don't want any," the gentleman said.

"But they're only a penny a box," the poor little fellow pleaded.

"Yes, but you see we don't want a box," the gentleman said, again.

"Then I will give you two boxes for a penny," the boy said at last.

"And to get rid of him," the gentleman who tells the story said, "I bought a box, but then I found I had no change, so I said:

"I will buy a box tomorrow."

"Oh, do buy them tonight, if you please," the boy pleaded again; "I will run and get the change, for I am very hungry."

"So I gave him the money and he started away. I waited for him, but no boy came. Then I thought I had lost my money. Still there was that in the boy's face I trusted, and did not like to think bad of him.

"Late in the evening I was told a little boy wanted to see me. When he was brought in I found it was a smaller brother of the boy who got my money, but, if possible, still more ragged, and poor, and thin. He stood for a moment, diving into his rags, as if he was seeking something, and then said:

"Are you the gentleman who bought the matches from Sandy?"

"Yes."

"Well, then, here's the change out of yer money. Sandy cannot come; he's very ill. A cart run over him, and knocked him down, and he lost his hat, and his matches and your money, and both his legs are broken, and the doctor says he'll die; and that all." And then putting the money on the table, the poor child broke down into great sobs.

"So I fed the little man, and went with him to see Sandy. I found that the two little things lived alone, their father and mother being dead. Poor Sandy was lying on a bundle of shavings. He knew me as soon as I came in and said:

"I got the change, sir, and was coming back, and then the horse knocked me down, and both my legs were broken. And Oh, Reuby! Little Reuby! I am sure I am dying, and who will take care of you when I am gone? What will ye do, Reuby?"

"Then I took his hand and said I would care for Reuby. He understood me, and had just strength to look up at me as if to thank me, and the light went out of his eyes. He was dead!"

"As the Elders have been taken from our county, and we do not have them visit us very often from other counties, we feel the JOURNAL is a sure friend," writes Sister Clara L. McAuley of Lucasville, O. "I have two babies, and do not have much time to read, but I always find time to read the JOURNAL, for it is a source of much comfort to me. I wish its visits were every week."

ELDERS' JOURNAL.

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BEN E. RICH, EDITOR.

JAMES H. WALLIS, ASSOCIATE EDITOR.

EDITORIAL.

"CRY ALOUD AND SPARE NOT."

As will be seen from the list of "Arrivals" published in this issue, the cry for help to the authorities of the Church in Zion has not been in vain, for we are beginning to receive much needed reinforcements. We trust the missionaries will continue to arrive until the gaps in our diminished ranks have been filled up, and we can present an unbroken front to the enemy. Instructive meetings have been held at the Mission Office with the new elders, where they have received counsel and admonition regarding their duties as missionaries. It is to be hoped they will not forget this instruction in the least degree, as they are here on their first mission as ministers of the Gospel and what they have been told by their brethren has been the result of experience. The elders must understand that they have not come on this mission for worldly pleasure, nor to sit down at their ease to partake of the people's hospitality; but to work, and that diligently, for the salvation of mankind and the building up of the work of the Lord. Among the sinful and degraded millions who are hurrying along the broad road to death, there are many honest souls who know not the way of life. You are sent to hunt them out and save them from the world's sad fate. You should be more than willing to undergo toil and privation in hunting for souls in the wilderness of sin. Let the energy which has attended you in your past life now be turned in the direction of your new labors, and work with untiring diligence and zeal for the salvation of those who know not the true God. Warn all whom you meet, but remember, "to the poor the Gospel is preached." Do not disdain, then, to visit the poor and the lowly in their humble habitations, to impart counsel and consolation to them in their smallest affairs, or to administer the ordinances of the House of the Lord. The blessings of the poor will be a crown of glory on your heads, more resplendent in the sight of heaven than diadems of gold sparkling with the richest earthly gems.

Seek for opportunities to extend the work of God. There are many thousands of people who have no proper understanding of the principles of our faith—many small villages where the Gospel has not even been introduced, for "the harvest is great and the laborers are few." "Thrust in your sickle and reap." "Cry aloud and spare not." Remember this is the day of God's judgments, when every word that has been spoken by the mouth of God's holy prophets must and will be fulfilled. Remember you have great promises from the Lord in this great work you are now performing, and you need not fear but what the Lord will magnify you in the eyes of all men if you will trust in Him.

"Verily, I say unto you, Lift up your voices unto this people, speak the thoughts that I shall put into your hearts, and you shall not be confounded before men;

"For it shall be given you in the very hour, yea, in the very moment, what ye shall say.

"But a commandment I give unto you, that ye shall declare whatsoever things ye declare in my name, in solemnity of heart, in the spirit of meekness in all things.

"And I give unto you this promise, that inasmuch as ye do this, the Holy Ghost shall be shed forth in bearing record unto all things whatsoever ye shall say." (Doctrine and Covenants, p. 348, v. 5-8.)

The elders should improve their minds by the study of good books and by

frequent reflection. Read much, but think more; and above all, seek for the light and assistance of that Spirit which guides into all truth, and whose inspirations you have a right to claim while you preserve yourselves pure and unsullied. Bind the Word of Wisdom to your hearts as a safeguard against the approach of temptation, and reap the fruits of the promised reward—health of body, treasures of knowledge, and protection from the power of the destroyer. The power of your example will have its effect upon the Saints and all lovers of virtue, and will in many cases be more potent than argument or persuasion. If your practice accords not with your profession, instead of being the saviors of men, you may prove the instruments of their destruction. The weak and foolish among the Saints, who seek an excuse to do wrong, will follow your evil example, and inquirers will stumble over your folly. While treating all with that kindness and affection which the Gospel produces in the heart, do not depart from the dignity of the holy priesthood, and that proper deportment which becomes an Elder in Israel. Be faithful in keeping your appointments, for the angels of the Lord will be there awaiting you and you cannot afford to disappoint them. Be timely and prompt in all your transactions—be wise and honest stewards over all that is committed to your care. Keep strict account of all moneys entrusted to you, and always forward them in due time to their proper destination. Encourage the people to pay their tithing and fast offerings; do not refuse their smallest donations when bestowed to assist in the work of the Lord, for by so doing you would deprive them of the promised blessings, and close up the fountains of their generosity. Practice the great principle of obedience to counsel, the good effects of which you have so often seen at home in Zion. Follow the instructions of the Presidents of Conferences, under whose direction you are placed, in all righteousness; and whether your sphere of operations be small or extended, strive to perform, in the best possible manner, the duties required of you, to the satisfaction of the Lord and of those who preside over you.

The experience you will gain during the two or three years you are on this mission will be above the price of gold or rubies, and there will be no time in your life to equal it, unless you are again called into the missionary field. On this first mission, therefore, will perhaps depend your whole future for joy, usefulness, and crowns of immortality; or misery, a wasted life, and banishment from the glory of the Saints. Abstain, then, from the very first approach to sin, and as a rule for your guidance, Do nothing that you know to be wrong, and do nothing that you are doubtful about. Let the sacred covenants you have made in the House of the Lord be never forgotten, and never let them in the slightest degree be violated. Avoid everything which would interpose the slightest barrier between you and the Lord, to whom you must seek continually for help and guidance.

In a revelation given through Joseph the Seer at Kirtland, Ohio, on September 23, 1832, the Lord has made such grand and glorious promises to His servants, that we reproduce them for the encouragement of the missionaries, and we appeal to them to read them and re-read them, for the voice of the Lord has declared them:

"Any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint: and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

"Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed: for consider the lilies of the field, how they grow; they toil not, neither do they spin; and the kingdoms of the world in all their glory, are not arrayed like one of these; for your Father who art in heaven, knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself. Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man. Therefore let no man among you, (for this commandment is unto all the faithful who are called of God in the church unto the ministry) from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom.

"Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. And whoso receiveth you, thereof I will be also, for I will go before your face: I will be on your right hand and on

your left, and my spirit shall be in your hearts, and mine angels round about you, to bear you up. Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple; by this you may know my disciples. * * * *

"Search diligently and spare not; and woe unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me. Woe, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me: for I the Almighty, have laid my hands upon the nations, to scourge them for their wickedness: and plagues shall go forth, and they shall not be taken from the earth until I have completed my work which shall be cut short in righteousness."

OUR DARLING LITTLE ONES.

It is a great thing to be faithful to a trust. It takes a high order of manhood to walk even close to the line of perfection. The sentinel who is of the most service is the one who is the most watchful. The parent who is the best is the one who is the most alert to the interests of his child—his second self—the outgrowth of loving, trusting, confiding, beautiful relationship. The great Father of all we recognize and love as God. We know that we are one of a good family, and that it is far easier to fall into error than to fall into rightmindedness, which is the up-leading path of right; but he who climbs is always approaching the better condition, while the one who descends is sinking deeper into error. We know how God cares for His children, and we should care for ours, as we are but intermediary agents between the Creator and the created. To be faithful to ourselves is to be faithful to our God. To care for our offspring is to be faithful to our trust, and he who is faithful over a few shall become ruler over many.

One day when one of our youngest children was about two years and a half old, a condition of disappointment resulted in a fit of baby passion, that reached into primary ugliness. A look of pain and disappointment checked the little ugliness for a moment, then it broke out again. A few words, lovingly, encouragingly spoken failed to reach her heart. A little more firmness, but none the less love, checked the storm for a moment. Then it broke out again, and we told her she was disobeying her papa. That papa was papa, and must not be disobeyed, that papa knew all about it and knew how baby was hurt in her heart, and if she would come to papa's arms he would make her well. We did not seek to bear down upon her with a will power that could have broken her inner life, nor were we in the least anger. It was a giant with a rose bud. We lifted her mentally into our hearts. She came to our arms, pillowed her head on our breast, reached her little arms about our neck, put her baby lips for a kiss. We bathed her head to cool the blood, kissed the little tears away from her eyes, absorbed the grief from her heart, told her that she was a good child even if she had disobeyed, and the storm was over. It was a little storm for us, but a great storm for her, as it swept over her soul, as would tons of grief over ours. Then we kissed her little hands and told her, so that she understood, that she was a darling and that papa would always love and protect her, that in papa's arms and on papa's bosom she was as safe as in the arms of mamma or good angels, that papa would always love her and that she would always do as papa wished her to. Her soul drank in the lesson. She said she would always do what papa wanted, and then went to sleep.

Children can be killed by brute force, of will, or of muscle. They are quick to obey or disobey, as they are helped or excited. We believe it wrong to whip, cuff, knock, thump, tongue-lash, harrow and torture children. Children are not little brats. They are not poor, wicked little sinners. They are not born to hell or perdition. They are all children of God, and if they err it is under the teachings of rant, cant and ignorance. If they become other than manifestations of good, or goodness, it is because they are bent down, crushed, deceived, abused and belittled by their parents. The parent who teaches his child that it is a sinner born out of sin, makes a fearful mistake, as children are not sinners; and as they are all born out of God, they cannot be descended from any power or initiatory of error.

We should rule by reason; by using the brains in our head rather than the

sticks on the ground. We should at the earliest moment enter into and take possession of the heart of our child, and guide, not destroy it. We should tell it how to be good, how to be lovable, how to be happy; enter into its childish games; teach it to think and lift it to love; fill its soul with love and pride in being physically and mentally clean; try to develop the good and help it to kill down, to grow out of and away from the bad that the child picks up, not because it is bad, but because it is new and novel.

It is cruel, wicked, to whip children as some parents do. One light blow of the switch, one little touch of the wand is punishment. Every blow after punishment is brutality. Often in childhood we have been struck. One touch of a switch we have often admitted the justice of, but we never could come to see how that a succession of blows, laid on until the skin was in welts and drops of blood stood out like scarlet buds, made us better. On the contrary. As blows by the score have been rained on our back we grew into that rebellion that ended in the birth of revenge. Punishment is right, but brutality is cowardly and detrimental. Never let it see us in anger. Anger begets anger, and then comes revenge in the path of injustice. The wisest parent never need a rod or instrument of torture. One day our child willfully disobeyed, and we had to punish her severely. For an hour there was a contest, will against will. Little rebellion against strong, loving firmness. The wave dashing against the rock. There were no blows, no scolding, no building up of ugliness or unreasonableness. After a while two little feet brought a body up to our rocking chair. Two little hands lifted and helped the body up quietly behind us. Two little eyes came over our shoulder. Two little arms came about our neck, and a little voice said: "Papa, please love me; I'm good now." Then we put our books away and had such a make-up. And so, by love, kindness, firmness, will power, and not by brute force, we win the love, the respect, the confidence and the regard of our little ones. Let us never promise them anything we do not perform. Do not notice all their little blue moods, except to lift them gently out of them. Let us guide rather than punish, and so live that our sweet little darlings can say: "I'm going to marry papa, 'cause he's so good to me."

REVIEW.

ALABAMA—With a few minor exceptions, good health has prevailed among the Elders, and excellent work has been done throughout the Conference. The city of Ensley has been canvassed, several street meetings being held. On the 8th inst., one repentant believer was led into the waters of baptism by Elder Jesse F. Bean. The convert was a lady who had never heard the Elders preach, but had been investigating the doctrine since last winter, Elder L. E. Harris, being the Gospel ambassador who first induced her to read the tracts and books and prove the truth or falsity of the doctrine, and the testimony he bore. The result was as it will be with all who investigate the message from an unprejudiced standpoint. At the water's edge a service was held. Elders J. A. Paton and J. E. Gee spoke on "Authority," and the "Necessity of Water Baptism." A sacramental service was held at the home of her father, where the member was confirmed. The attitude of the people generally is quite friendly in Ensley. In Birmingham, Elders Bean and Paton were set upon by an angry crowd and barely escaped a serious mobbing by getting out of the way as quickly as possible. After the street meeting several had asked questions, which were being answered, when some of the bystanders began making very insulting personal remarks relating to polygamy. In retaliation, Elder Paton thoughtlessly replied, and what he said was taken personally. In a moment he was being struck and kicked by the ones who considered the remark made to them. During a short respite the Elders moved off and before the disorderly element realized it, the objects of their fury had disappeared. The policeman stood by and coolly watched the outrage. Street preaching has been resumed, but no discussion afterward. Investigators are invited to the rooms of the Elders who will willingly answer all questions. Elders C. E. Moore and C. W. Smith found a member of the Church in Colbert county, who had not seen an Elder for ten years. She was still a faithful Latter-Day Saint. At Dickson Elder Smith baptised his brother who had come there from Tennessee to visit him. Elders are laboring in Phoenix and Selma. The work in Montgomery has

been suspended for the season. Our force has been strengthened by the arrival of three new Elders. The Elders are well and seem to be enjoying the spirit of their calling.

EAST TENNESSEE—Pres. Broadbent and Elder Barker visited Elders Walker and Royle in Hawkins county. They are doing a good work and many new friends have been made, even among those who were once bitter. On September 28 Elders John and Barker started for Unicoi county, to finish canvassing there. While on the way Elder John was released to return home on account of the illness of his wife, leaving October 2. We will miss Elder John very much and pray our Heavenly Father to bless Sister John and restore her to health and strength. On October 1 Elders Taylor, Jensen, Broadbent and Miller held two meetings on the streets of Raytown, being unable to get a school house or church to speak in. Large crowds came out to hear the Elders, and as a result of their work several are investigating the Gospel, and some who were bitter are asking the Elders to hold Fall Conference there. Elders Johnson and Etherington report that good work is being done in Cocke county. The people there are asking for a Sunday School to be organized at Bybee. After visiting Saints of Carter, Elder Miller went with Elder Barker into Unicoi and Pres. Broadbent went to Chattanooga to work on Conference records. On October 15 Pres. Broadbent and Elder P. C. Winter baptised six honest souls of South Chattanooga, the latter officiating. On October 17 Elders Broadbent, Oldroyd and Fillmore left Chattanooga for Chucky City, where they will meet Elders Ball and McGavin coming from Kentucky and Elder Pulley from Mississippi. Our work is progressing and the Elders are all well. We feel very much encouraged over what is being accomplished.

FLORIDA—Pres. Ben E. Rich and Elder Chas. L. French visited the Elders and Saints in Jacksonville September 24. Pres. Rich made the visit to see how we were getting along with the Church being erected here. The Elders who are building the house will have it finished by the last of October. The Sunday these brethren were here we held two very successful meetings at the home of one of our friends, Mrs. Sellers. The majority of the Saints and friends attended the services, and all enjoyed the sermons delivered by Pres. Rich and Elder French. The Elders in the Conference are all in fairly good health. Pres. C. E. Ferrin and Elder S. E. Peterson are visiting Saints in the southern county of Georgia, which is part of this conference. They are meeting with success and enjoying their trip.

GEORGIA—This month closes with general good health throughout the Conference, although Pres. Jensen has been in bed for several days with malaria. His condition at present, however, is greatly improved. Two of the Elders have been afflicted with boils, but one of them is better at this writing. Elder Whiting, who has been released to return home, has been a faithful, energetic worker, and won the confidence and love of all with whom he labored. Street meetings are still being carried on in the cities of Atlanta, Macon and Augusta. The Augusta Elders have been disturbed a time or two by a Methodist preacher, who also delivered a tirade of falsehoods against our people from his pulpit. The same old stories were repeated by him. Six souls have been added to the Church by baptism since last writing.

KENTUCKY—During the month seven more honest souls applied for baptism and were led into the water by the Elders. The reports were very good until the latter part of the month, at which time the Elders were hindered somewhat on account of rain and cold weather. On the first of October Elder Jos. A. Young was transferred from Ohio to Kentucky, and in company with Elder Walker went to Leitchfield to labor. On October 6, Elder Geo. A. Prescott arrived in Louisville to labor in the Kentucky Conference. Previous to this he had been laboring in Mississippi. Pres. Geo. R. Crockett and Elder Jas. S. Webster arrived in Louisville October 16, after visiting the Elders and many of the Saints in the western part of the state. The Elders all report being well at present and all seem to be enjoying their labors.

MISSISSIPPI—The report of the month is very good, considering the health of the Elders and the quarantine regulations to contend with. Elders E. D. Buchannan and D. A. Tidwell baptized a young man at Pearl River, Lawrence county, on October 17. Pres. E. D. Buchannan and Elder D. A. Tidwell arrived in Meridian after a two months' absence and found all well. Elders M. Anderson and David Powell have notified Pres. E. D. Buchannan that the Saints and friends

of Millville, Madison county, are desirous of having a meeting-house built there, and had offered to contribute one hundred and fifty dollars toward building it. All the Elders are improving in health and there is an increase in meetings held. Elder Hatch is still sick with chills and fever, but we hope for his improvement. Elders Hopkins and Liljenquist reported one baptism at Laws Hill, Marshall county.

MIDDLE TENNESSEE—The month opened up with all the Elders enjoying good health. Elders J. F. Brown and Jos H. Walton made a visit to Covington, Williamson county, on the 29th ult., and held some very successful meetings, returning to Nashville on the 3rd inst. Elders Grant and Shields left Nashville on the 3rd inst, for Lawrence county, where they were going to visit Saints and friends and meet some of the Elders. On October 1 Elder Roberts and Pierce had the opportunity of baptising another honest investigator. The candidate bears testimony that it was in answer to his prayer that the Elders came to his house. He said that he humbled himself and asked the Lord if the Mormon Elders were preaching the true Gospel, and if they were he requested that some Elders would be sent to his home. In answer to his prayer Elders Roberts and Pierce put in their appearance and he was baptized at the hands of Elder Pierce. On October 16 and 17 Elders Grant, J. G. Shields, A. O. Jackson, T. A. Walton, S. W. Bills and O. P. Callister held a Branch Conference at Bro. Pamplin's, Lawrence county, where they had a good time and held some very successful meetings. Elder J. G. Shields and Pres. Grant met Elders J. B. Woodward, J. W. Gillman, A. O. Jackson, Thos. A. Walton, O. P. Callister and S. W. Bills at Dunn, Tenn., where there are some Saints and friends, and held a Branch Conference. Six public meetings and one sacramental meeting were held. We find that much interest is being taken by some in the search for truth and some fruits will be gathered in this part of the Lord's vineyard in due time. The Elders are all able to travel and carry glad tidings of great joy to the doors of the honest in heart, except Elder Woodward who has a rising under his arm, which will not permit him to carry his grip.

NORTH CAROLINA—Some time ago Elders Petty and Bales dedicated Henderson county to the work of the Lord. They entered the county and were successful for a short time, baptizing four honest souls, but soon the tide of persecution began to roll upon them. They saw tacked on the door of the building in which they intended holding a meeting, a notice telling them to "get" out of the county. They did not leave at this time, but went on in a humble way, doing what the Lord had sent them to do. But threatenings of their being mobbed were given them continually, and the people closed their doors on the Elders, so that they were able to do but little good. They were in consequence assigned to other localities in which more good may be accomplished. Pres. Johnson and Elder Young visited Saints and friends at Mt. Airy, Surry county, holding four very successful meetings, which were well attended. There are three local Elders at this place, who are doing a good work. Elders Fitt and Burbidge were called to Wilmington to administer to the sick, a distance of eighteen miles.

OHIO—On September 21, Elders Erickson and Crossley baptized John Mullen and wife of Spring Valley, who have been investigators for more than a year. On September 28 Elders O. K. Conrad and E. P. Moser baptized J. H. Smith and wife, of Cincinnati. An important feature of the Ohio work is that of canvassing every second week the districts canvassed the week previous. Cold weather is playing its part in the stopping of street meetings, thus causing a falling off in reports. However, it gives room for more spirited canvassing. All the Elders are enjoying good health. The work in Dayton will be recommenced by Elders Crossley and Stoddard.

SOUTH CAROLINA—This month is one of fair weather and prosperous as to fall reaping. On account of continuous stomach trouble, Elder M. C. Smith is transferred to Columbia City for treatment and rest. While Elders J. Finlinson and R. R. Slepert were traveling through Saluda county, two rough looking men passed them on wagons. When the Elders caught up with them the men stopped them and ordered them out, but by reasoning with them they were permitted to pass through the county. The Saints and friends of Columbia have been greatly bereaved this month by the loss of two of the babies of Sunday School Superintendent P. W. Turner, within ten days of each other, which caused a gloom of

sorrow to shadow all. The funeral services were held by Elders Smith and Boam. Fifteen baptisms are reported this month, five by Elder Jas. Nelson, Pres. R. Ray Nixon five, Elder J. H. Cook two, Elder J. Finlinson two, and Elder N. J. Wadley one. Mrs Mary Knight, a twenty-year friend to the Elders, passed away at her home August 11. She was 71 years old and a faithful, good woman. Although she did not join the Church, she has acted the part of a mother to the Elders, and her death will be regretted by many who have returned home as well as by us. Our conference is in "apple pie" order. The Elders who have been sick are again on their feet, and I feel confident that we will begin to increase our reports. The weather is getting more favorable for our work, and our Elders are becoming more energetic and are fighting more valiantly for the cause of truth. The Lord is opening up our way and we feel to rejoice at His goodness. Tomorrow we again perform the ordinance of baptism to two applicants, which will make eleven in the city of Columbia this year, and more are nearing the point of applying. Elders J. Finlinson and R. R. Seipert were called to Beaver Dam, Aiken county, to administer to Sister Alice B. Herron's daughter. When they arrived there they found several of the family sick. They were asked to administer to them, which they did. The next morning they were all up and singing.

VIRGINIA—Elder C. F. Weight, who has been sick with the fever since the 16th ult., continues to improve slowly, and is now able to sit up in bed a short time each day. Elder L. R. Baker, who underwent an operation, is now feeling much better. Elders J. H. Gibbs and F. P. Whitney have recently come to this city, being unable to stand the country work. Dr. W. W. Dunnan, an eminent physician, has examined them, and they may have to accept treatment from him. Elder A. L. Jones has returned home during the past month on account of sickness. With those exceptions, the Elders are feeling well and in their letters express a desire to continue on in the work they have begun. On September 24 Elders G. L. Morrison and L. R. Baker preached funeral sermons over the remains of the infant daughter of Bro. and Sister H. W. Rucker, at Windy, Amherst county. The same day Elder T. T. Mendenhall and companions organized a Sunday school at Mountain Lake, Giles county, with Charles Smith as superintendent, and an enrollment of thirty pupils. Bro. J. W. Goins and son, while laboring in the shops at Pulaski City, were both killed by the explosion of powder. Bro. Goins leaves a wife, who is also a member of the Church and a number of friends to mourn his departure. Pres. C. L. Pritchett has been holding a number of meetings in the Church at Mountain Lake, and also at Ellendale, Smyth county, much good being accomplished. He has baptized seven souls there. Our Conference headquarters have been changed from 404 North Twelfth street, to 1420 East Main street, Richmond, Va.

NOTES FROM THE FIELD.

Sister Virginia E. Prescott, of Conoley, Fla., writes: "The Saints in this part of the Mission are all well, though there has been much sickness. I think it is due to the large rainfall we have had this summer. It has rained here for three months, almost incessantly. We have lost lots of our crops, which have rotted in the fields. Yet I must say God is very merciful to His children, yet how ready we are to complain, which only shows our weakness. We need to be chastened, so as we can see more clearly our weakness. I owe much to God, and am willing to forsake much for my Master's sake. I am pleased with the JOURNAL. I get from its pages so many grand lessons and so much valuable information. It tells me of all the changes in the Mission, and the number of Elders coming and going. Those who are sick always have my secret prayers, that God will give them health and strength."

"Elder Jacob A. Paton of the Alabama Conference, writes: "At a meeting held in the city of Athens, Ala., recently by Elder David Larsen and me, I spoke upon the subject of 'Salvation for the Dead.' My remarks were maliciously falsified to the inhabitants of the city by a Baptist minister, who, not being satisfied with misrepresenting my sermon, began a personal attack upon my character. I immediately called upon the reverend (?) gentleman at his home for the purpose

of correcting his uncalled-for assaults, and to furnish him with Scriptural proof in support of my sermon. After a short interview he said if I was looking for trouble I could d— soon find it. He was filled with anger and reached for a knife and started after me. For the protection of my life I give credit to his two daughters, who held firmly their enraged father while I made my way safely from his residence."

L. N. Hune of Emery, Utah, has 300 acres of fine farming land and personal property, valued at over \$5,000, which he wants to exchange for property in the South, as he has to move here for his health.

ARRIVALS.

The following Elders arrived in Chattanooga on October 15, 1905:

Paris Leean Fillmore, of Burrville, Utah; William Thomas Litster, Cleveland, Utah; Wallace Aird Macdonald, Mesa, Ariz.; Fred Elmer Willardson, Mayfield, Utah; Lemuel Wm. Willis, Kanarra, Utah; Hugh P. Sellers, Manassa, Col.; Isaac Willard Oldroyd, Glenwood, Utah; John Henry Bagley, Baker City, Ore.; George W. Miller, Helper, Utah.

The following Elders reached Chattanooga October 22, 1905:

Royal Moroni Jeppson, of Brigham City, Utah; Moroni Franklin Savage, Henrieville, Utah; Lawrence Egbert Nelson, Crescent, Utah; John Joseph Lyon, Basalt, Idaho; David Smith Rowley, Helper, Utah.

The following Elders arrived in Chattanooga on October 29, 1905:

James L. Oman, Mount Pleasant, Utah; William A. Wells, Joseph City, Utah; Alma Murphy, Salina, Utah; Henry Isaac Mills, Centreville, Utah; Geo. M. Gooch, Preston, Idaho.

APPOINTMENTS.

Elders L. E. Nelson and J. J. Lyon have been appointed to labor in the Florida Conference.

Elders D. S. Rowley, R. M. Jeppson, and M. F. Savage have been appointed to labor in the Mississippi Conference.

Elders F. E. Willardson, H. P. Sellers, and L. W. Willis have been appointed to labor in the Alabama Conference.

Elders J. H. Bagley and G. W. Miller have been appointed to labor in the Middle Tennessee Conference.

Elder W. A. Macdonald has been appointed to labor in the Virginia Conference.

Elder W. T. Litster has been appointed to labor in the Ohio Conference.

Elders I. W. Oldroyd and O. L. Fillmore have been appointed to labor in the East Tennessee Conference.

Elders James L. Oman, William A. Wells and Henry Isaac Mills, have been appointed to labor in the South Carolina Conference.

Elders Alma Murphy and George M. Gooch have been appointed to labor in the Georgia Conference.

RELEASES.

Elder J. A. Brown has been honorably released from traveling in the Georgia Conference and returned home October 24.

Elder Geo. R. Williams returned home October 11. His release has already been published.

Elder A. H. Pierce returned home October 17. His release also has been published.

TRANSFERS.

Elder Chester E. Pulley has been transferred from the Mississippi to the East Tennessee Conference.

Elders Lyman J. Ball and Lorin McGarvin have been transferred from Kentucky to the East Tennessee Conference.

Report of Mission Conferences for Two Weeks Ending October 21, 1905.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour. Sub.	Deseret News Subscriptions
J. F. Bean.....	Alabama	15	643	779	307	184	13	1219	40	...	10	26	1052	...	1	...	2	...	...
S. Broadbent.....	East Tenn.	12	506	541	48	306	16	1014	24	...	14	23	544	3	6	...	1	1	...
C. E. Ferrin.....	Florida	18	820	801	35	251	25	1233	78	3	7	44	658	3	6	...	...	...	...
E. I. Whiting.....	Georgia	18	814	203	7	308	18	668	30	1	25	52	779	...	...	...	2	3	...
G. R. Crockett.....	Kentucky	15	816	833	74	199	20	885	22	...	14	52	519	...	2	...	...	...	...
J. W. Grant.....	Mid. Tenn.	12	580	71	6	152	6	303	30	2	8	30	253	...	...	...	6	2	...
E. D. Buchanan ..	Mississippi	13	338	180	11	257	1	346	...	3	10	24	471	...	1	...	...	...	...
Wm. B. Fitt	N. Carolina	16	789	163	69	203	21	865	4	1	4	29	351	...	...	...	...	3	...
C. S. Jones	Ohio	14	775	861	142	388	...	998	49	2	41	26	1050	...	3	...	...	...	...
R. Ray Nixon.....	S. Carolina	16	738	389	87	431	...	639	26	3	10	45	774	3	9	...	5	...	...
C. L. Pritchett.....	Virginia.....	24	833	1626	73	348	49	1401	12	2	15	37	630	2	4	...	1	1	...
Totals .....	.....	176	7652	6447	1228	3027	169	9591	315	17	159	388	7087	11	32	...	22	10	...

TO THE ELDERS IN THE SOUTH.

JAMES H. WALLIS.

Fear not, though the frowns of a proud, scoffing world

May greet you in doing the right;

Press on in your mission, though on you is hurled

The taunts of the ignorant wight.

The wicked have e'er sought the right to assail.

To crush down the meek, worse than dust in their trail,

But truth is still mighty, and yet will prevail,

And Saints of the Lord shall be free!

Let the proud monarch rule while the day is his own;

Let him laugh at the truth while he may.

But tomorrow's the Lord's, and 'twill see his proud throne

And His sceptre and crown waste away.

For God will not suffer the rich to oppress

The righteous, without them obtaining redress,

But soon shall they glories and power possess,

When Saints of the Lord shall be free.

Let the proud point the finger of scorn in your face,

Let them jeer as you strive for the right;

Let the despot endeavor to bring you disgrace.

And bind you in tyranny's might;

'Twill be but a moment ere to your glad sight

The heavens will open in splendor so bright—

Jehovah descend in His power and might,

To set all His faithful ones free.

Then press boldly on, though despised of the world;

'Mid the frowns of the rich seek the crown;

Let the banner of truth and right be unfurled—

No power shall e'er cast it down;

Sing praises, give thanks to the Lord as you go.

Heed not the contempt and the taunts of the foe;

But in life's grand mission the truth gladly sow,

'Till Saints of the Lord shall be free.

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"Those who have not been enclosed in the walls of prison, without cause or provocation, can have but little idea how sweet the voice of a friend is! One token of friendship from any source whatever awakens and calls into action every sympathetic feeling; it brings up in an instant everything that is passed; it seizes the present with the avidity of lightning; it grasps after the future with the fierceness of a tiger; it moves the mind backward and forward, from one thing to another, until finally all enmity, malice and hatred, and past differences, misunderstandings and mismanagements are slain victorious at the feet of hope."—JOSEPH SMITH, in Liberty (Mo.) Jail, March 25, 1839.

VOL. III.

NOVEMBER 15, 1905.

No. 6.

DESCRIPTION OF THE GREAT TEMPLE AT SALT LAKE CITY.

HOLINESS TO THE LORD.

THE HOUSE OF THE LORD, BUILT BY THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS. COMMENCED APRIL 6, 1863; COMPLETED APRIL 6, 1893.

(Above are the words inscribed on a stone tablet on the east center tower of the Temple.)

No object in Salt Lake City excites greater interest in the minds of strangers than the Temple, which has been erected there by the Church of Jesus Christ of Latter-day Saints. It elicits expressions of wonderment because of its beautiful yet massive proportions, unique architecture, and evident costliness. Numerous questions are asked concerning the structure, the purposes for which it has been built, and why none but members of the Church are permitted to enter its precincts. This article has been compiled, from authentic sources, to satisfy all reasonable inquiries in relation to these matters.

Four days after the arrival of the Pioneers on the barren site of this now lovely city, July 28th, 1847, President Brigham Young, while walking over the ground with some of his associates, suddenly stopped, and, striking the point of his cane into the parched soil, exclaimed, "Here we will build the Temple of our God." His prophetic words were noted by his companions, and Apostle (afterward President) Wilford Woodruff drove a wooden stake into the small hole made by the point of President Young's cane. On the evening of the same day, the ten acres selected for the Temple Block were marked out, and it was decided that the future city should surround that square.

In April, 1851, the members of the Church—assembled in general conference—voted unanimously to build the Temple. February 14, 1853, after the site for the great structure was surveyed, the block was solemnly dedicated, and ground broken for the foundation of the Temple. On April 6th of the same year, the

corner stones of the Temple were laid, with impressive ceremonies, amid great rejoicing of the assembled multitude.

Unknown to those who surveyed the site for the building, the wooden stake driven into the ground by Wilford Woodruff, on the 28th of July, 1847, marked the center of the plot laid out by them.

It should ever be remembered that this magnificent structure was planned, and its erection begun, by a small number of despoiled and destitute people, at a time when they were struggling for existence in the midst of adverse surroundings. We shall not enumerate the many seemingly insurmountable obstacles which, from time to time, hindered the progress of the stupendous undertaking; but it may well be said that the completed Temple is a monument of faith and work unparalleled in the world's history.

The Temple is built of gray granite taken from a mountain of that enduring material at the mouth of Little Cottonwood canyon, twenty miles southeast of the city. Many blocks of granite in the walls are so large that four yoke of oxen were required to haul each of them, occupying four days in transit. This process of hauling rock by ox-teams, from the quarry to the Temple site, was so slow and expensive that President Young decided to have a canal constructed to carry the rock by boats. Accordingly, the canal was dug, at great cost, from the mouth of Little Cottonwood canyon across the bench land, to an outlet in City Creek, near the Temple block. But in 1873, before the canal was sufficiently completed to be made available for the main purpose in view, a line of railroad was laid which supplanted this contemplated use of the canal. The latter has since been used to great advantage in conveying a large supply of water from Jordan River to the City.

Some idea of the massiveness of the building, and of the enormous amount of rock used in its construction, may be obtained from the following figures: Foundation, or footing wall, sixteen feet wide and eight feet deep; basement walls, eight feet thick; upper story walls, six feet thick. The extreme length of the building is $186\frac{1}{2}$ feet; extreme width, $118\frac{1}{2}$ feet. Height of side walls on main building, $107\frac{1}{2}$ feet; east center tower 210 feet high; west center tower, 204 feet. Inverted arches are constructed in the foundation, to distribute evenly the enormous pressure of the massive walls. The entire area is 21,850 feet.

The architecture of the Temple is composite and original. The six towers, three on the east and three on the west, are built entirely of granite. Within each of the four corner towers there is a spiral staircase. There are 172 granite steps, and four landings, in each of these stairways. Each step is six feet long, and weighs over 1,700 pounds.

On the capstone of the east center tower is a hammered copper statue, twelve feet five and one-half inches in height, heavily gilded with pure gold leaf. It represents the angel Moroni blowing a trumpet, proclaiming the restoration of the Gospel. (See Book of Mormon.)

The largest dressed rocks in the building are known as the "Earth Stones." They are at the base of the buttresses, near the level of the ground, on each side of the basement windows, fifty of them in all. Each of these blocks of granite is five and one-half feet high, four and one-half feet wide, and twenty inches thick, and weighs over three tons. On each of them is carved, in bas-relief, a globe three feet eleven inches in diameter. They cost, when finished, about \$300 each.

The "Moon Stones" are also fifty in number, inserted in the buttresses in line with the top of the first row of oval windows. These stones are carved to represent the different phases of the moon.

On the buttresses above the "Moon Stones," in line with the top of the upper row of oval windows, are the "Sun Stones," fifty in number.

Nearly all the keystones of the windows and doors in the building are ornamented with a beautifully cut five-pointed star. There are also stars carved on the face of a large number of other granite stones prominent in various parts of the structure.

On the facade of the middle tower at the west end of the building, in line with the battlements, is carved the seven stars forming the constellation of Ursa Major, the Great Bear, or Dipper, with the pointers directed, as nearly as possible, toward the North Star.

The keystones of the lower windows of the east and west center towers have inscribed on them the words of the Lord, "I am Alpha and Omega." Below these keystones is carved the emblem of Clasped Hands, and on the stones at the top of the upper windows in the same towers is depicted the awe-inspiring symbol of the All-seeing Eye.

At the top of the buttresses of the east center tower are carved representations of rays of light emanating from clouds.

It may be of interest to note the meaning that the Latter-day Saints attach to some of the architectural features herein described.

The three towers at the eastern end, or front, of the building are each six feet higher than the corresponding towers at the west end. These three eastern towers represent the three Presiding High Priests of the Church, who constitute the First Presidency, whose special province it is to supervise the spiritual affairs of the Church. In like manner, the three towers at the west end represent the Presiding Bishopric of the Church, whose duty it is to supervise its temporal interests.

The angel Moroni, whose statue crowns the highest pinnacle of the Temple, was the heavenly messenger who appeared to the Prophet Joseph Smith, proclaiming the re-establishment of the Kingdom of God in this age, and gave to him the plates of the Book of Mormon, which book contains the fullness of the Everlasting Gospel. The coming of Moroni marked the fulfillment of the prophecy contained in Rev. 14:

6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

7. Saying with a loud voice. Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water.

The stones representing rays of light streaming from the midst of clouds indicate Gospel light dispelling the clouds of error which had enshrouded the world, Isaiah 60:

2. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee.

The stones representing the sun, earth, moon and numerous stars, are allegorical emblems of the conditions to which the resurrected souls of mankind will be assigned, when all are judged "according to their works." 1 Cor. 15:

40. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.

41. There is one glory of the sun, and another of the moon, and another of the stars; for one star differeth from another star in glory.

42. So also is the resurrection of the dead.

Rev. 20:

12. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.

The depicted constellation of Ursa Major, with the pointers directed to the North Star, is intended to remind those in doubt concerning the true way, that they should follow the path indicated by the Priesthood.

The Clasped Hands are emblematic of the strong union and brotherly love characteristic of Latter-day Saints, through which they have been enabled to accomplish so much both at home and abroad.

The grand truth recorded in the Scriptures, "The eyes of the Lord are in every place, beholding the evil and the good," is expressed by the symbol of the All-seeing Eye. This, with the words, "Holiness to the Lord" under it, is often seen on buildings owned by Latter-day Saints.

The next stone building located near the center of the north wall of the

block, having an ornamental smoke stack attached to it, is the boiler house. The boilers are underground, and they supply steam for generating power, and hot water for heating the Temple. It will be observed that this boiler house is about two hundred feet distant from the Temple, thus insuring safety from fire.

Under the level of the ground, at the west end of the Temple, is the machinery room, which contains pumps for the hydraulic power required to operate two elevators in the central west tower; and there are engines and dynamos to generate the electric light requisite for the Temple and all other buildings on the same block.

The elegant white stone building, of oriental architectural design, situated about one hundred feet north of the Temple, is named the Annex; and therein the people assemble before they are permitted to go into the Temple. The door-keeper and recorders have offices in the annex. Each individual who desires to enter the Temple is required to present necessary credentials, signed by his respective Bishop and Stake President, certifying that he is worthy of that great privilege.

At 9 a. m., four days weekly, preparatory services are held in a commodious assembly hall in the annex; after which those who are to participate in the sacred ordinances of the Temple, generally numbering about two hundred persons, descend a staircase into a well lighted passageway, where they remove the shoes worn out-of-doors, and they are then ushered into the splendid rooms of the Temple basement.

(To be continued.)

BETTER IN THE MORNING.

How much there is in the words, "Better in the Morning." Tonight, before coming to a cheery, very pleasant home, where love and harmony are ever guests, because invited and welcomed, here to rest outside of mental and business harness, we went with a kind-hearted physician to an extra charity call. Not a palace home, nor a hovel, but to a well-known hospital in the great city of the New World.

O! The suffering of patients and the mechanicalism of some of the paid nurses in hospitals. How glad are we that we have a home, and home loves and home comforts all about us. And how thankful that we have never chased dissipation into hospitals and so on, to the all-one-way road that leads to the Potter's field, which though a trifle lonesome, is a kindlier place than are many to which men take their wives, then curse and grumble while God is answering their call for children—even the call was unintentional.

There is a tenement house in the city, but we did not stop there. Six years ago on one of the boats, running trips to Coney Island, a fair, well-educated, show girl met a stout, ruddy-faced young man, clad in his Sunday best. He appeared manly with his easy, reckless swagger. She was beautiful, as out for a half holiday, and eager to dissolve the memories of the close little store, in which, day after day, she had to sit from morn till night, sewing bits of lace and ribbons together for those who so love airy nothings.

The eyes of the young man feasted on her fair form, till anticipation was kindled. The heart of the young orphan girl was hungry for love and for the beginning of the sweet life that should be for all who are between girlhood and the little mound from which humanity steps to the greater uplift of immortality. The hunger of her young heart was for a husband,—for someone to lead her forth from the little prison pen where herself and her young thoughts were confined. She wanted a home and she believed all that the young man told her.

Why are there not more good men in the world to whom girls and women can go and ask for advice as to who and what the suitor is? The Sunday best too often conceals faults that, like whipped dogs, couch in silence until the victim is secured. No man can correctly answer questions concerning men till he has been around more than one block from home. And O! the leaps in the dark that are made by girls and women, more than by men.

They were married. For half a year they lived in a snug little house. The

green-winged canary sung and swung in his cage. The little wife sang and flitted about from room to room. She always had a tidy home, a loving word and a sweet kiss for the man who told his shopmates that she was all his own.

Then they would all take to drink. They told him that as he was married and getting on so well, that he could afford to treat—and to treat often. And he treated. At the end of a year he and his wife retreated from the snug little house to a four-room apartment flat, and here it was that baby was born.

A golden-haired, blue-eyed baby boy that looked the picture of its mother. True to the principles of heredity, the boy was patterned by its mother. They of the shop laughed at the husband, because the boy, as it grew up, did not look so much like him as the mother. Then he drank more, worked less, and was very, very often late at night from home. He did not tell where he found a better place than he had provided as a home, nor did he bring to his home the earnings, the health, the hearty greetings that he did before baby came to pick up the tears its mother so often let fall, as she thought of the past and began to dread the future.

A few weeks ago they moved in a still poorer place to abide. The way to the Potter's Field seems to be all the way down hill, and a rough road at that. God pity all who are led, shoved or escorted therein!

Baby boy had grown to be four years old. To dress him well his mother took in work—anything that educated fingers and a needle could do. Drink! drink! drink! How it did eat the lining of goodness and of kindness from the man who started so well in life! What little he earned went for drink. He brought it into the house by the bottleful. Two days ago he came home very drunk. In his pocket a pint bottle of intoxicating abomination, bought from one to whom a Christian society had sold the right to sell. The husband went to bed in a drunken stupor. The wife with tears coming up from her heart along the well-worn way, put the bottle aside and went out to borrow a pailful of coal. While she was out, though it was but a moment, the baby boy got hold of the bottle, drank from it, and when the mother came in was dividing his time between drinking and making faces of doubt, inquiry and disgust. Quickly she took the bottle away, and would have thrown it out of doors, but oft had her husband beaten her for so doing.

In an hour the child was in convulsions. The poison it had taken was too much for the stomach not yet used to such abuse. The husband lay in a drunken stupor, as was his nightly wont. A good woman near by ran for a doctor. The child grew worse and worse. There was little of things for comfort, and the child was, by the order of physicians, taken to the hospital.

There it was placed in the care of a kind nurse, one who was also a mother, and a loving one. The two mothers watched over the little sufferer, and prayed over him and for him. Another physician was sent for, and with a friend hurried away to see what he could do, if anything.

The shades of night were falling over the city as into the heart of the distracted mother. All the day long had the little sufferer been making his way by convulsive steps to the arms of the angels, ever outstretched to bear the little on's on to the better home. The mother said he would live here on earth because she wished it. The good nurse did not say nay, but knew better. The hour for closing came. The rules are that none can stay after the hour. The visiting doctor and friend looked at the little sufferer so near to the end of its brief journey.

"Now, madam, you must go. Tears will avail you nothing. See, the others who are ill must not be disturbed."

"And how will it be when I come in the morning?"

"Better—yes, better in the morning."

* * * * *

The good doctor led her away to the den of despair. No fire, no food, but an empty bed and an empty bottle. The husband had gone long, long since. The man that was once a model of a husband had become the abject slave of the saloon. Thither, the neighbors said, he had gone.

In ten minutes after the mother was thus forced to leave, the eyes of the dying child opened and it called:

"Mamma! Mamma!"

Then it lifted its little arms to clasp the neck of the kind-hearted nurse, and in an instant the spirit had gone.

Early to the Savior's tomb went Mary. Early to the hospital went the wrung-out mother. "Is he better?"

Yes. "Better in the morning." The morning of the second life, or second chapter of the first life. Oh, it was pitiful to see the nearly insane mother, or what was left of the wreck, weeping, sobbing, kissing the lips, the eyes, the face of the lost darling, till she too was led away to a ward in the hospital, there to hover for days between death that is ever an angel of mercy to all who suffer and are robbed of the love all of earth are entitled to.

They bore the little boy away to the Potter's Field. And there, too, will probably go the mother. And after that the father.

* * * * *

"Better in the morning." Yes, so much better. And what a blessed morning it will be, when the spirit is no more environed by weakness and dissipation. Then those who suffer in this life, will have their tears dried and their hearts healed. When the mothers whose lives are thus wrecked, and the dear little children who are so robbed, and robbed, and robbed by dissipating, cruel, passionate, fault-finding, child-abusing fathers, will be in better care than while on earth. The beautiful morning where the spirit will not have to pay homage to or crouch before unkindness. Where God will draw the line between those who suffered here and the flowery fields in which they will find homes builded for them, and the sands on the shore where must wait the abusers and the leaders astray of humanity till eternal justice is satisfied and the culprit is made to begin the new life over there as a mere child.—Selected.

THE PERSONAL APPEARANCE OF THE SAVIOR.

BY ELDER GEORGE REYNOLDS.

In the days when the Savior was on earth the art of photography was unknown, and we have no authentic record that His portrait was ever painted during His lifetime. Consequently we have no portrait of the Redeemer that can be relied on. The pictures we have of Him are largely works of fancy, tinged, as a rule, by the religious faith of the artist. And as most of the men who painted the pictures now in existence lived from one to two thousand years after the Savior's death and resurrection, there is no need for saying that they differ very greatly and no one man could resemble them all.

Quite lately it has become somewhat common for paintings illustrating the earthly life of the Son of God to represent Him and His surroundings as near as possible to what historical research causes us to believe were the actual conditions existing in Palestine at the time He dwelt among mankind. Previously no attempt had been made to obtain historical or geographical accuracy. The old masters had souls above such details as time, place or condition. They painted Christ as a red-haired, bare-headed man marching through the streets of a German village, or seated by an Italian villa with the utmost complacency; they put stoga boots on the feet of the disciples and armed the Roman soldiers with blunderbusses; and the painters of later years followed largely in their footsteps so far as the person of Christ is concerned. He is almost universally represented as a somewhat effeminate and sentimental young man with long flowing locks, a weakling in body with few traces on his face of the strength of character within. All this is wrong, the Christ was not red-haired, nor effeminate, neither was he a dyspeptic, nor a dreamy sentimentalist; the Being who drove the money changers out of the Temple was no weakling. Of the rather better class of the ordinary picture is that of "Christ blessing little children," but it contains a number of the foolish inaccuracies above referred to. Can any one of ordinary common sense conceive of the Savior traveling from one end of Palestine to the other bare-headed, with the fierce sun of that semi-tropical region beating down upon him?

When we consider the parentage of Jesus we should naturally expect that all the evidences of perfect vitality would be manifested in his face and body. There would be no signs of torpid liver, an inactive stomach, or a weak heart. He would be a vigorous, deep chested, broad shouldered man, with well cut features and above the medium height, with his bodily energies developed through a life of youthful labor in Joseph's carpenter shop at Nazareth. Those to whom He has manifested Himself in this generation, who have said anything on this point, state that He appeared to them to be not less than six feet in height. It must be admitted, without argument, that if Jesus inherited any predisposition or tendency to bodily weakness or disease, which we do not believe, it must have come from his mother's side—to think otherwise is absurd.

Of the appearance of the Father of Jesus it would savor of sacrilege to speak in association with the question under consideration; but we are told this much, that the Son was the express image of His Father's person (Hebrews 1:3.) On the other hand we are not left to tradition to determine the personal appearance of the Virgin Mary. She was among the most beautiful women that ever graced the earth. Nephi, the son of Lehi, in his prophetic vision saw her, and he speaks of her as "a virgin, most beautiful and fair above all other virgins." (1 Nephi 11:15.)

We often condemn the Jews, and very rightly, too, for their rejection of the Savior. But let us view Him from their standpoint. To them He was a young carpenter, of doubtful parentage, with nothing in his outward appearance to differentiate or distinguish Him from others of His class. He wore the garb usual to His calling, and in ordinary, every day life spoke and acted as other men. To bring this idea closer to the people of this age, Christian Skredsvig, a Norwegian artist, has painted Christ as a young artisan of today and surrounded Him with a modern environment. He places the scene of His ministry in Norway and makes His associates and disciples Norwegian peasants. The Scribes and Pharisees he has replaced by Lutheran priests and college professors. This brings Christ much nearer home to the conceptions of many than when they view Him robed in oriental costume in the midst of Jews and Syrians or of Roman soldiery. To the Latter-day Saints this modern presentation is not so startling. They are used to the preaching of the same Gospel and the performance of like miracles by men clothed in the coats, hats and other garments of the nineteenth century, and they know also though Christ Himself has not personally ministered in the midst of the nations in this dispensation, His prophets and duly authorized representatives have been treated by the unbelieving exactly as the Divine Master was nearly nineteen hundred years ago.

"On the 29th of September," writes Elder Carl K. Conrad, from Cincinnati, Ohio, "I found one of our investigators very sick. He asked me if we could do nothing for him, and I explained the ordinance of the laying on of hands for the healing of the sick. The following day Elder E. P. Moser and I administered to him. Three days after he was at work again. Through this wonderful experience he received a testimony and desired to be baptized. On the 17th of October we baptized Bro. A. Bitner, and his wife, and Sister Lucy May. Two weeks previous to this we baptized Bro. James H. Smith and his wife. The work is progressing very nicely in this city."

Sister N. C. Stanfield, of Adamsville, Tenn., writes: "Last spring I was so afflicted with my head that I had not slept but very little for many nights. Elders J. F. Jenkins and O. P. Callister came to visit us, and I told them I wanted them to administer unto me, for I had faith I would then get better. They did so, and that night I slept soundly. Next morning I woke up feeling better, and I have never been troubled since. I am so thankful to have such a testimony, and for the faith of the everlasting Gospel."

Sister Mary E. Kidd, of Manchester, Tenn., says: "I could not do without the JOURNAL. It helps to make the way brighter for me. It is so helpful and elevating, and I wish it was in every home."

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BEN E. RICH, EDITOR.

JAMES H. WALLIS, ASSOCIATE EDITOR.

EDITORIAL.

IMPORTANCE OF PAYING TITHING.

Inasmuch as the year 1905 is drawing to a close we desire to address a few words of counsel and instruction to the Saints upon their duty in the matter of paying their tithing. Possibly in no surer way does the Lord test the abiding faith of His children than in asking them to part with their substance. It will be remembered that the Savior, when He was upon the earth, applied this test to the young man who went to Him and asked Him what he should do to gain eternal life. The Savior answered him in three words, "Keep the commandments." To this the young man wanted to know which of the commandments the Master had reference to, and He then detailed to him several of them. The young man said, "All these things have I kept from my youth up; what lack I yet?" Jesus answered and said unto him, "If thou wilt be perfect, go and sell all that thou hast and give to the poor and thou shalt have treasure in heaven. But when the young man heard that saying, he went away sorrowful, for he had great possessions." Now the Lord is not asking the Saints to give up all of their possessions, but He is merely asking them to give one-tenth—a tithe—and no member in the Church, who values his salvation, can afford to do as that young man did: turn away sorrowful because they are called upon to live up to this principle. It is not hard to do this, if you have the Holy Spirit with you; nothing should be hard which the Savior wants us to do. Hear Him when He says, "Take my yoke upon you and learn of me; for my yoke is easy and my burden is light." Shall we deprive ourselves of the greater blessings of our Heavenly Father for the sake of hanging on to a little means which we know honestly belongs to the Lord?

How many of the Saints ponder over the blessings promised to those who pay their tithing honestly? The Lord has said in this day, "He that is tithed shall not be burned," and "they shall observe this law, or they shall not be found worthy to abide among" His Saints. The Lord, speaking to Israel by the prophet Malachi, charges them with infidelity, and calls them robbers, even the whole nation, because they paid not their tithing. He afterwards entreated of them to obey this law, and promised if they would comply with its requirements that He would pour them out a blessing that there should not be room enough to contain it. A further promise, great and precious, He makes to His people, "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruits before the time in the field, saith the Lord of Hosts." It is also recorded, "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Are such blessings not desirable? And they are attainable.

All should deal honestly with their God, and He will bless them tenfold. There may be some who seek to justify themselves on the plea of poverty. These should bear in mind the fact that the Lord requires of them nothing but what they can do. The poor above all others should obey the law of tithing that they might claim the fulfillment of the promise, "I will multiply thy substance on thee exceedingly; I will bless thy bread and thy water; and I will take away sickness from the midst of thee." Those who do not pay their tithing are not so poor in purse as they are poor in spirit; and if they do not awake to their

duty, poverty will always be their portion. Those who will honestly pay their tithing will perform every other duty which the Gospel enjoins; and by paying your tithing and neglecting not the weightier matters of the Gospel, you will make the Father, the Son and the Holy Ghost your friends, and having so done, when you shall fail in mortality, you will be received into realms of everlasting glory, with the welcome plaudit on your head, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many; enter thou into the joy of thy Lord"—for it must be remembered that we are but merely stewards of all the substance that comes into our hands.

There is one principle which, if cultivated and exercised, as it should be, will make it easy to pay tithing, and that is the principle of faith. We should have a firm belief that it is a good thing to pay tithing; and when we become thoroughly convinced of this, then the payment of tithing will be a pleasure to us all. But without this principle of faith and confidence in God, and a perfect reliance in His word as given through Malachi, we may find it a difficult thing. We should pay tithing not only because it is a profitable thing in every direction, and a good investment, but because God has commanded it. The late President George Q. Cannon was once in a very tight place financially, and he determined to put aside all he could as tithing. One day the Bishop of his ward met him on the street and said: "Brother George, you are paying a pretty good tithing." "No, Bishop," he replied, "I am not paying the tithing of that which I have received; I am paying the tithing of that which I would like to receive." And sure enough the next year he had as much income as he had paid tithing on the previous year. In relating this incident, President Cannon said: "Now, men will say that that merely happened so. Well, all these things happen, don't they? I was relieved from my difficulty, and I had my faith confirmed. I have tried to follow that principle a good deal since. I can therefore bear testimony that it is a good thing. I have faith in it, and I have tried to carry it out."

Such has been the testimony and is the testimony of not only the leaders of the Church, but of the humblest members who have desired to do the will of the Father. The trouble is, a great many men and women look at things from the standpoint of their traditions. They have been trained in the world that they must see a thing worked out upon natural principles, or upon principles or in ways with which they are familiar, or they have no confidence in it. That is the faith of the world. Men do not understand how our Elders can go out into the world and preach the Gospel without purse and scrip; in fact, they do not believe it is done, because it is contrary to their experience and training. If they engage in any labor of this kind, they must have money to live upon. But God has commanded us to go without purse and scrip—and with what results? Thousands of our Elders who have gone forth in this way can testify that they have been fed and clothed, and money has been given to them. Those who have devoted themselves to the work of God have been blessed of God. Their children have been multiplied, and all around them gives evidence of the blessing of God. What people are like the Latter-day Saints in this respect? God has made His people promises; and when they have tried to live so as to have those promises fulfilled they have been fulfilled. He has increased them on the right hand and on the left; He has multiplied them in every direction. When they went to the Rocky Mountains the land was apparently cursed; it was a land of which it might have been said, as was once said of the land of Canaan, that it "eateth up the inhabitants thereof." But the Lord touched it, and made it fertile. The water increased, and the facilities for living were greatly improved until now it is a veritable land of beauty and industry, the wonder of the thousands who go every year to see it and its people.

The year 1905 will soon be closed and gone forever. There is yet time for those who have neglected the payment of their tithing to send in that portion which belongs to the Lord, and have their names recorded. By so doing they will feel they have done their duty and therefore entitled to the blessings promised.

The Elders are notified that the printed stationery supplied the conference presidents is not for sale by us.

BACK FROM GENERAL CONFERENCE.

President Ben E. Rich is back from his visit to the West and brings us most excellent reports as to the grand time experienced at the General Conference held in Salt Lake City. He describes it as having been one of the most remarkable gatherings in the history of the Church. The immense concourse of people attending the services was greater than ever before on such occasions, and the intense earnestness of the congregation and the force and fervor of the speakers, with the splendid musical exercises, and the abundant outpouring of the divine Spirit, constituted an event that may truly be recorded as unparalleled. All the discourses were received with pleasure and appreciation, but the crowning address was that delivered by President Joseph F. Smith at the close of the conference. He had just made some announcements of meetings of different societies, apparently intending to give out the closing anthem and adjourn the assembly, when the Spirit of the Lord rested down upon him in great power, and he pronounced a blessing upon the people, in behalf of himself and counselors, which thrilled the vast audience with emotion and electrified every soul in the immense congregation. In the name of the Lord he blessed the authorities of the Church and of the Stakes and Wards of Zion, the choir and its leader, the organist, the sweet singers who had contributed to the enjoyment of the occasion, the quorums of the Priesthood, the auxiliary societies and the Saints generally, and then appealed to the Most High for mercy upon the enemies of the Church, for those who had maligned and slandered him and his brethren, especially those who had done this ignorantly. He called upon all who heard him to seek for no vengeance upon the wilfully wicked who were trying to bring trouble upon the Church, exhorted them to refrain from retaliation and especially from violence, and prayed God to pity them and have mercy upon them. The whole audience was deeply affected, not only by the eloquent words that flowed from the prophet's lips, but by the all-pervading, peaceful and heavenly spirit which accompanied them. Tears flowed from the eyes of young and old. Strong, rugged men as well as tender and susceptible women wept with joy, in sympathy with the influence that proceeded from the speaker and permeated the great assembly. Never before in the history of the Church was there such an outpouring of divine power, overwhelming yet tranquil and free from agitation, and causing unspeakable peace to the soul.

THE MORMON PEOPLE IN SCHOOL HISTORIES.

On page 170 of Lee's New Primer History of the United States, used in the Columbia (S. C.) schools, under the heading, "Trouble With the Mormons," is found the following: "The Mormons were the followers of the false Prophet, Joseph Smith. Smith claimed that he had dug out of the ground some gold plates, with the Book of Mormon engraven on them. Smith taught that a man ought to marry a great number of wives, and that an old maid has no soul. The Mormons were driven from place to place, and finally settled in Utah, which they called the 'Land of the Honey Bee.' When Utah became a territory, 'the Mormons refused to obey some of the laws of the United States, and President Buchanan had to send troops to compel them to submit.' And this is the stuff that school teachers are compelled by the law of South Carolina and wherever else this work has been adopted as a text book, to teach to the children. Without any question, if the true source of this History (?) of the United States could be discovered, it would be found that some professed minister of the Gospel had been the instigator, if not the author, of such an infamous libel on the Mormon Church and its members. Realizing their "craft is in danger," such men are willing to go to any extreme in an attempt to destroy the efforts of the humble Mormon elders in the service of their Master. It is the premeditated purpose of such divines (?) to embitter the hearts of the people against the servants of God, so that when they go among them to proclaim His word, they will be despised and rejected and cast out as their Lord and Master was. It is an outrage that state governments should lend their aid and indorsement to such methods, as has been done in the designation of such a work as a text book to be taught in the public schools of South Carolina. History above all branches

of education should be free from misrepresentation, libel and prejudice. Well may the historian Bancroft say, "Almost every book that has been put forth respecting the people of Utah by one not a Mormon, is full of calumny, each author apparently endeavoring to surpass his predecessor in the libertinism of abuse. Most of these are written in a sensational style, and for the purpose of deriving profit by pandering to a vitiated public taste, and are wholly unreliable as to facts." Such indeed is the case with regard to "Lee's New Primer History of the United States" on the Mormon question. Phil Robinson, the great newspaper writer of New York, once said, "There is not, to my knowledge, a single gentile work before the public that is not utterly unreliable from its distortion of facts. Yet it is from these books—for there are no others—that the American public has acquired nearly all its ideas about the people of Utah." The pity of it is, that notwithstanding all such admissions, such methods are not only continued, but legalized by public officials, as in the particular instance under consideration. Those elected to the high and important position of caring for the educational welfare of the rising generation of South Carolina, should at once condemn this New Primer of History. The good people of the South have been so wilfully misrepresented, that their officials should never, knowingly, allow themselves to be used in misrepresenting others.

PRESIDENT RICH'S FIFTIETH BIRTHDAY.

November 7 was the fiftieth anniversary of the birth of our beloved Mission President, Elder Ben. E. Rich, and the Elders laboring in the Office made the occasion a very happy one—one that will always be remembered. An informal program was prepared for the evening, when a presentation was made to the President of a substantial rocking chair and cushion, one of the elders being detailed to make the presentation speech, which he did in a few choice words, alluding to the years unselfishly spent by the President in the service of the Lord. It was quite a surprise to the President, who was visibly affected by this mark of love and confidence shown him, and he made a fitting response. The evening was very enjoyably spent.

AT THE time of the martyrdom of the Prophet Joseph, the saints were being gathered at Nauvoo, and were building a Temple there, baptizing for the dead, etc., which work unceasingly has been kept up by those, who, under the leadership of the Twelve, gathered to the Rocky Mountains, notwithstanding the various factions which have separated themselves from the true Gospel tree. Elder Edward Stevenson, one of the seven presidents of seventies, heard the Prophet say on a stand at the east end of the Nauvoo Temple, that the time was coming when there would be dissensions from the Church. "But," said he, "I now see the time which I have long desired to see. Let me go where I may, the Gospel tree is planted never more to be rooted up, for there are those present who are prepared to carry on the Gospel, whatever may become of me." He also said: "I will give you a key by which you may never be deceived, if you will observe these facts: Where the true Church is, there will always be a majority of the saints, and the records and history of the Church also."

THE CIRCUIT COURT grand jury at Greeneville, Tenn., on Oct. 24, refused to indict the leaders of the mob who brutally assaulted Elders F. J. Sorenson and Olaf Jensen last May. Strong evidence was submitted to them, and Attorney-General Dana Harmon was indignant when they bluntly told him that they recognized no law for "Mormons." He told them that he did not believe in the doctrines of the Mormon Church any more than any member of the grand jury did, but that he had taken an oath to do his duty and he proposed to do it. What will be the next step taken remains to be seen. United States District Attorney Will D. Wright at Knoxville has the matter in hand, and he is taking every opportunity to see that justice is meted out, if such a thing can be accomplished.

Half an evil eye can see more iniquity than the whole of an innocent one.

NOTES FROM THE FIELD.

Writing from Empire, Ga., Oct. 27, Elder W. C. Shipley says: "While visiting Saints and friends in South Georgia Elder Bradshaw and I have met many faithful followers of our Lord and Savior. Last Saturday we attended a Second Day Adventist meeting and asked permission to address the people in their church the following afternoon, and our request was granted. After the service the pastor, Rev. Fortner, asked us to transfer an appointment we had for a cottage meeting the same evening, to the church, and preach to his congregation, and allow him time to answer our sermon, which we agreed to on condition that we be allowed to address them after his Sunday service, which was also agreed to. Saturday afternoon we preached from the platform of the depot in Soperton, and had fully 200 hearers, many of whom were very interested. Here we distributed seventy-five tracts, which was all we had with us. We announced our evening's meeting from the platform, and when we arrived at the church it was well filled with attentive listeners. I spoke forty minutes on the first principles of the Gospel and the apostasy, after which the pastor arose and indorsed all I had said and told the people it was the old-time religion come again, the same that he had preached to them; but this sophistry didn't exactly satisfy them, and they were eager to hear more about the Latter-day Kingdom. When the time arrived for our Sunday meeting the house was once more filled, with people ready and willing to hear our message. At once we commenced testing and discussed the apostasy and the restoration of the Gospel, bearing our testimonies to the divinity of Joseph Smith's mission. At the close of the meeting we received many invitations to visit people who had turned Elders from their doors, little realizing the mistake they were making. We continued holding meetings in the settlement until Tuesday night, with good crowds at every meeting, and we feel to thank our Heavenly Father that the way was opened up for us to bear the Gospel to so many honest-hearted people, several of whom are now sincerely investigating the truths of the everlasting Gospel."

"Last Sunday Elder M. C. Smith and I had the privilege of leading five sons of Brother R. T. McLeod of Privateer, Sumter county, into the waters of baptism," writes President R. Ray Nixon, of the South Carolina conference, Oct. 28. "It was a joyous sight to see them going down into the waters of baptism, the eldest first, with their father looking happily on. We had people to witness the ceremony from a distance of ten miles, and to listen to what was said in our little meeting before the baptism, about eighty-five people being present. At night we had a successful meeting at Brother McLeod's home, giving away 125 tracts. Elders Bradley and Wadley also led some believers into the waters of baptism. The laborers are certainly few, but the harvest is great."

"During last week," writes Elder D. R. McLaws, from Starke, Bradford county, Fla., Oct. 22, "My companion, Elder R. W. Snyder and I held eleven meetings, and sold nine books—a Book of Mormon and a Doctrine and Covenants being included. We gave away 250 tracts, and baptized six honest souls into the fold of Christ, all of them grown-up men and women. Two were baptized by Elder Snyder, and four by myself. There is an excellent prospect for the organization of a Sunday school at Starke. The prospects for the spread of the Gospel are fine in this county, and other Elders who follow after us will reap a good harvest from the seed we have sown."

Elder M. Powell Crosby, writing from Murray, Ky., Nov. 7, says: "Eld. Jos. F. Walker and myself preached here on the streets today. As it was election day we had a large crowd of listeners, probably 250 or 300. After we got through, Rev. W. M. Hopper, of the Primitive Baptist Church, disputed some of our assertions. A large crowd gathered to hear him, and he took the stand that the kingdom that Christ set up while here on earth was in fulfillment of the kingdom Daniel spoke of, and had been here ever since. He was very anxious to debate this question with us."

Pres. Sylvester Broadbent, writing from Rheatown, Tenn., Oct. 21, says: "We tried to get the churches and schoolhouses here to hold some meetings in, but could not. They have let the negroes hold services in their churches, and shows in their schoolhouses, but when the servants of the Lord wish to preach the Gospel in them, then those having them in charge say they can not let them go. I told one of the trustees yesterday that the time had surely come, of which Christ said, 'They shall cast you out of their synagogues.' Well, we are holding some cottage meetings, all the same, so that they can't stop us from preaching the Gospel."

Elders E. Z. Taylor and Olof Jensen are opening up the work in Johnson City, Tenn., in excellent shape. The first day they got there Elder Jensen ran across three ministers, one of whom engaged him in conversation for an hour and a half on the doctrine of salvation for the dead and paradise. The people have received the Elders in a kind spirit, and they have permission from the municipal authorities to do all the preaching and canvassing they want to. They have been welcomed into the best residences of the city. If a hall can be secured, the East Tennessee conference will be held in Johnson City.

"The Silent Missionary" is doing lots of good wherever it is used. Here is one of the many letters we receive where the pictures are used; it is from Sister Mamie Stewart, of Meansville, Ga., dated Oct. 28: "The stereoscope and views, with your letter giving instructions how to use them, came safely to hand. I cannot express to you the gratitude, joy and satisfaction I felt when I received them, to look at those scenes and read the history with them. I could almost imagine myself there in person. I feel sure they will perform a good mission here. I am going to show them to all I can."

"That article in THE ELDERS' JOURNAL of October 15 by President Joseph F. Smith," writes Elder H. P. Jacobson, of the Alabama Conference, "was one great truth from beginning to end, and can not help but do a world of good in placing the Church of Jesus Christ of Latter-day Saints in a proper light before the people. In regard to the JOURNAL, I would say that the sayings and teachings of the Prophet Joseph Smith, published in the heading of each issue are worth many times the price of the JOURNAL. I want to get volumes one and two in bound form. I loan mine out when I have read them."

Sister Mary Jane Ashcroft of Booneville, Miss., writes a nice letter, in which she bears a strong testimony to the truthfulness of the Gospel preached by the Elders of the Church of Jesus Christ of Latter-day Saints, and also to the benefits she has gained since paying her tithing. She says: "I am trying to live up to my promises, and enjoy paying my tithing, because I know that it is right to do so. So would every Latter-day Saint if they knew the blessings that come as a result. I love the little JOURNAL. It is a welcome visitor to my home, and almost like one of my family."

Writing from Petrey, Cranshaw county, Ala., Oct. 23, 1905, Elder R. E. Baxter says: "We have had great success in holding a series of six meetings in the past few days, with large crowds of investigators, and have gained a great many friends in this locality, with encouraging prospects. On Sunday last, Elders J. E. Gee and R. E. Baxter held a short meeting at the edge of Blue Creek, about a mile and a half from Petrey, after which a repentant believer in the restored Gospel was baptized into the church. About fifty people were present."

Elder L. J. Willis, county commissioner of Big Horn county, Wyo., writes from Cowley, Wyo., Oct. 21, as follows: "I am the man that got hurt in Atlanta, Ga., but I have never forgotten you, and the scene of my former labors. I am still working for the Gospel of Christ, for that is all the world to me. Enclosed please find the money for five subscriptions to the JOURNAL. I would like very

much to visit you and the good people of the South once more." How many more of our returned missionaries could "go and do likewise?"

Sister Martha Hodges of Smithville, Tenn., writes concerning her being miraculously healed, as a result of her faith, in September last. She was sick in bed fifteen days, and was very low. No medicine seemed to do her any good. The next morning after the manifestation of the power of God as a result of her faith she was able to get up and sing the praises of her Heavenly Father for His great blessings to her. She says she has quit taking medicine now, and will put her trust in God.

Elder Arthur F. Law, of the Ohio Conference, who was recently released to return home on account of the serious illness of his father, writes from Soda Springs, Idaho, October 8, that his father is gaining strength slowly, and with care and the blessing of the Lord will soon be well again. Bro. Law says he is going to get us some subscribers for the JOURNAL. God speed him in the good work, and all other returned missionaries who are laboring to spread its usefulness in Zion.

Elders H. S. Parkinson and J. S. Fish reached the Island of Kev West on the evening of Oct. 27. "We surprised the Saints there," says Elder Parkinson. "and they were delighted to see the Elders back again, for they said they had not heard the Gospel preached since they left. The news soon spread that we had reached town, and the Saints have been calling on us since arriving here. We know we will have good success in our new field of labor."

Writing from Fredericksburg, Va., Oct. 30, Elders J. H. Gibbs and W. J. Stephens say: "We have been denied the privilege of doing work in this town, in any kind of manner. We saw the mayor this morning, and he said he could not grant our request to hold meetings and canvass the town. He also advised us not to even remain in the place. There is a revival going on here, and most of the people have got religion (?), but not Christianity."

President Heber J. Grant, of the European Mission, writing from Liverpool, Eng., Oct. 13, to President Rich, says: "Everything is progressing nicely with us. There were 103 baptisms reported to the Star last month. You will appreciate the fact that a record of this kind makes us all happy at mission headquarters. The bound volume of THE ELDER'S JOURNAL came duly to hand, for which you will please accept thanks."

Sister Daisy Thompson writes from Rochester, O., on Oct. 30, that she would dearly love a visit from the Elders, that so far as she knows she is the only member of the Church in Warren county. She says, "I feel the need of friends, for it is truly lonesome for one to be alone. I don't know what I would do without the JOURNAL. I feel like a new person after I have read its pages. It is a dear friend to me."

A letter from Elder T. L. Stevens, dated Add, Ky., tells of a series of very excellent meetings held by him at that place and Johnston, at which he delivered discourses on several of the principles of the Gospel to large gatherings of his people. Since then he has been deluged with invitations to speak from all adjoining towns, and much good will result from it.

Elder H. Ashley Rands, writing from Midvale, Va., Nov. 3, 1905, says: "Elder Webb and I are visiting Saints and friends, and we almost invariably find the JOURNAL among those who are not ashamed of the Gospel. We have taken four subscriptions this week. I would like to see it in the homes of the Saints as it is a great help in our work."

"I am going to try and get some subscribers for the JOURNAL," writes the granddaughter of Brother Starling H. Horne of Verdery, S. C. "I read every number that comes, and enjoy it so much. My grandfather, with whom I live, is 87 years old, and I am 14 years."

President R. Ray Nixon writes that Elders Rawlins, Cook and Smith, of the South Carolina Conference, who have been sick, are now better and commencing to enter on their labors again. President Nixon has himself been sick, but is now much better.

ARRIVALS.

The following Elders arrived in Chattanooga, Sunday, Nov. 5, 1905:

Clarence O. Whiting, Mapleton, Utah; Ernest Sheen, Salem, Utah; David Abraham Penrod, Wallsburg, Utah; William P. Killian, Blackfoot, Idaho; Arnold S. Mecham, Riverdale, Idaho; Henry Gustava Stokes, Elba, Idaho; Ralph W. Cheney, Cheney, Wyo.; Daniel E. Michaelson, Afton, Wyo.

APPOINTMENTS.

Elder A. C. Jensen has been released from presiding over the Georgia Conference and appointed to labor in the Mission Office.

Elder W. H. Little has been appointed to preside over the Georgia Conference.

Elders Clarence O. Whiting and William P. Killian have been appointed to labor in the East Tennessee Conference.

Elder Daniel P. Michaelson has been appointed to labor in the Middle Tennessee Conference.

Elder Arnold S. Mecham has been appointed to labor in the Ohio Conference.

Elders Henry G. Stokes and Thos. F. Farr have been appointed to labor in the Florida Conference.

Elder Ralph W. Cheney has been appointed to labor in the Mississippi Conference.

Elders Ernest Sheen and David A. Penrod have been appointed to labor in the Kentucky Conference.

Elder C. F. Weight has been appointed to preside over the Virginia Conference.

RELEASES.

Elders J. G. Chadwick and I. R. Pierce have been honorably released from laboring in the Georgia Conference to return home.

Elder J. W. Ahlstrom has been honorably released from laboring in the Ohio Conference to return home.

Elders W. J. Stephens and N. W. Oldroyd have been honorably released from laboring in the Virginia Conference to return home.

Elder C. L. Pritchett has been honorably released from presiding over the Virginia Conference to return home.

Elder Charles L. French has been honorably released from laboring in the Mission office to return home.

Elders D. R. McClaws and Elmer B. Mecham have been honorably released from laboring in the Florida Conference to return home.

Elder Thomas F. Brown has been honorably released from laboring in the Alabama Conference to return home.

TRANSFERS.

Elder George F. Rawlins has been transferred from South Carolina to the Georgia Conference.

Report of Mission Conferences for Two Weeks Ending November 4, 1905.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders Jour. Sub.	Deseret News Subscriptions
J. F. Bean.....	Alabama ...	650	448	318	212	2	1504	48	7	6	45	1179	3	1	...	...	1	...
S. Broadbent.....	East Tenn. ...	799	1276	118	404	65	1105	33	2	15	31	674	3	...	...	...	...	...
C. E. Ferrin.....	Florida	850	1788	26	315	2	971	87	5	9	47	621	1	6	...	4	...	...
W. H. Little.....	Georgia	954	933	76	359	...	753	19	4	28	68	812	...	...	...	...	...	...
G. R. Crockett.....	Kentucky	775	900	56	204	6	957	17	1	18	48	480	2	2	2	...	...	...
J. W. Grant.....	Mid. Tenn. ...	578	88	40	160	35	779	34	4	21	26	328	...	...	...	...	...	...
E. D. Buchanan ...	Mississippi ..	499	511	7	291	5	380	4	2	5	26	453	...	2	...	...	5	1
Wm. B. Fitt.....	N. Carolina ...	730	264	35	189	23	743	5	...	10	24	362	...	...	...	...	2	...
C. S. Jones.....	Ohio	883	2394	399	365	...	1004	42	4	28	18	1014	1	...	...	...	...	...
R. Ray Nixon.....	S. Carolina ...	978	729	114	400	7	835	30	4	17	33	810	1	5	1	...	1	1
C. F. Weight.....	Virginia.....	842	812	63	265	66	1429	17	4	19	28	621	5	...	...	...	10	...
Totals .....	.....	8538	10048	1250	3164	211	10463	286	37	176	390	7354	16	16	3	4	29	5

LATE, SO LATE, WE LEARN THE WAY TO LIVE.

Late, late, so late
 We learn the way to live;
 Late, late, so late
 We find what life may give;
 We spend our years with lavish hand,
 Their worth we do not understand,
 Till late, late, so late.

Late, late, so late
 We learn what living means;
 Late, late, so late
 We prize the dew-hung scenes;
 We fling away the coin of youth,
 And do not learn to prize the truth
 Till late, late, so late.

Late, late, so late
 We learn how sweet is love;
 Late, late, so late
 We find 'tis from above;
 We loiter in forbidden ways
 And do not learn to hoard our days,
 Till late, late, so late.

Late, late, so late
 We learn the gold from dross;
 Late, late, so late
 We learn to kiss the cross;
 We prize our youth when it takes flight,
 And do not read life's book aright,
 Till late, late, so late.

DEATHS.

BAULDREE.—At Bristol, Fla., November 1, 1905, of congestive chills, Sister Sarah J. Bauldree. Deceased was born December 5, 1856, and became a member of the Church of Jesus Christ of Latter-day Saints June 6, 1897, since which time she has been a faithful worker for the truth, while her home has been open to the Elders. She leaves a husband, two daughters, a mother, two grandchildren, and a host of relatives and friends to mourn her loss.

BREWER.—At Lehi, Greene county, Miss., September 3, 1905, Nancy Elizabeth Walley, the wife of Mr. Brewer. Deceased was a faithful member of the Church and a devoted member in the Sunday school.

HARTLESS.—At Lexington, Rockbridge county, Va., December 21, 1904, Sister Melinda J. Hartless, wife of William J. Hartless. Deceased was born June 15, 1839, and for about fourteen years was a devoted member of the Church. She was the mother of eleven children, eight of whom belong to the Church. Memorial services were held at Collierstown, Va., Oct. 29, by Elders Rands and Webb. There was a large attendance.

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"We have been driven time after time, and that without cause; and smitten again and again, and that without provocation; until we have proved the world with kindness, and the world has proved us, that we have no designs against any man or set of men; that we injure no man; that we are peaceable with all men, minding our own business, and our business only. We have suffered our rights and our liberties to be taken from us; we have not avenged ourselves of those wrongs; we have appealed to magistrates, to sheriffs, to judges, to the government and to the President of the United States,—all in vain; yet we have yielded peaceably to all these things. We have not complained at the Great God; we murmured not, but peaceably left all, and retired into the back country, in the broad and wild prairies, in the barren and desolate plains, and there commenced anew; making the desolate places to bud and blossom as the rose.—JOSEPH SMITH, September 1, 1838.

VOL. III.

DECEMBER 1, 1905.

No. 7.

DESCRIPTION OF THE GREAT TEMPLE AT SALT LAKE CITY.

Continued from page 84.

INTERIOR OF THE TEMPLE.

A wide and lofty corridor extends the entire width of the basement, in the center of the building, from north to south. At the south end of this corridor is a handsome staircase, the posts, rails, and wainscoting of which are solid, polished cherry wood. The various rooms of the basement are reached from the corridor. Spacious bath and dressing rooms, for men only, are located along the northwest side. Similar rooms, for women only, are on the southwest side. Intervening and entirely separating these two sets of rooms, is the magnificent baptismal font room of the temple, fifty-seven feet long by thirty-five feet wide.

The distinctive feature of this room is the font itself. In some respects it resembles the "molten sea" of Solomon's Temple, described in I. Kings, vii., 23 to 26. This in the Salt Lake Temple is, probably, equally beautiful. It is cast iron, elliptical in form, and of ample dimensions in length, width and depth to contain an abundant supply of water in which the officiating Elder can submerge the individual who acts as proxy in the ordinance of baptism for the dead. It rests upon the backs of twelve life-size, cast iron, bronzed oxen, which stand in an excavated depression about three feet below the level of the floor, in the center of the room. There is a flight of iron steps at the east and west ends of the font, from the floor to its rim, connecting with steps leading down into the water. The elegance of the castings, enameling, gilding, and other ornamentation and appointments connected with the font, and the room in which it is placed, makes the whole surpassingly grand.

There are two assembly rooms on the east side of the corridor, each about forty by forty-five feet, with opera chair seats in each for two hundred persons. The room to the north is quite plain in its finishings, but the one on the south is splendidly frescoed, the ceiling painted to represent the firmament, and the walls displaying beautiful landscapes. At the south side of this room are openings into a large conservatory of lovely flowering plants.

On the floor above the basement, which is reached by the grand staircase from the corridor below, there are three large rooms, and a number smaller, all of which are beautifully decorated, and furnished at great cost. On the wall of the hall-landing on this floor is a large oil painting, twelve by eighteen feet, painted by Armitage, depicting a Book of Mormon subject—Christ preaching to the Nephites. A companion picture to this is in the hall below, and the subject is Joseph Smith preaching to a tribe of Indians.

The walls of the large room on the southwest of this floor are painted in landscape scenes, differing in character from those on the walls of the room below. The splendid chandeliers, furnishings, and decorations make this an elegant assembly room. It is surpassed, however, by the other large room on the northwest. In this white and gold is the predominating feature of the beautifully decorated ceiling, cornice, and walls. It can be brilliantly illuminated, when desired, by the handsome chandeliers and great number of electric lights. A very large mirror covers a section of the west end of the room. The seats are finely upholstered, rich curtains hang at the windows, and splendid paintings adorn the walls.

Across the entire east end of the room just described, is an archway, which connects it with the northeast room. Ascending a few steps, we push the curtain aside and pass into the most magnificent room in the Temple. It is larger and more lofty than either of the others. Grecian columns are ranged along the sides, supporting an arched roof. A double row of windows gives abundant light; the upper row is of stained glass, semi-circular in form. Immense plate-glass mirrors cover the east walls. Above the mirrors are two splendid oil paintings by Lambourne, representing historic spots, the Hill Cumorah, and Adam-Ondi-Ahman. Decorative artists of great skill have done their best, and produced a harmonious blending of gorgeous colors and gilding on the walls, columns, cornices and elaborate, paneled ceiling, with its artistically arranged borders, and clusters of grapes, fruits and flowers. The furniture, carpet, curtains, pictures, chandeliers and ornaments are all of the most costly description.

Three comparatively small apartments open to the south of this indescribably beautiful room. Those at the southeast and southwest ends are semi-circular, and about equal in size, each of them exquisite in decoration and furnishings, while large plate glass mirrors cover the end walls; stained glass windows, and numerous electric lights brilliantly illuminate the rooms.

The third apartment alluded to is situated between the two just described and elevated a few feet above them. The stairway leading to it from the main room is an elegant design, finished in white and gold. The room is circular in form, with a domed ceiling, which is completely encircled by jeweled windows that admit a multi-hued softened light. The walls are artistically paneled, red silk velvet forming borders; delicate blue, white, and gold predominating in the shades of color. The floor is inlaid with inch-square blocks of hardwoods, polished, the whole forming a pattern of great beauty. A fitting adjunct to this beautiful room is a large stained glass window, placed in the south side. It is a work of art of the highest type, made by the celebrated Tiffany Co., and represents the Father and the Son appearing to the boy Joseph Smith. There is another large window of the same kind in the room adjoining this on the west; the subject represented being the delivery of the Book of Mormon to Joseph Smith by the Angel Moroni. Still another window, in a hall on the same floor, depicts the expulsion of Adam and Eve from the Garden of Eden.

The eastern front doors of the Temple are on this floor, and they open into hallways which lead to a series of reception rooms, beautifully decorated and furnished, and to the granite stairways in the north and south towers.

Ascending to the second story of the Temple, by the south stairway, we reach a landing from which we proceed westward, and then find ourselves in a corridor on each side of which are a number of apartments, suitably furnished, and deco-

rated in excellent style, for the use, severally, of the First Presidency, the Twelve Apostles, first seven Presidents of Seventies, Stake Presidencies and High Councils, and various quorums of Elders, etc. The members of these Church organizations hold prayer and council meetings in the respective rooms assigned to them in the Temple. Many choice paintings, and portraits of distinguished men of the Church adorn the walls of these rooms.

Again ascending a granite stairway, in one of the corner towers, we reach the third story of the Temple and enter the general assembly room. It is one hundred and twenty feet long, eighty feet wide, and thirty-six feet high. It occupies the entire width of the interior of the building, and is lighted by the two upper rows of windows, on both sides. It is a grand and beautiful room, with a splendid gallery on each side. Several rows of finely upholstered seats are located at the east end, under an ornate canopy, for the presiding authorities of the Church and other leading representatives holding the Melchisedec Priesthood. A similar arrangement of seats is provided at the west end for the Presiding Bishopric, Bishops, and representative men holding the Aaronic Priesthood. The seats in the body of the hall are reversible, that the audience may turn toward either of the stands occupied by the speakers. The entire seating capacity is about 2,000 persons. A great number of electric lights surround the cornice, and there are five large chandeliers, providing as brilliant a light at night as in the day.

A further ascent of the granite stairway brings us on a level with the roof of the Temple, whereon there is a broad promenade, from which an entrancing view of the city, valley, mountains, and lake, may be obtained. From that position the electric light finials on the capstones of the five towers can be noted, and a good view can be had also of the statue of Moroni, crowned with a 100-candle power electric light.

The entire edifice, with all its details of furnishings, etc., and including the annex, boiler house, machinery room, etc., has cost about \$4,000,000.

It was completed, in all essential respects, on the 5th of April, 1893; and was dedicated on the following day. The many thousands of Latter-day Saints who had contributed money or labor, often involving self-denial and sacrifices such as will never be told, could not all participate in the first day's dedicatory services, consequently those services were repeated twice daily for three weeks, until about 70,000 people had been made glad in beholding the realization of their long cherished hopes, and joined in shouting "Hosanna to God and the Lamb" in the great assembly room of the Temple.

NON-MEMBERS ADMITTED.

An erroneous idea prevails, and it is often asserted, that none but members of the Church have ever been admitted to the Temple. On the 5th of April, 1893, when, as before stated, the Temple was completed in all essential respects, over 600 non-"Mormon" residents of Salt Lake City accepted an invitation extended to them, by the Presidency of the Church, entered the Temple and freely examined every portion of the interior. These ladies and gentlemen included clergymen of all the denominations represented in Salt Lake City, professional men, bankers, merchants, judges, and federal officials, with their wives, sons and daughters. Qualified attendants escorted those visitors through the various rooms in the Temple, from basement to roof, answered inquiries, and gave every one ample opportunity to see all they desired. Many of those ladies and gentlemen can therefore verify the description given in the preceding pages, concerning the interior arrangements of the building. There have been no changes made since then.

Since the final services connected with the dedication of the Temple, none but members of the Church of Jesus Christ of Latter-day Saints, in good standing have been permitted to enter, for reasons which considerate people will readily concede are sufficient and satisfactory. That those reasons may be better appreciated, a brief statement will be given in our next issue concerning Temples of ancient times that are mentioned in the Jewish Scriptures.

To believe is to be strong. Doubt cramps energy. Belief is power—V. W. Robertson.

NOVEMBER REVIEW.

ALABAMA.—With the coming of cold weather the elders, like birds of passage, make their way southward and purpose laboring in those counties bordering on the Gulf, while frost is holding the fevers in check, that have existed during the hot summer months. On Oct. 29th a Sunday-school was organized at Redbird, Walker Co., with Jno. T. Perry as superintendent. It is called the Warrior River Sunday-school, and has an enrollment of twenty. The Old Field Sunday school was organized Nov. 12th, near Bradleyton, Crenshaw Co., and the responsibility of maintaining it rests upon local Elder J. F. Wilson, who was sustained as superintendent and teacher. A branch conference was held at Old Field, Cranshaw Co., on Nov. 11th and 12th. Eight elders were present and a general good time was had. Elders L. E. Harris and H. J. Fowkes held a series of nine cottage meetings at Phoenix, Lee Co., and developed some of the investigators into genuine friends. The mayor would not allow them to hold street meetings nor sell books, and even forbade them the privilege of distributing literature free. The Saints and friends, however, enjoyed their visit very much and will be very glad to welcome the elders when they return to Phoenix. The city of Selma is being canvassed and street meetings are being held. No serious illness exists among the elders and all seem to be enjoying their labors.

EAST TENNESSEE.—Oct. 20th Elders Oldroyd and Fillmore arrived in the mission, and the day following, with President Broadbent, they left Chattanooga for Rheatown, Greene Co., where they met Elder McGavin and Elder Ball, both of whom were transferred from Kentucky into this Conference. On Oct. 27th Elders McGavin and Oldroyd started for Hawkins Co., where they have been laboring in connection with Elders Walker and Royle, all of whom are doing good work and report that many friends are being made and a few are investigating the Gospel. Oct. 28th Elders Ball and Fillmore commenced working Washington Co., and are having good success with the exception of holding meetings. On Oct. 29th Elders Taylor and Jensen started work in Johnson City. Elder Taylor in writing says: "We have had excellent success in our work here. The people treat us very kindly and we have been permitted to enter some of the most beautiful homes I ever was in. The mayor and other city authorities have welcomed us and promised to protect and aid us all they can, for which we feel to thank them." Oct. 30th Elder Chester C. Pulley arrived from Mississippi, and the same day we tried to get the privilege of holding meetings at Rheatown, but were refused. The trustees of the churches and school house will permit these buildings to be used for negro camp meetings and traveling shows, but when the servants of God wish to preach the Gospel they are refused admittance. Oct. 31st Elders Broadbent and Pulley started for Hawkins Co. to visit the Elders laboring there. The people are growing more friendly towards our Elders. Nov. 5th Elders Johnson and Etherington baptized one more honest soul, Elder Etherington officiating. On Nov. 8th one more soul was led into the water by Elder Johnson. Nov. 9th Elders Clarence O. Whiting and Wm. P. Killian commenced their work in East Tennessee. Elder Killian starting with Elder Ford for Marion Co., where they will labor this winter. Elder Pulley and Whiting will visit Saints and friends on the way to Warren Co. Nov. 10th Elder George L. Hobson went to Johnson City, where he met Elder Barker, both of whom will labor at that place. Nov. 11th and 12th the Elders held several meetings near Bybee, Cock Co. The people seem very much interested and several are investigating the principles of the Gospel. Nov. 13th Elders Broadbent and Johnson started for Rockwood, Roane Co., where they met Elders Ford and Killian Nov. 17th. Elder Johnson went with the latter into White Co., while Elder Broadbent went into Chattanooga. Nov. 18th Elder Miller met Elder Etherington at Bybee, Cocke Co., and will go with him to Sequatchie Co., where they will labor. The Elders are all well and are enjoying their work, which is improving very much. As the weather is becoming cold our Elders are making their way toward the southwestern part of the state, where it will be more pleasant laboring during the winter months.

FLORIDA.—The month opened with the arrival of Elders Lyon and Nelson from Idaho and Utah. Elder H. S. Parkinson, transferred from the Alabama Conference, arrived Oct. 24th on his way to Key West. A priesthood meeting was

held the 25th, thirteen Elders being present. All bore testimony and were ready for work. Elders Parkinson and Fish left the following day for Key West. On the 28th Pres. Ferrin and Elder Peterson went on a visit to Blackshear, Ga. After a series of meetings at this place Pres. Ferrin had the pleasure of baptizing Uncle John Jackson Henderson, at the age of seventy-one years. Brother Henderson was the first one to entertain the Elders in Pierce Co., Ga., and many of the returned Elders of this Conference will be very pleased to get this happy news. Elders T. F. Farr and H. G. Stokes arrived in this Conference from the West on the 7th of November. Elder G. L. Spangenberg arrived on the 11th and went with Elder Heaton to visit some sick at Kissimee. The Elders came in for Conference, arriving on the 17th and 18th. A priesthood meeting was held on the evening of the 18th, it being the first meeting in our new church. All expressed themselves as feeling well. Pres. Rich and Elder Moses Smith were present and gave much good advice. Three public meetings were held on Sunday, the 19th. The house was full at each service. Pres. Rich gave us much advice. On Monday, the 20th, a priesthood meeting was held in the morning, at which the Elders received their appointments. Elder J. B. Heaton was sustained to succeed Pres. Ferrin, who will soon return home. Elders G. A. Phippen and A. G. Burton were chosen and sustained as first and second counselors. Meetings were held in the afternoon and evening. Both were well attended.

GEORGIA.—The work for the past month has been very encouraging. Good health has prevailed among the Elders and the month closes with all working unitedly for the cause. On account of scarcity of water in Telfair Co. baptism for several applicants has been postponed for future date. The work in Macon is progressing and one honest soul has been led down into the waters and been baptized. The work in general is in a prosperous condition, and we feel to regret that we have not a sufficient number of Elders to supply the demands made of us. The Elders have been notified to meet in Augusta for conference, which has been appointed for Dec. 2d. All look forward to a spiritual feast.

KENTUCKY.—During the latter part of October letters were received from all parts of the state from friends, investigators and Saints, desiring the Elders to call on them, showing that there was plenty of room for more workers. On Nov. 10th Pres. Geo. R. Crockett and Elder Jas. S. Webster left Louisville to visit the Saints of Meade Co., where they held a series of meetings that were well attended by the Saints and friends. They report the work there as being in a very prosperous condition, and the Saints are trying to live up to their duties as near as possible. The Elders are putting forth their efforts with a zeal that proves they are enjoying the spirit of God to such an extent that they desire to do all in their power for the spread of truth and righteousness. At present all the Elders report being well, with the exceptions of Pres. Geo. R. Crockett and Elder Geo. E. Chadwick.

MIDDLE TENNESSEE.—This month opens with cooler weather, and all enjoying good health with one exception. Elder Woodward's arm will not permit him to travel and carry his grip. He was left where he could receive good treatment, being at Brother and Sister Pratt's, at Weekly, Giles Co. Elder Daniel E. Michaelson joined our ranks Nov. 7th. Pres. J. W. Grant and Counselor J. G. Shields arrived in the city of Nashville Nov. 13th from their visit among Elders, Saints and friends, meeting with great success, especially in getting the JOURNAL in the homes of the Saints, also with many of our friends, who are earnestly investigating our message. It will be the means of making friends for us, as it has hitherto done, being handed to neighbors for perusal. This month closed with great joy in the hearts of the Elders for the success we are meeting with, and great blessing of health which prevails. Elder Woodward, who received an honorable release to return home, was permitted to stay longer, when his illness was found to be of no serious nature. Counsellors Shields and Brown are back from a visit to Glenraven, Robertson Co., where they went to visit some of the Saints who were sick. They were improving rapidly when they left their bedside.

MISSISSIPPI.—Oct. 28th Elder Hatch was reported sick at Booneville, Miss. Elders Moroni M. Savage, Royal M. Jeppson and David S. Rowley arrived in Meridian from Zion Oct. 28th, Sister May Alexander coming with them, on a visit to her old home in Brookhaven, Miss. Elder Savage was assigned to labor

with Elder Smith in Tippah Co., Elder Jeppson to labor with Elder Jenks in Benton Co., Elder Rowley in Meridian on account of being an old Elder. Elder Ralph W. Cheney arrived on Nov. 17th. He was assigned to labor with Elder Kennington in Lafayette Co. Elder Rowley was assigned to labor with Elder Gubler in Attala Co. Elders Hopkins and Liljenquist reported two baptisms at Strayhorn, Tate Co. Local Elder J. F. Sanders reported four baptisms at Gaven, Clark Co. On Nov. 11th the reports showed a slight increase over last week's reports, both in meetings held and books sold. Elder Hatch reported very sick at Hatchie. Elder Tidwell was sick at Meridian. Elder Corbridge reported a series of seven successful meetings at Hatchie, where the people seemed glad to hear the Gospel. The new Elders felt ready for missionary work.

NORTH CAROLINA.—During the month the health of the Elders has been excellent, with the exception of Elder Bayles, who has had a sore foot, unabling him to travel. Elder Petty and he were called to Hampstead, where Elders Petty and Burbidge became companions and were assigned a county in which to labor. Elder Bayles remained to assist the president, who is teaching school, until his foot gets well. On their way down here they baptized one man in Wake Co. At present there are nineteen pupils in daily attendance at our school. Some of them belong to our faith, while others do not. They are all advancing satisfactorily and are doing good work. More pupils will come to our school as soon as they get their work done up. The school is being taught as free as is the Gospel, yet there are some who are so prejudiced against the "Mormons" that they will not send their children to learn to read and write, because the teacher is a "Mormon." In the end what will the Great Judge of All say to such people? Several pairs of Elders completed canvassing their counties and they were given counties in the eastern part of the state, where it is not so muddy or cold in the winter as in the mountainous districts. Nothing more of importance has transpired in this conference during the past month.

OHIO.—The transfers from other Conferences on account of ill health has only been that of W. O. Patterson. Elder Patterson was transferred Oct. 14th from Mississippi to Ohio. The breaking out of sores on his face rendered it impossible for him to do active work, but he reports well at present. Arrivals are those of Wm. T. Litster and Arnold S. Mecham. Elder Litster since his arrival has been with Elder C. S. Jones visiting Elders, Saints and friends in Southern Ohio. The Saints have a stronger testimony to the divineness of the Church and are observing fast day more closely and are keeping the Word of Wisdom better than ever before. One great feature of the trip of Elders Jones and Litster among the Saints was that of the many times they were asked to administer to the sick. The desired effect was had in not less than half a dozen times, and we are greatly impressed with the influence the Lord manifests in this ordinance. Elder J. W. Ahlstrom, who is honorably released, expected to start for home Nov. 20th. Elder Ahlstrom and G. A. Bigler have been laboring in Toledo with great success in making friends. They attribute a part of their success to the use of the "Silent Missionary," Faith Promoting Series, "Leaves from My Journal," etc., which they have bought and freely loaned to friends. I am recommending them to all the Elders. We have had two mild cases of sickness, that of Elder Lawrence Johnson, who is not exempt from the malaria contracted in Alabama, and Elder H. R. Harrison, a touch of the grip. However, they are much improved and you can put the Elders of the Ohio Conference down as being well and full in the harness, working hard for the Lord.

SOUTH CAROLINA.—The month opens up bidding fair as to the progress of the Gospel work in South Carolina. The sick Elders have improved remarkably, and our Elders with one or two exceptions are in excellent health. We can truly say the field is great and the laborers are few, as it is almost impossible for our Elders to comply with the requests for visits of our investigators and Saints. Our forces were increased this month by the appearance of three new energetic Elders from Zion, Elders H. I. Mills, James L. Oman and W. A. Wells. Elder Joshua Finlinson was selected to labor with Elder Oman, Elder R. R. Siepert with Elder Mills and D. E. Boam with Elder Wells, in Newberry and Saluda, Laurens and Sumpter counties, respectively. Elder Robt. G. Booth had the pleasure of having the doors of a missionary Baptist church opened to him by he

pastor and directors, in which to hold the funeral services of Sister Rufus McDowell, who had died some months before and was buried in the yard of said church. A nice congregation filled the house, the pastor also being present. After the service all expressed themselves as well pleased with the same. During this month President R. Ray Nixon received a letter through the office from a Mrs. Steadman, of Langley, Aiken Co., S. C., stating that neither she nor her husband were Latter-day Saints, but that they had read considerable of our doctrines and had come to a knowledge of its truthfulness, and as she had been afflicted with asthma for some time and the assistance from several doctors had failed, she believed that she could be healed by the Lord through the Latter-day Saints' Elders. Elders J. H. Cook and Pres. Nixon went to their home and administered to her, and the next day she said she felt considerably better, and 's mending rapidly. Our fall reaping is still progressing, as we have united eleven into the fold of Christ, four by Elder E. Bradley and seven by Elder M. C. Smith. During this month we also lost one of our faithful workers, Elder Geo. F. Rawlins, which we regret very much, he being transferred to Georgia Conference for health. Elder W. E. Jones and D. A. Gillies are reaping much success in regards to THE ELDERS' JOURNAL, in the interest of which they are traveling. "We leave a subscription with each family of Saints we visit," says Elder Jones.

VIRGINIA.—Pres. C. L. Pritchett returned Oct. 24th from his sojourn in the country since June 1st, having performed a splendid work during the summer. He walked 835 miles, rode 1,019 miles, visited and revisited many families, preaching, teaching, holding conferences and baptizing thirteen into the fold of Christ, three of whom were his relatives. Received word Oct. 30th that Elders W. J. Stephens and J. H. Gibbs were refused, by the mayor of Fredricksburg, the privilege of canvassing the city. A branch conference was held Oct. 21st and 22d at Windy, Amhurst Co., Va., at the home of Brother and Sister H. W. Rucker, Pres. C. L. Pritchett, G. L. Morrison, H. A. Rands and Geo. A. Webb being the Elders in attendance. A very enjoyable time was had. Elders W. J. Stephens and J. H. Gibbs visited Washington, D. C., from which city Elder W. J. Stephens left for home via Baltimore, Philadelphia and New York, having spent two years in the field, the last two months of which was spent in this Conference. Elder F. P. Whitney underwent a successful operation Nov. 11th at the Memorial Hospital, which was witnessed by Pres. C. L. Pritchett. He has been doing fine ever since. Pres. Pritchett and Elder L. R. Baker, in company with Bro. E. Henshaw, held a very successful meeting at Bellwood, near Petersburg, Nov. 12th, where they feel much good seed was sown. After visiting Elder F. P. Whitney at the Memorial Hospital, Elders C. L. Pritchett and N. W. Oldroyd left Nov. 13th for home, via Baltimore, Philadelphia, New York, Buffalo and Chicago. Elder C. F. Weight arrived here Nov. 14th from Giles Co., where he had been during his spell of fever, to succeed C. L. Pritchett as president of Virginia Conference. Elder Weight has fully recovered from the fever, and nearly so from rheumatism, which followed the fever. Nov. 16th the office was moved to 404 North Twelfth street, where we are located for the winter. Elder F. P. Whitney is visited at the hospital every day. He is rapidly recovering. The doctor thinks he will be out in two weeks.

Elder Kossuth Dyal of the Kentucky Conference sends in a special order for books and tracts, and says: "On the 17th of November Elder Penrod and I entered Henry county and found the people friendly and willing to read and investigate the message of salvation. I have never met as many friendly people in one day in all my labors as a missionary as yesterday, the 21st. We sold seven books and gave away sixty-five tracts, and never found a person with a frown on their face. Our greatest difficulty is finding places to hold meetings in."

Elder E. S. Greenwood of American Fork, Utah, sends a subscription to THE JOURNAL and says: "I always peruse its pages, and I tell you it is a source of inspiration to me. It causes my mind to go back to what I call the best two years of my life, and I rejoice that I was once enlisted among the ambassadors of the Gospel in the Sunny South."

ELDERS' JOURNAL.

DECEMBER 1, 1905.

BEN E. RICH, EDITOR.

JAMES H. WALLIS, ASSOCIATE EDITOR.

EDITORIAL.

JOSEPH SMITH'S PROPHECY THAT THE CHURCH WOULD BE DRIVEN TO THE ROCKY MOUNTAINS.

"I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains."

Such was the prediction made by the Prophet Joseph Smith on August 6, 1842, in Nauvoo, Illinois, and is recorded by his own hand in his history. The men responsible for the institution of the spurious church, known as the Reorganites, have denied that the Prophet ever thought of the Church being driven into the Western wilds, and have ignored the statement that the prophecy published at the head of this article was ever made by Joseph Smith. At the last general conference of the Church of Jesus Christ of Latter-day Saints, held in Salt Lake City, Utah, in April last, Elder Samuel W. Richards, well known in the church, was called to the stand by President Joseph F. Smith, and there related, to the assembled thousands of Israel, his testimony as to being called by the Prophet to take part in the advance guard of the proposed exodus. We give his remarks in full, as they are of great worth and will be of especial historic value as the year's roll by, when Elder Richards shall have gone to his final account. They are as follows:

My brethren, sisters and friends—Quite unexpected to me, prior to coming into this meeting, I have been requested to say a few words to you on some matters touching my history and experience with the Prophet Joseph Smith. I am thankful that I can say I was quite intimate with him while he was living upon the earth. There is a little experience I had with him that perhaps no other person living today could relate. In the winter of 1843-4, about six months prior to the death of the Prophet Joseph Smith, a messenger was sent to me from Nauvoo to ask me if I would be one of a company of pioneers to explore the Rocky Mountains and to find a place for the Church to go to. That request came from the Prophet Joseph Smith. At the time I thought it a little strange that I should be called upon for a mission of this kind, as I was but a young man, in my teens; but my acquaintance up to that time with the Prophet Joseph was such that I could not say no. I replied, yes, I will do anything that the Prophet Joseph wants me to do, that is in my power to do. Consequently I gave my name in to be one of a company of twenty-four young men, who were selected to travel and explore the Rocky Mountains and find a place for the Church to go to, because the persecution was getting so strong then in Nauvoo that the Prophet Joseph foresaw that the Church would have to leave, retire from the civilized world, and go into the mountains. This was then a wild country.

I am reminded that when I was in Europe, in the early fifties, it was reported to the British government that I was emigrating many people from Great Britain into a wild country, where they were liable to perish, and it was thought that this emigration ought to be stopped. Because of this I was ordered to appear in London and give an account of what I was doing. I was then presiding over the British mission, and emigrated many people to this country. I responded to this call, and spent about five hours before a committee of sixteen members of Parliament telling them what I was doing. I had been to this

valley myself and knew what is was. I told them that I was sending people to a country where they could own a farm and be as independent in their living as the lords and peers were there. I satisfied them, and they all shook hands with me at the end of our interview and wished me well, and I was invited by a number of them to come again to London and spend some time with them. I speak of this to show that the feeling of the people at that time was that this was a wild country, and we were coming here to perish.

It was the purpose of the Prophet Joseph to come here and locate with his people. He organized this company and held weekly meetings with them for several weeks in Nauvoo, and when he had them sufficiently instructed, as he thought, to properly understand what was to be the character of their mission and fit-out, he went across the river and made a start to go toward the mountains. It was his intention to go to the mountains with us, as a company of pioneers. But he was followed by those who did not like the idea of his leaving, and while they were pleading with him to return, he told them, "If I go back, I go as a lamb to the slaughter." Nevertheless, they determined he should return, and he went back to Nauvoo. From there he went to Carthage, and we all know the history of what followed.

Suffice it to say, I attended four meetings of this company and at one of them, which was in charge of Hyrum Smith, and three or four of the Twelve were also present, it was said that Joseph the Prophet had remarked that he wanted young men for that mission who could go upon the mountains and talk with God face to face, as Moses did upon Mount Sinai. When I heard that statement, I felt in my soul that I was not the one to go; and just before the meeting closed I got up out of my seat for the purpose of going to Brother Hyrum Smith and telling him I was not the one to go, for I did not feel that I could meet the conditions, but as I got up there was a voice came to me, and I heard it distinctly as from one standing by my side, saying, "Stop; rest awhile." I took my seat again, and instead of telling the Prophet Hyrum that I did not feel I could go, I went home, and before retiring I knelt by my bedside and prayed to my heavenly Father. If I ever prayed in earnest it was then, that I might know before morning whether I was a suitable one to go on that expedition, under the terms specified. The idea of going into the mountains and talking with God face to face, as Moses did upon Mount Sinai, was more than I, as a boy, could think of encountering.

No one perhaps need wonder that I should shrink from such a consideration. I retired to my bed and remained there about four hours, and during that four hours I got the answer to my prayer, and when I awoke I was prepared to go upon that journey and do just as the Prophet wanted me to do. During that four hours I saw all that I expect to see if I should live a thousand years. Some one came to me and told me where to go, and I performed that journey that night while I lay upon my bed. I came to this valley first. I don't know how I got here, but I went down through these valleys and into Southern California. It had been stated that possibly we might have to go that far. When I came here I had to pass four sentinels, and in passing them I gave a countersign, which I got direct from heaven at the time it was needed. I passed them all, and went on down into Southern California. Then I was prompted to go farther, and I went into the northern part of Mexico. I returned from there to Jackson county, Missouri, and there I stayed and helped build the temple. I saw that temple thoroughly completed; in fact, I labored upon it until it was complete. When this was done, the vision continued, and I went and laid down my body in the ground, and my spirit left this tabernacle. Then I traversed this continent from end to end. I saw the Garden of Eden as it was in the beginning and as it will be restored again. It was a land filled with verdure and vegetation, and with all manner of fruits, on which man was living. I saw it filled with cities, towns and villages, and people happy, living under the administration of divine providence. It was a Garden of Eden in very deed.

Now, all this I saw while I was sleeping, and it was so impressed upon me that it can never be forgotten. I saw that this was the result of the Latter-day Saints coming to these valleys of the mountains and following the direction that the Prophet Joseph indicated. I could tell a long story about this matter if I had the time to do it, but it is not best that I should. I wish, however, to make the statement distinctly, that this coming to the mountains of the Saints of God and

establishing themselves here was under the special direction of the Prophet Joseph Smith. Although there are those who say to the contrary, this is my testimony. The Prophet Joseph Smith had all this planned, and if he had been allowed to have had his way, I believe he might have been with us even today. He would certainly have gone with that company to these mountains and have located the people. I was one of that company, and I think I have the names of the rest. However, the conditions became so severe at Nauvoo that the people had to pick up and leave in a body, before there was time for this company to make the proposed exploration. The Prophet Joseph and his brother Hyrum were martyred in Carthage, and the mob would not let the people remain in Nauvoo.

These are the facts in regard to this matter, and I am proud and thankful that I know of these things, and am glad that the Saints are building up these valleys of the mountains as I saw them built up in vision. If the people of God will only go on and keep His commandments, the time will come when this whole land will be filled with towns, cities and villages, and the earth will bring forth all that is necessary for the support and sustenance of the people thereof. Amen.

L. D. S. CHURCH AT JACKSONVILLE, FLA.

In the fall of 1904 the Elders and Saints of Jacksonville, Florida, having for a long time felt the lack of a suitable place in which to worship the Lord, decided to make an effort to obtain aid from the Saints in various parts of the Confer-



ence and erect a meeting-house. The matter was submitted to President Ben F. Rich, who sanctioned the movement. A committee was appointed to make all

arrangements, and consisted of the following brethren and sisters: President Golightly, Elders A. L. McAlister, C. E. Ferrin, Brother Fred Reimer, and Sisters A. G. Watson and W. V. Colby. Letters signed by this committee were sent to the Saints throughout the Conference, asking their financial help in the undertaking. Many nobly responded, and with their support and that given by President Rich, land was secured and the building erected. Excepting the mason work, the building has been constructed by Elders Elmer B. Mecham, Wilford Whittaker, A. M. Palmer, A. G. Burton, G. A. Phippen and Brother Adams, the former in charge. They pulled off their preachers' clothes, put on overalls and jumpers, and did every bit of the carpenter work, even to building the pulpit and painting the building, inside and out. It was a sermon to the people of Jacksonville, that many of them never tire of talking about,—to see preachers of the Gospel of the Lord Jesus Christ handle the saw and the hammer and build a church from the ground to the steeple,—it was something that opened their eyes.

The house as completed cost a little over \$2,000.00. It is insured for \$1,000.00. The Elders who did the carpenter work are seen in the picture.

PRESIDENT RICH HOLDING CONFERENCES.

On Sunday, Nov. 19, 1905, President Rich commenced his regular tour of the mission, holding conferences in the different states. On that day he met with the Florida Presidency, Elders and Saints, in their lovely church at Jacksonville, the picture of which is published in another part of this issue. Elder Moses Smith, who has been so faithfully connected with the business of the mission at the Chattanooga office, and who will be shortly leaving for his home in Zion, was invited by President Rich to accompany him and preach to the people. The account of their visit is given in the Florida Conference monthly review in this number of the JOURNAL.

On Sunday, Nov. 26, President Rich attended the Ohio Conference, which was held at Cleveland, and next Sunday, Dec. 3, he will be at Augusta, Georgia, to hold Conference there. The Sunday following, Dec. 10th, he will attend the South Carolina Conference at Camden, and on Sunday, Dec. 17th, he will be at Hampstead, N. C., for Conference. He then goes to Nassau, one of the Bahama group of islands, lying southwest of the coast of Florida. The island of Nassau belongs to England and has been attached to the Southern States Mission. It is reached from Miami, Florida, and has never been visited by an Elder of the Church of Jesus Christ of Latter-day Saints.

After New Year's President Rich will hold Conferences in Kentucky, Alabama, Mississippi, East Tennessee, Middle Tennessee and Virginia. So that he will be kept going now until well in the spring. He is enjoying the best of health, and is being greatly blessed of the Lord in his ministry.

NOTES FROM THE FIELD.

Elder O. E. Overson of St. Johns, Ariz., sends us in a bunch of eight new subscribers for THE ELDERS' JOURNAL, and says: "I send you this to show the remembrances that still linger in my bosom of the kindness you showed to me as my Mission President. My missionary experience is a source of joy and satisfaction to me, even to this day, and I hope it will be to the end of my life. The energy you instilled in my heart I am pleased to say has not all left yet, and I now sometimes feel like trying to do some good among our people at home. The officers of our state and ward have not let me go idle since I arrived home about six months ago. When I first came home I was chosen as an assistant superintendent of our Sunday school, a week later as president of the Y. M. M. I. A., and in a short time afterwards as stake clerk. All of these offices I now hold. I am now teaching in the Stake Academy. I look very anxiously for the little JOURNAL, that speaks so often of my dear old mission companions and the places where I have trod many a weary mile in the hot sun and enjoyed an evening in the woods with my companion. To read of these bring back the many incidents to my mind that I passed through, and I feel thankful for the privilege I then had of tasting the bitters and sweets of a missionary's life. My testimony is as strong

as ever, and I still know the Gospel is true in every principle, and stand by it as firmly as when I saw you last."

"I have just got through reading the 'Life of Joseph Smith the Prophet,'" writes Sister Alice B. Herron of Beaver Dam, N. C., "and I have been deeply impressed with what the early Saints went through and how the Prophet Joseph suffered. And yet how firm he was, and bore his lot meekly and without a murmur. How I wish every one would read this book and learn for themselves the truth about the church. I can bear my testimony to the world that Joseph Smith was indeed a prophet and that every prediction made by the Lord through him will be fulfilled. I have secured the genealogy of my mother's relatives and am preparing to have a work done for them in the House of the Lord. I have seen the power of God made manifest through the healing of my daughter, and I cannot tell nor can pen write my joy nor my faith in the promises of the Lord. I enjoy the dear little JOURNAL. It is all the company I have. I wish it could come every week. I have kept all the numbers and have sewed them together. I never tire of reading the old ones. I like to read them over and over again. It brings many precious messages to the drooping heart, and its pages are like the comforting voice of a dear mother. It is full of cheer. My little girl says, 'How I do love the JOURNAL.'"

Brother C. M. Hauser of Washington, D. C., writes us a nice letter, from which we make the following abstract: "Never in its history was this old world of ours in such a state of universal stir and expectancy. There is an awful catastrophe impending. One of the iron legs of the image is crumbling to its utter downfall. Russia is doomed, and already there are ominous rumblings in the long-time stagnant and stolid Turkish empire. It will grow to a mighty earthquake, and the Sultan—the sick man of the East—will be shaken from his throne. The Shah of Persia will soon follow, and the great seismic convulsion will travel around the globe, until autocracy and misrule of every kind is toppled down and trampled in the dust. No one can view and understand this so well as the Latter-day Saints. There is quite a nice band of 'Mormons' in Washington. Pres. McQuarrie called to see us one day last week. I enclose you fifty cents for the glorious little ELDERS' JOURNAL."

Elder J. H. Hardy of Vernal, Utah, writing on Nov. 17, says: "You will find enclosed \$10.50 to cover twenty-one subscriptions to THE ELDERS' JOURNAL. I am still deeply interested in the success of the missionary work in the South, and knowing the little JOURNAL to be a factor of mighty worth in the spread of truth, I take pleasure in sending you the above list, with more to follow, and feel to say that I wish it could find its way into the homes of all that are seeking the true message of salvation, for too much cannot be said of its merit, and I am glad to see it grow. May it ever live!" Good for Bro. Hardy. His list is the second longest sent in, Brother Joseph Irwin of Laketown, Utah, holding the record. Bro. Jos. W. Musser of Heber City, Utah, comes third. We wonder how long Bro. Irwin will hold the banner over all!

Elder Robert G. Booth sends in an account of the funeral of the daughter of Brother Jas. J. Owens of Myrtle Beach, S. C. "We had a large congregation and the very best of order. I never saw better decorum anywhere. The young lady was buried in the Collins Creek Missionary Baptist churchyard. The pastor gave up the church to us and he was there himself with his following. The Lord was with me in my discourse on that occasion, for which I feel to thank Him. I preached the Gospel of the Lord Jesus Christ, and bore a humble but faithful testimony to the truth of its restoration, and that Joseph Smith was a prophet of the Almighty, to be an instrument in His hand in setting up His Kingdom upon the earth, never more to be thrown down or given to another people, as recorded by Daniel in his second chapter."

Sister Florence Bale of Langston, Ala., writes: "I have been so blessed since I paid my tithing, that I feel to say that all who observe this law will re-

ceive the blessings promised. My father is a farmer, and he gives me a patch of cotton every year. Last year I had \$15, on which I paid my full tithing. This year I had \$30, and I send my tithing on that. Therefore I have great cause for having faith in the promises of the Lord. There are no Saints here, and I get lonely sometimes, but I get the JOURNAL every two weeks, and it helps to make the way brighter for me. I am going to try and get you some new subscribers, but the people here don't seem to appreciate the truth."

Brother R. H. Cherry of Robersonville, N. C., says: "I know that the law of tithing is one of the grandest principles of the Gospel. The Lord has blessed me in observing it. I often think of myself and little family living here in the county of Martin, where none only ourselves belong to the Church, and no Elders have been here for a long time. If it was not for the JOURNAL making its visits twice each month how lonely we would be. How I long for each publication day to come around so as I can go to the postoffice and get it. God bless the little messenger with a long life to carry the glad tidings of the progress of God's work to his sons and daughters."

Writing from Columbus, Ohio, Nov. 11, Elder J. M. Cummings says: "On Friday I met a valuable friend to the Elders in the person of Dr. C. S. Carr of the "Peruna" establishment. He invited us to his home, where we partook of his hospitality. Dr. Carr said a religion that could produce such bright, clean, pure young men like the Mormon Elders are, and implant in their hearts such a religious zeal, deserved high commendation. Although one of the clergy in the Congregational church, he said he knew of no other religious organization which could trust its young men out in the world of temptation as does the Church of Jesus Christ of Latter-day Saints."

We have received a very nice letter from Sister Agnes Maddox of Beech Grove, Ky., in which she bears testimony to the blessings resulting from a strict observance of the law of tithing, and very tersely says: "Although I am poor I can be honest. I was 60 years old last June and have always had food and raiment and a shelter. I have never suffered like some poor earthly mortals do, and am very thankful that my Heavenly Father has remembered me. O, how could I forget such a Friend. I feel like I am one of his weakest followers, yet I want to do all I can. The ELDERS' JOURNAL is so consoling and brings glad tidings of great joy."

Elders Corbridge and Hatch write from Hatchie, Miss., that they have just concluded a series of nine meetings, with fine attendance at each, accomplishing much good. Elder Hatch is recovering nicely from his attack of malarial fever after being confined to his bed for nearly five weeks. "THE ELDERS' JOURNAL does a power of good among the Saints and Elders, as also among others who take time to read its beautiful pages," write these brethren. "Many express themselves to us that they would not do without it in their homes, as it would be like missing one of the family."

Elder James S. Blake of Hinckley, Utah, writes a nice letter, accompanying his subscription to the JOURNAL. In it he says: "I am interested in the mission, as there are many warm, dear friends in North Carolina. I feel to rejoice when I look back and realize that in my humility I tried to do my best there and accomplished my mission to the satisfaction of the authorities. Just tell the Elders to push on and on to victory; and for the Saints to keep the faith and the sinner to repent."

Sister M. A. Sinclair of Middendorf, S. C., says: "As I consider the law of tithing is one of the greatest blessings we can enjoy, I feel I would like to express myself in the JOURNAL about it. Ever since embracing the Gospel I have paid mine, if it is ever so little, and I can truthfully say that I never feel any happier than when I start mine to the mission office. I know I have received many blessings as a result of living up to this law, and I exhort all to observe it."

"On Sunday evening, Nov. 19th," writes Sister N. C. Sanders of Hampstead, N. C., "Elders Wm. A. Petty and James R. Burbidge called at my house and administered to one of my children, who was very sick, and had been for two days with severe pains in the head and continued vomiting. In twenty minutes after administering to her she was at perfect ease, and I feel thankful to 'he Lord for His blessings.'"

"While in Green Co., Va.," write Elders Pearce and Morrison, "we held a series of fifteen meetings and had the pleasure of baptizing two souls. Had it not been so late in the season undoubtedly many more would have been baptized, as we have a great number of friends, and many investigators who firmly believe in the doctrines taught by the Church of Jesus Christ of Latter-day Saints."

"I am, as you predicted, pleased with the JOURNAL," writes Elder Wm. Asper, of Salt Lake City, Utah, "and will endeavor to have others send in subscriptions. I learned to love the Southern people while in their midst as a missionary, and am about as much interested in their welfare as when tramping over their hills nearly a quarter of a century ago."

Sister Cynthia Glover of Blaney, S. C., writes: "The JOURNAL is a welcome guest in our home. In it I learn many truths concerning the work of God and love to read all about the Elders. I know they are the true servants of God, sent forth to call all people to repentance, and deliver glad tidings of great joy to those who will obey."

Elder S. C. Parkinson of Franklin, Idaho, sends us three new subscribers, and says: "I know we will enjoy the reading. Twenty years ago I labored in the South. I was there when Elders Gibbs and Berry were murdered in Tennessee, and I was mobbed myself. I trust you do not have that kind of treatment now."

Elder Jos. W. Musser of Heber City, Utah, says: "I enclose you herewith check for \$6.50, for thirteen subscriptions to THE ELDERS JOURNAL. Success to the JOURNAL and the mission." The names sent by Elder Musser have been put on our mailing list, and we take this opportunity of expressing our thanks to him.

Elder Wm. Moultrie of Basin, Idaho, writes for us to place his name down for a life subscription to the JOURNAL. "I am greatly pleased with it. It contains sketches from many parts where I did duty as a soldier during the Civil war, and later on as a missionary."

In the JOURNAL of Nov. 1st it was stated in Virginia Conference History that Charles Smith has been appointed superintendent of Sunday school at Mountain Lake, Giles Co. This was wrong. It should have been Julian M. Ratliff.

Elder Wm. Criddle of Syracuse, Utah, sends us his subscription to THE ELDERS' JOURNAL, and says: "I am well pleased with it, and will try and get you some more subscribers." We will be glad to receive them.

"THE JOURNAL is a welcome visitor in our home. It is a messenger of truth, My children enjoy the beautiful poetry it contains, and say it makes such nice recitations." So writes Sister N. J. McLamb, of Hinckley, N. C.

"If I cannot see the Elders nor hear any preaching, I want to hear from them and see what they are doing, so send me THE ELDERS' JOURNAL," writes Bro. John W. Eams of Veto, Ala. We are glad to send it.

Elder Geo. F. Montieth, of Safford, Ariz., writes us that he is going to send us in some new names for the JOURNAL. We shall be glad to receive them, and b'd' you God-speed.

Elder John F. Sanders reports the baptism of four new members at Gavin, Miss. Nov. 5. A short meeting was held at the water's edge, where the principle of baptism was explained by Elder Sanders. The newly baptized members were confirmed at the home of Sister Alvira Holomont, and a sacrament meeting held.

Elders Hatch and Tidwell of the Mississippi Conference are sick, and the Elders and Saints are requested to let their prayers ascend for their speedy recovery.

Elder Alfred Fuller of Pine, Ariz., sends in his subscription to the JOURNAL and says, "I will do all I can to get more subscribers." Success to you.

Elder Geo. W. Perkins of Bluff, Utah, sends us in four subscriptions to the JOURNAL. Many, many thanks.

ARRIVALS.

The following Elders arrived in Chattanooga from Utah on Sunday, Nov. 13, 1905: William Nelson Wignall, of Payson, Utah; David Gourley, of Provo, Utah; Leonard Preece Allen, Richmond, Utah; Oliver Wagner Bonham, Hooper, Utah; Ivan Lee Ballard, Payson, Utah.

Elder Edwin Walker of Rexburg, Idaho, arrived in Chattanooga on Sunday, Nov. 28, 1905.

Elder George L. Spangenburg of Ogden, Utah, arrived in Chattanooga on Nov. 18, 1906.

APPOINTMENTS.

Elders L. P. Allen and I. L. Ballard have been appointed to labor in the East Tennessee Conference.

Elder J. B. Heaton has been appointed to preside over the Florida Conference.

Elder O. W. Bonham has been appointed to labor in the Middle Tennessee Conference.

Elders W. N. Wignall and David Gourley have been appointed to labor in the Mississippi Conference.

Elder G. L. Spangenberg has been appointed to labor in the Florida Conference.

Elder Edwin Walker has been appointed to labor in the Georgia Conference.

RELEASES.

Elder J. B. Broderick has been honorably released from traveling in the Florida Conference, to return home.

Elder Geo. E. Chadwick has been honorably released from traveling in the Virginia Conference, to return home.

Elder C. E. Ferrin has been honorably released from presiding over the Florida Conference, to return home.

Elder T. F. Brown of the Alabama Conference has been honorably released to return home.

TRANSFERS.

Elder Geo. F. Rawlins has been transferred from the South Carolina Conference to labor in the Georgia Conference.

Elder S. E. Parkinson has been transferred from the Alabama Conference to labor at Key West, in the Florida Conference.

Elder Jos. S. Fish has been transferred from the Georgia Conference to labor at Key West, in the Florida Conference.

Report of Mission Conferences for Three Weeks Ending November 25, 1905.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour-Sub.	Deseret News Subscriptions
J. F. Bean.....	Alabama ...	1816	323	311	330	45	2049	57	3	17	61	1624	1	3	1	7	2	
S. Broadbent.....	East Tenn..	1698	691	345	661	155	2341	98	2	47	39	1159	1	1	1	5	2	
C. E. Ferrin.....	Florida ..	1587	2429	59	650	2	955	58	4	11	70	1088	3	3	1	10	1	
W. H. Little.....	Georgia ..	1548	1118	131	575	14	1320	41	3	39	97	1375	5	5	5	4	1	
G. R. Crockett ..	Kentucky ..	1362	942	72	349	20	1393	46	3	20	69	767	3	5	1	6	1	
J. W. Grant.....	Mid. Tenn..	969	463	99	257	56	1369	53	1	9	34	519	1	1	1	3	1	
E. D. Buchanan ..	Mississippi	876	1575	56	389	19	897	19	4	19	56	853	2	1	1	3	1	
Wm B. Flitt.....	N. Carolina	1258	855	35	312	46	728	17	2	21	30	483	3	1	1	3	1	
C S. Jones.....	Ohio ..	1084	4080	475	517	....	1832	82	4	52	41	1474	1	1	1	1	1
E. Ray Nixon.....	S. Carolina	1915	851	248	708	49	1600	37	4	23	58	1687	4	4	1	8	1	
C. F. Weight.....	Virginia....	1197	690	25	433	78	645	19	7	10	60	883	3	2	1	8	1	
Totals.....		14839	14207	1856	5271	484	16392	552	37	268	615	11812	25	28	1	60	7	

WHAT HAVE WE DONE TODAY?

We shall do so much in the years to come,
 But what have we done today?
 We shall give our gold in a princely sum,
 But what did we give today?
 We shall lift the heart and dry the tear,
 We shall plant a hope in the place of fear,
 We shall speak the words of love and cheer,
 But what did we speak today?

We shall be so kind in the after-a-while,
 But what have we been today?
 We shall bring to each lonely life a smile,
 But what have we brought today?
 We shall give to truth a grander birth
 And to steadfast faith a deeper worth,
 We shall feed the hungering souls of earth,
 But whom have we fed today?

We shall reap such joys in the by-and-by,
 But what have we sown today?
 We shall build us mansions in the sky,
 But what have we built today?
 'Tis sweet in idle dreams to bask,
 But here and now do we do our task?
 Yes, this is the thing our soul must ask,
 "What have we done today?"

DIED.

VINSON.—At Coleman, Crenshaw Co., Alabama, August 25, 1905, of general debility, William Vinson ("Uncle Buck," as he was familiarly known by the Elders and friends), aged 92 years, 6 months and 6 days. Deceased had been a faithful member of the Church of Jesus Christ of Latter-day Saints for ten years, and was a friend to the Elders long before he embraced the Gospel. The final illness was of two weeks' duration. He welcomed death and seemed anxious to lay down his well-worn tabernacle.

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"By the power of God I translated the Book of Mormon from hieroglyphics, the knowledge of which was lost to the world; in which wonderful event I stood alone, an unlearned youth, to combat the worldly wisdom and multiplied ignorance of eighteen centuries, with a new revelation, which—if they would receive the everlasting Gospel—would open the eyes of more than eight hundred millions of people and make "plain the old paths," wherein if a man walk in all the ordinances of God blameless, he shall inherit eternal life."—JOSEPH SMITH, Nov. 13, 1843.

VOL. III.

DECEMBER 15, 1905.

No. 8.

DESCRIPTION OF THE GREAT TEMPLE AT SALT LAKE CITY.

Continued from page 99.

HISTORICAL TEMPLES.

Dictionary definitions of Temples include the following: "A holy sanctuary;" "An edifice erected in honor of Deity;" "A place in which the Divine Presence specially resides." God spoke to Adam in the Garden of Eden, and thus, as the poet Bryant says, "The groves were God's first Temples." He selected the top of Mount Sinai on which to abide while making His decrees known to Israel. But, it seems that, whenever circumstances would permit, the chosen people have always been required to erect special and suitable edifices wherein to perform sacred rites, ceremonies, and ordinances acceptable to the Father, that can not be performed elsewhere, and where His presence would be manifest.

There is reason to believe that the children of Israel had a primitive structure of that character in the land of Egypt, and that they carried with them such portions of it as were portable when they fled into the wilderness. There is a detailed description, in Exodus, of a building constructed under the direction of Moses, in accordance with plans revealed to him by the Most High. It was called the Tabernacle, and its purpose and uses were similar to those which Temples were afterwards devoted to. The Tabernacle, therefore, may properly be regarded as a temporary Temple, to suit the unsettled condition of the Israelites at that time. It was a holy place, in which the Lord communed with Moses, and wherein solemn assemblages of Priests and other worthy individuals were held, ordinances were performed, and the sacred vessels, furniture, and records were carefully guarded.

Many years afterward, all the sacred things that had been faithfully kept within the Tabernacle, or Temple of the wilderness, were transferred to the great Temple that was built by Solomon, under Divine command, and with them also the materials of which the Tabernacle was constructed.

Solomon's Temple is regarded as the grandest ever built on this earth, and

probably no other has equalled it in the magnificence and costliness of its decorations and furnishings. The main building, however, was not very large, measuring 105 feet in length, 35 feet wide, and 52 feet high. It consisted of two halls, divided by a vail, and was surrounded by chambers used by the officiating Priests. Before the entrance was a portico 210 feet high. Sacrifices were not performed within the Temple, but in the courts surrounding it.

The Lord accepted the Temple built by Solomon, and His Glory was within and upon it; but, after a few years, the King and people transgressed the laws of God; they permitted the consecrated building to be polluted, and the Divine Presence was withdrawn; the Temple passed into the hands of their enemies and was despoiled by them, and finally it was destroyed by fire.

Another Temple was completed 516 B. C., its erection having been commenced under direction of Zerubbabel, when the Jews were permitted to return to Jerusalem, after their seventy years captivity in Babylon. This Temple was on the same general plan but of larger dimensions than the preceding one; it was greatly inferior, however, in its appointments. It did not contain the Ark of the Covenant, the Urim and Thummim, Aaron's rod, the "tables of stone" on which the commandments were inscribed, nor other most precious relics; those things had been removed from Solomon's Temple, and hidden by faithful Priests, when it was desecrated.

The favor of God was manifest in this Temple of Zerubbabel, during the brief periods the people observed Divine laws; but the structure gradually decayed, and King Herod, 15 B. C., commenced work of reconstruction and improvement. The main building erected by him was more massive and much larger than Solomon's Temple, although the same general plan was followed; and the courts were increased and greatly extended. The portico was one hundred and seventy-five feet long, thirty-eight feet wide, and two hundred and twenty-four feet high.

The Jews rejected and crucified the Messiah, and Herod's great Temple was totally destroyed by Titus, A. D. 70. As predicted by Jesus, "not one stone was left on another." This was the last Temple erected on the eastern continent, of which we have any record. The Book of Mormon tells of numerous Temples on the western hemisphere, built by descendants of the house of Israel who came to this land in ancient times, and their Temples were the same in character as those of the East.

Unlike synagogues, churches, cathedrals, and other places of worship, the Temples herein referred to were not designed, and not used, as places of public assembly for the people in general. These Temples were reserved for special, holy purposes in which only a limited number of the Priests and people could participate. Details of the services, rites, ceremonies, and ordinances performed in the Temples, or the Tabernacle, are not given in the Scriptures; on the other hand, the most minute details are recorded concerning sacrifices and ceremonies performed outside of those holy places. It is presumable, therefore, that those who were privileged to enter were not permitted to make known unto others the nature of the solemn proceedings conducted therein. This is in conformity to what may properly be regarded as an Eternal law—the unworthy are deprived of privileges and blessings accorded to the righteous.

The Gospel proclaimed by the Latter-day Saints is the Gospel of the Lord Jesus Christ, in its fullness, restored to earth for the redemption of mankind; and it includes all that God has revealed that is essential for the salvation and exaltation of His children. Evidently it is His will that Temples, sacred and holy places, should be erected, duly dedicated, accepted by Him, and kept pure and undefiled, where His Spirit may abide, and wherein ordinances may be administered that can not be performed elsewhere.

In harmony with this known will of God, and in obedience to His command, the Latter-day Saints have erected Temples in this age. Not only was this command given, but every requisite detail was revealed, just as it was to Moses and to Solomon. This was necessary because the knowledge thereof was lost to mankind; and further, the law of sacrifice was superseded, consequently, the arrangements formerly made for complying therewith are no longer needed.

From the time that the vast importance, and glorious purposes involved in Temple building were made known to the Latter-day Saints they have considered no sacrifice too great to comply with what they feel sure is the Divine will in

relation thereto. This is manifest in their having already erected six Temples, each one as grand in structure and furnishings as it has been possible to make it, considering the circumstances of the people. The Saints have cheerfully expended millions of dollars in money and value of labor in this direction, ungrudgingly given, often under most distressing conditions, when necessities were hardly obtainable and comforts were unknown.

The first Temple built by the Latter-day Saints was in Kirtland, Ohio. It was begun in July, 1833, and completed March 26th, 1836, at a cost of about \$70,000. Soon after its completion the Saints were compelled to abandon it; the building, however, still remains.

The second Temple was erected by them in Nauvoo, Illinois. The work on it was commenced April 6th, 1841. In the fall of 1845, the portion then completed was dedicated; but it was not until April 30th of the following year that it was completely finished and dedicated. Immediately thereafter, a mob drove the Saints from their loved Temple and beautiful city; and in November, 1849, the Temple was destroyed by incendiaries. It cost over \$1,000,000.

The third Temple was built in St. George, Utah. Work was begun on it November 9th, 1871, and it was finished and dedicated January 1, 1877. It cost about \$800,000.

The fourth Temple is located in Logan, Utah. The corner stones were laid September 17, 1877, and the building was dedicated May 17, 1884. The cost was about \$500,000.

The fifth Temple was erected in Manti, Utah, the work on which was commenced April 14, 1879, and it was completed and dedicated on May 21, 1888. It cost \$992,000.

The Salt Lake Temple is the sixth that has been built, but the Latter-day Saints anticipate continuing indefinitely this gigantic labor of Temple building. They have received numberless manifestations of Divine approval, and will not cease their efforts to accomplish all that is required of them in this direction. Two other sites have been designated for Temples, one at Independence, Missouri, where, it is expected, the grandest one of all will be erected; the other is at Far West, Missouri.

History records that the Jews and Romans sought to justify themselves for persecuting and killing the early Christians by declaring that the followers of Messiah were guilty of wicked, immoral, and murderous practices. In this generation enemies, and ignorant maligners, have, in like manner, aroused popular hatred and persecution against the Latter-day Saints, by industriously circulating the most abominable falsehoods concerning them. Among other canards thus proclaimed is that vile, blasphemous, and bloodthirsty ceremonies, accompanied by dreadful oaths, are and have been prevalent in their Temples. In recent years, however, thousands of people, not of their faith, have met missionaries of the Church abroad, and associated with its members in Utah and elsewhere, with the result that the character of the Latter-day Saints is now better understood, and those who have thus met them recognize the fact that the old unfavorable reputation is untrue. It is now common to hear unprejudiced ladies and gentlemen, who have had opportunity to become acquainted with faithful members of the Church, declare that their lives and conduct are exceptionally pure, their temperance and industry notable, and that they come as near as human beings can to loving God with all their heart, and their neighbors as themselves.

Another old-time falsehood concerning this formerly much-abused and misrepresented community is in process of being swept away in a similar manner. Their enemies and those who ignorantly repeat the fabrications, used to assert vigorously that the "Mormons" were rebellious and treasonable, and that they desired the overthrow of the United States Government. The fact is that it has been demonstrated numberless times, in the true history of the Latter-day Saints, that loyalty to the Government of the United States is one of their distinguishing characteristics; fathers, sons, and brothers have unhesitatingly risked their lives to maintain its institutions. Men of the greatest prominence in the community have sons who have entered, and continue to enter, the military

and naval academies of the nation, that they may qualify themselves to defend their country in times of danger.

An article of faith of the Latter-day Saints is that the Constitution of the United States was formulated under the inspiration of God. The civil, religious, and political liberty guaranteed by that grand document to every citizen of the Republic, is appreciated by the Saints as an inalienable right they are individually entitled to enjoy; and they consider it their duty to aid in protecting all others in the enjoyment of its glorious provisions.

Another part of their creed, to which they sincerely and honestly subscribe, is: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men."

These are the people whose upright lives and exemplary conduct earn for them the privilege of entering the House of the Lord, and participating in the sacred services and ordinances performed therein. Scores of thousands of them are living witnesses who solemnly testify that everything said and done in the Temples is of the most sublime character; pure, holy, sacred, such only as should prevail in a place dedicated to the Most High. There are no individuals on the face of the earth who would more quickly resent and denounce any effort to make them take part in evil or unlawful acts or expressions. They are selected for the great honor of entering the Temple because that is their character, and their testimony is that all they see and hear therein has the effect of strengthening their resolves to live in accordance with the commandments of God, to do all the good they can to their fellow-men, and to sustain the laws of their country.

MORMON LOYALTY.

BY ELDER EZRA CHRISTIANSEN.

Some months ago Leslie's Monthly Magazine contained an article written by W. M. Raine and A. W. Dunn in which a savage attack was made on the Latter-day Saints. Among other falsehoods, they charge that it is impossible for a Mormon to be a loyal American citizen.

Of course nothing that I could say in reply will find its way into the homes of those who may have read this article, and even if it did it would no doubt remain unnoticed. But I desire at least to record my protest against such a malicious statement, whether any one reads it or not.

It is not pleasant to always be placed on the defensive, to be compelled to answer slanders and falsehoods that hold us up to contempt and reproach before our fellows. The Mormon people are in some respects pretty much like the rest of mankind. They desire the good opinion and respect of all honorable men, and do not in the least enjoy the ill will and ridicule that is continually heaped upon them. It has always been their desire to live in peace with one another, and all the world. But this happy privilege has been denied them. They have always from the very beginning of their history been misrepresented and lied upon. Their motives have been impugned and their good name trampled in the mire by their enemies. Almost every sect and denomination in Christendom, through their ministers and leading members, have joined in the hue and cry. Mothers' organizations and Christian congresses of every description, have passed resolutions condemning our church and people, until today, there is scarcely a voice in all the land that is brave enough to speak a word in our defense.

I have often wondered why those who live among the Mormon people, who have business dealings with them, and have tested their honesty, and witnessed the integrity of their lives, and who have found them good neighbors, friends, and citizens, have not tried to correct the false impressions that have gone out concerning them. I cannot understand why they should not tell the truth, and thus defend them from the vile slanders that are sown broadcast throughout the abroad in favor of this unpopular people.

land. But it is very seldom that a voice or pen is raised either at home or

This condition of affairs is not desirable, but what can the Mormons do? They are not conscious of any wrong doing. Their intentions are the best. They compare their lives with those who come among them and claim to be good Americans, and they cannot help but feel that the comparison is favorable to themselves. And while they desire the good opinion of their fellows, they cannot be untrue to their religion or renounce their faith to get it. Why should they? This is a free country, and a land of religious liberty. They are American citizens and as such claim all the rights and privileges that others enjoy. They do not ask for favors; they simply claim their rights under law.

But, says the article to which I have referred: "It is impossible to be a good American and belong to the Mormon Church." We resent any such statement. It is absolutely false. There is not a boy or girl who has been born of Mormon parentage, who has not been taught to love and revere the institutions of his country. He knows its history from beginning to end. The great characters who have figured in its development are as familiar to him as the people in his own neighborhood. There is scarcely a name that he learns to lisp, and a face that he learns to recognize before that of Washington. The American flag floats over the school house where he learns to read and the university from which he graduates. He knows the history of every stripe and star. Every Fourth of July since his memory began he has listened to the reading of the Declaration of Independence, until he almost knows it by heart. As a child he learns to sing:

"My country 'tis of thee,
Sweet land of liberty,
Of thee I sing,"

and that other no less patriotic song:

"The star-spangled banner, oh long may it wave,
O'er the land of the free and the home of the brave."

He has repeated again and again the lines from Drake's stirring poem:

"Forever float that standard sheet!
Where breathes the foe but falls before us;
With Freedom's soil beneath our feet,
And Freedom's banner streaming o'er us."

The story of Lexington, Concord, Bunker Hill, Trenton, Saratoga, Yorktown and other places, where blood has been shed and victories won from the freedom of his country are as familiar to him as the songs of his childhood. At home and in school, at church and in all the organizations of which he is a member, he has been taught to love and pray for his country, to make any sacrifice necessary to maintain its greatness, to live and work for its interests always, to die for it if necessary.

Tell me, then, Mr. Raine and Mr. Dunn, since you have seen fit to make this wicked charge of disloyalty against the Mormon people, is it possible for anyone to grow up in such environments and under such teachings and learn to hate their country? Could these conditions breed and develop disloyalty? You might as well expect the thrifty plant to wither and die, when the sun, soil and moisture were favorable to its growth, as to expect the fruits of disloyalty and un-Americanism to come from the teachings which Mormon children receive.

This despised people have sown their patriotism in a hundred ways. In times of peace and in times of war, they have been in the front ranks. They have been the greatest pioneers that the country has yet produced. Their industry has made hundreds of fruitful fields from desert wastes, and the homes that they have built would do credit to any community. No state or territory in the union can boast of more splendid school houses and public buildings than those that they have erected. Their churches and temples are as imposing as any in the land, and the manufacturing plants which they have established are the pride of the states where they are located. In their private lives and in the home they compare favorably with the citizens of other states. In sobriety, morality, and all those virtues and characteristics which go to build up a nation they are

not a whit behind the best citizens in the land. When their country has called for volunteers to fight its battles, they have enlisted as readily and fought as bravely as any who have gone to the front.

Thus in times of peace and in times of war, they have been tried and not found wanting in their duties as American citizens. May we not hope then, that the time will soon come when they will be looked upon in a more favorable light? When the good that they have done will be held up to the world, instead of slanders and falsehoods? In the meantime they can afford to wait. Let them continue to live according to the light and knowledge which God has given them and their vindication will surely come.

THE LAW OF TITHING.

What portion of my income doth the Lord require? is a material question when we are converted to the Gospel of Jesus Christ, obey its principles and have the gift of the Holy Ghost. We understand that God is no respecter of persons, and that we are His children, He being our Father in heaven; therefore, we are equal before Him, and we naturally expect that He would treat us all the same, not requiring more of one than another. He is just and equitable and His requirement would suit us all as His children.

I remember when I embraced the Gospel I asked this question: "How much of our income does the Lord require?" for I felt assured that there must be something suited to us all, that would affect us all the same, and could be understood by all alike. And the answer to this question was, Yes, there is a law—the law of tithing. God requires one-tenth of our income—our increase—and, moreover, that we should be kind and considerate to the poor; but one-tenth of what the Lord provides for us, he requires from us. It is His. He gives us our increase in the wonderful dispensations of His providence and we have to acknowledge His hand in all things. Our consecration of one-tenth of our increase is an acknowledgment unto Him that we believe He provides and we give to Him His due as He has required us. Tithing is an easy proposition and has been taught in a variety of ways, all tending to establish the fact that one-tenth of our income or increase belongs to the Lord. Our children can understand the requirement. It is one in ten of all that we receive, in kind. Now, if your father were to give you ten apples, all the same in value, equally to be desired, and then he asked you to return one tenth to him, how many would you have to return? One. Yes, just one in ten. That is just what the Lord requires of us. Do you not think we should be very covetous if we refused father one of the ten apples he had so kindly given? Should we not show we were very avaricious and that we needed repentance and reformation? For covetousness is idolatry, and the scriptures tell us an idolator cannot enter the kingdom of heaven. See how easy to understand is the law of tithing if we want to understand it.

Now, the Saints who have faith to obey this principle know that it is a correct and valuable one. Those who do the will of the Lord know of the doctrine. If the Saints do not obey this law, do they not demonstrate that they do not believe in God nor His ordinances and may expect to take their portion with the unbelievers? We cannot be members of the Church of Christ, in good standing and "rob God in tithes and offerings." If the tenth of our increase did not legitimately belong to God we could not rob Him by withholding it. He gives us our increase and claims one-tenth as His. This seems to have been understood by the children of God from the beginning; they honored the Lord in tithes and offerings. If He had not given us this law of tithing we should be left in uncertainty; we should never know if we pleased Him or not; whether we gave sufficient or not. We are spared this uncertainty by this just and equitable law, and have the satisfaction of knowing we please God by the consecration of one-tenth to Him of all He gives to us.

The Saints know this principle is true, and they encourage each other by the recital of their experiences in the law of tithing and the benefit it has been unto them to obey it. It would be a serious thing for the Saints if they did not obey this law. Our Father in heaven has told His Saints that if they will love

Him and keep His commandments they shall prosper in the land and their enemies shall not prevail against them. We are a small people compared with the world. Our strength is in our righteousness, in our obedience to the requirements of the Gospel. We are dependent upon the Lord for His kindly care and protection. He has encouraged us to prove Him in this principle through the Prophet Malachi (3rd chapter, 10th verse) "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." This promise is to all His children who believe on Him, every member of His Church. It must be all the tithes, not part; tithing being the tenth. We are not dealing with man, but with God, as members of His Church fulfilling our covenants to serve Him and keep His commandments.

Bishop Edward Hunter, once the presiding bishop of the Church of Christ, was a man of few words, but they meant a great deal. He used to say, "Pay your tithes and offerings and be blessed." He knew the value of being obedient to this important principle. And so does every Latter-day Saint who is faithful in obeying this requirement, and they know this principle is true and that it is a righteous obligation.

UNCLE GEORGE.

"THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE."

"If they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Bib'c.

Mrs. Susana M. Woodburn, daughter of Brother and Sister J. W. Manire, of Haleys Mill, Christian county, Ky., was confined in the insane asylum at Hopkinsville, Ky., for five or six months. She was one of the wildest maniacs in eight or nine hundred patients confined there. After being there for this length of time she was taken home on a short visit. While there, during the month of June, 1904, Elders Fred W. Ball and James C. Wood administered to her. She improved from that time on. She was taken back to the asylum, but was given no more medicine. After five weeks she was taken home, and is now the picture of health, and her mind as strong as that of any other person. She is not a member of the church.

J. L. Manire, a member of the church, who was in Howe, Indian Territory, at the time of the remarkable healing that I am about to relate, says the nurse administered to him by accident a half teaspoonfull of tincture of aconite, three drops of which is the greatest amount any one is allowed to take in any sickness. The amount taken by Brother Manire was enough to kill any one. He says his wife gave him some consecrated oil, and they had prayer. The nurse brought some ipecac soon after prayer, and gave sufficient quantity to produce vomiting, but stated that Brother Manire must not have taken enough aconite to hurt him, or it would have already killed him. The nurse didn't understand that the signs should follow the true believer. Brother and Sister Manire are glad to testify that they know that the signs follow the Saints today as well as in ancient times. This happened in the month of May, 1905. Brother Manire says that the poison had no effect on him, neither did he vomit it up.

While one finds company in himself and his pursuits he can not feel old, no matter what his years may be.—A. B. Alcott.

A man must be short on character when he has to assert himself by clothes.

Men are not drawn to the church by using the creed as a club.

He can bear a great trust who can bear little trials.

ELDERS' JOURNAL.

DECEMBER 15, 1906.

BEN E. RICH, EDITOR.

JAMES H. WALLIS, ASSOCIATE EDITOR.

EDITORIAL.

ONE MAN NOT AFRAID TO PUBLISH THE TRUTH.

During the past summer thousands of people, from all parts of the United States, and also other parts of the world, visited Salt Lake City and enjoyed its beauties and became acquainted with some of the features connected with the Mormon church. Many of these people were men connected with our largest newspapers and other publications, and they have given publicity to the impressions formed by their personal experiences at the headquarters of the religious body known as the Church of Jesus Christ of Latter-day Saints. In this way, thousands and tens of thousands of persons have had their attention drawn to this much misunderstood people, and in the majority of cases we are glad to know that the truth has been told by these men, and their readers have had the opportunity of removing prejudice from their hearts. Among these writers was Mr. J. H. Baird, publisher of the *Southern Lumberman*, of Nashville, Tenn., and in the issue of that well-known publication for October 10, appeared an excellent write-up of a trip made by that gentleman to the Pacific coast and Utah, which is so interesting and truthful that we reproduce the major part of it, as follows:

"Monday morning brought us to Salt Lake City. Here we had one of the most delightful visits of the whole trip, comprising a special organ recital at the great Mormon Tabernacle, to be followed by a trolley ride around the city and a trip on the railroad out to the bathing place on the Great Salt Lake. The organ recital was by common consent voted to be the feature of the whole trip. I will not attempt to describe it. It was a revelation to me. I had no idea any mechanical instrument could be made to render such music. I thought a quartet was concealed somewhere back of the chancel and that the organ was only playing the accompaniment. When I found that the organ was doing the whole thing, I was speechless with amazement. The wonderful acoustic properties of this tabernacle have been often commented upon. I have heard it said that a pin dropped to the floor at one end of it could be heard at the other. I never believed it for a moment until I saw it done. More than two hundred of us were seated at the extreme end of the balcony, while the man in charge stood in the chancel at the other end. In a whisper, perfectly audible, he told us that he would now drop the pin. He dropped it, and I heard it strike the floor as distinctly as I would have heard it four feet away in an ordinary room. I judge we were distant from the man not less than two hundred feet.

"Later, we examined from the outside the splendid temple, but were, of course, not admitted.

"The trip out to the lake was most delightful. Despite a very distinct chill in the air, and the fact that the bathing season had long since closed, most of the party, including many of the women, donned bathing suits and plunged into the lake. The peculiarity of this water and its extreme density has been often commented on. I can add from a personal experience that it is perfectly feasible for a man to sit cross-legged out in the water and smoke a cigar with practically the entire upper half of his body out of the water. I tried it, and it is a fact. The tendency to "turn turtle" is very great, but can be readily overcome by putting one hand out in the water and bearing a preponderance of the weight on that side.

To sit in this posture and smoke while the waves heave you gently up and down is one of the most peculiar experiences I ever had.

"Salt Lake is one of the handsomest and cleanest cities I ever saw, and I think the people look as healthy, contented and happy there as any place I ever visited in my life. I have long harbored a not very secret admiration for the people who originally laid out the city, and who have contributed so much to its growth and development, and my brief visit there more than confirms all that I have ever thought. There is something wonderful and revivifying and vital about a religion that will enable a lot of people to wander off into the desert and build such a city as there exists. I have never been very strenuous or "choosative" about my religion. I am for any religion that makes men better and more honest and harder workers. And I am for any system of education that contributes to the same end, and I have but a sort of contempt for all religion and all philosophy and systems of education that do not show results along this line.

"That one hundred and nine people—one hundred and seven men and two women, as I now remember—should wander off into a trackless desert infested with furious savages, after having been despoiled by ruffianly detractors, but little better than savages themselves; that these people, destitute of all worldly goods and alone in the world, without friends or influence, should still hold fast to so wonderful a determination—that they should, at the command of their leader, who had smitten the ground with his staff, stop there in the desert, a thousand miles from anything and anybody, and set about the erection of a temple to cost millions of dollars; that they should then and there lay off a modern city, introducing into it ideas that have later come to be adopted by the most progressive places in America; and that under the leadership of this same man, they should persevere year after year in the determination to carry out what they had planned in the face of fierce fights with the Indians and fiercer fights with hunger and privation; that they should bring blocks of granite twenty-five miles, one at a time, by ox teams, to go in the temple; that they should transport timber an even greater distance, and having no nails with which to fasten it, should notch it together and tie it with raw-hide thongs; that they should plan an organ, the splendid melody of which we heard, and should set about its construction by hand out of the small pieces of mountain mahogany, a small and scrubby growth of the Wasatch mountains, twenty miles away; that these people so situated should undertake a scheme so magnificent and carry it out finally to a success so marvellous, and do it all without money, without outside influence or assistance—transcends, in my judgment, the probability that would be demanded by fiction, and is unparalleled in the history of the world."

THE ATTENTION of the Elders is kindly directed to the necessity of taking great care in making out their weekly reports. Write plain, and be neat in the arrangement of your figures. Be sure they are placed in the right column. When you have reported on Friday commence the following week's report in the space marked "Saturday," and not at the top of the list, as many of the Elders are now doing. The blank left for the name of the Conference is for that purpose only; no other information should be placed there. Same with the blank space for the date. Don't write anything on the report blanks only the information it calls for. If you have any instructions for the Mission office, send it on a separate sheet of paper. This is of the utmost importance. In folding your reports for mailing, be careful and fold them less than two inches from the edges, so that they will readily assume their original shape when bound. Never send in a mutilated or blotched report. Be neat, as these reports are bound and preserved for future inspection. Keep plenty of blank reports on hand. Save this little paragraph for future reference. It will bear constant reading.

THE TITHING records for the year 1905 will be kept open until January 15, 1906, in order to enable the Saints to get their year's tithing settled, that their names may be properly enrolled upon the records which go to the Church headquarters as Saints who observe this sacred law of our Father in Heaven. It is

through the law of tithing that the Lord challenges His children to test Him and see if He will not pour out upon them His promised blessings. All Saints having faith in the Gospel and in God's promises should obey His sacred law.

ELDER MOSES SMITH has been honorably released from his mission. He first labored in the Mississippi Conference, where he suffered a great deal through ill health. He was then transferred to the Georgia Conference and labored in the city of Atlanta. When the Mission Headquarters came back to Chattanooga Elder Smith took charge of all the books and financial part of the work. He has endeared himself in the hearts of his co-laborers, and has been a valiant laborer in the Master's cause.

A VETERAN'S TESTIMONY OF JOSEPH SMITH.

Patriarch Lorenzo Hill Hatch, of Logan, Utah, in enclosing two subscriptions for THE ELDERS' JOURNAL, says: "I am delighted with the JOURNAL, and persuaded Pres. Geo. O. Pitkin, of Millville, Utah, to subscribe for it also. I am deeply interested in the success of the Southern States Mission. I have had three of my sons laboring in that field, Willard Hatch of Taylor, Ariz., L. W. Hatch of Woodruff, Ariz., and E. T. Hatch of Taylor, Ariz.

"Sixty-one years ago last April 15 (1844), I left Nauvoo on my first mission to my native state of Vermont. Whilst there I received the sad news of the martyrdom of the Prophet Joseph Smith and his noble brother Hyrum, the Patriarch. My first patriarchal blessing was given to me on Jan. 11, 1844, under his hands, and it has been literally fulfilled. In 1856 I was sent to England on a mission, and I labored there two years. After my return I served thirteen years as bishop of Franklin, Idaho. From Franklin I was called to go to St. George, Utah, and from there to New Mexico to look after the Zuni and Navajo Indian missions. From there I was called to Eastern Arizona, where I served two years as counselor to President Lot Smith, of the Sunset or Little Colorado Stake. When the Eastern Arizona Stake was organized I was chosen first counselor to President Jesse N. Smith. I remained with him in that position until the Stake was divided into the St. Johns and Snowflake Stakes.

"I have been intimately acquainted with all the Presidents of the Church of Jesus Christ of Latter-day Saints, and I am now in my eightieth year, having been born in Lincoln, Addison Co., Vermont, Jan. 4, 1826. I wish to bear my testimony that Joseph Smith and all his successors were men of the True and Living God. I am a living witness of their prophetic words, and I love these great and noble leaders. Last but not least is President Jos. F. Smith.

"Of my eleven sons six have been on missions, while my son Willard has filled his second mission. I have two grandsons who have filled missions to the Samoan islands, and another is now in England. I have devoted sixty-one years of my life to missionary work, and my ambition is to see all my descendants become advocates of this great and glorious work. I heard the Prophet Joseph Smith say in Nauvoo that he rolled the responsibility of carrying forward this work on the shoulders of the Twelve Apostles, with Brigham Young at their head. President Young was the Prophet's successor, and a friend to all mankind. As early as 1843 it was well understood that Joseph Smith had received the revelation on plurality of wives. In 1845 I heard William Smith, the Prophet's brother, preach the doctrine of polygamy, and in February, 1844, I heard the Patriarch Hyrum Smith refer to this same revelation, stating that his brother, Joseph Smith, had inquired of the Lord on the subject. This occurred at a meeting of the Elders' Quorum in Nauvoo, and there were over 200 people present.

"I was very intimate with Apostle Chas. C. Rich, the venerable father of President Ben E. Rich, and knew all the members of the first Quorum of Apostles, excepting Lyman E. Johnson and Wm. E. McLellan. I have been associated in missionary work with Orson Pratt, Chas. C. Rich, Geo. A. Smith, Ezra T. Benson, Erastus Snow, Lorenzo Snow, Brigham Young Jr., Wilford Woodruff, Joseph F. Smith and Charles W. Penrose. I heard the final testimonies of Martin Harris, Luke Johnson and Thomas B. Marsh after their return to the Church."

SHE WAS TAUGHT TO TELL THE TRUTH.

Not very long ago a little girl, only nine years old, was brought forward as a witness in a trial of a person for stealing. The robbery had been committed in the house of the little girl's father. She had seen it. Her testimony was very important. The lawyer who was defending the thief didn't want this little girl to appear as a witness; he knew that what she had to say would be very much against his side of the question. So when she was brought in he said to her:

"Emily, do you know the nature of an oath?"

"I don't know what you mean, sir," said she.

"There, may it please your honor," said the lawyer to the judge, "she doesn't understand the nature of an oath. Is not this sufficient evidence that she is not fit for a witness? Her evidence cannot be taken."

"Let us see," said the judge. "Come here, my little girl. Tell me if you have ever taken an oath?"

The red blood rose to her face and neck at the very thought of it, as she answered:

"No, sir."

"I don't mean a profane oath," said the judge. "Were you ever a witness in court before?"

"No, sir."

"Do you know what this book is?" said the judge, handing her a Bible.

"Yes, sir; it is the Bible."

"Have you ever read that book?"

"Yes, sir; I read it every evening."

"Do you know what the Bible is, my child?"

"It is the word of the Great God."

"Now, my little dear, place your hand upon this book."

She put her hand upon it tremblingly. He then repeated to her the form of the oath taken by one who is to be a witness. With her hand upon the Bible, she said, "I do solemnly swear that what I am about to say is the truth, the whole truth, and nothing but the truth, so help me God."

"Now, my dear," said the judge, "you have sworn as a witness. Do you know what the result will be if you do not speak the truth?"

"Yes, sir."

"What?"

"I shall be locked up in the prison."

"Anything else?"

"Yes, sir. I cannot go to heaven."

"How do you know that?"

She took the Bible, ran her fingers over the leaves, and turned to the twentieth chapter of Exodus, the sixteenth verse, and read, "Thou shalt not bear false witness against thy neighbor." "I learned that," said she, "before I could read the Bible."

"Has any one told you that you were to be a witness in this case?" asked the judge.

"Yes, sir. After mother heard that I was to be called, she took me to her room and asked me to tell her the ten commandments; and mother and I knelt down and prayed that I might understand how wicked it was to bear false witness against a neighbor, and that God would help me to tell the truth if I had to go to court to-morrow. And when I went away, mother kissed me, and said to me, 'Remember the ninth commandment, and remember that whatever you say in court, God hears every word of it.'"

"Do you believe this," asked the judge, while a tear glistened in his eye, and his lip quivered with emotion.

"Yes, sir," said the child, in a way which showed that she meant what she said.

"God bless you, my child!" said the judge. "You have a good mother. This witness is competent," he added. "If I were on trial for my life today, and innocent of the charge, I would pray God to give me such a witness as this child. Let her be examined."

JUDGE A TREE BY ITS FRUITS.

The people of the United States have the Bible or the Word of God, and everyone has the privilege of reading for themselves. Fight for Truth, but do it with kindness. If you have light, then let it so shine that others may see it, and don't hide it under a bushel of strife and contention. Jesus exhibited the feeling of love for all, so much so that He died that all might be saved if they would believe and obey the Gospel. Now, friends, haven't these Mormons the right, under the laws of this country, to serve the Lord as their conscience dictates to them. Let us be fair and do as they will. Listen to all and accept that which is good. And if you can take the Bible and condemn this religion, they are not only willing to be condemned, but will turn from their error (?). To my opinion these despised Mormons—or wolves in sheep's clothing, as they are often called—are not only teaching, but living up to the commandments of our Lord and Savior nearer than any people I have ever met. And in teaching the Scripture they take it all and not just a part. Lay down your prejudice and read their literature, compare it with the Bible and see if they are not teaching from the same Bible which we are paying out thousands of dollars every year to be preached to the heathens. But the Mormons are teaching it freely. They leave their homes and go to all parts of the world and preach the Gospel without purse or script, as our Savior has said it should be. Then why not hear them, and accept the good and leave the bad for the wolves. And I fear the wolves would starve while the sheep would fatten on the Gospel, which flows from the mouths of the Mormon Elders. They have the same law and government, and the same religious liberty as we have, so let us not try to deprive them of their rights. Follow their history and travels over plains and deserts, and you will see what they have suffered for their religion, which is founded on a firm foundation, or it would not have stood the persecutions it has for seventy-five years. They are worthy of the sublimest commendation for their courage. And if we will not grant them the same religious liberty we ask for ourselves, we are neither true Christians nor true Americans.

[Written for THE ELDERS' JOURNAL, by Mrs. N. E. Poole, 1101 Elbert street, Macon, Ga. Not a Mormon, but a friend to them.]

NOTES FROM THE FIELD.

Elders Joseph H. Freeman and Harvey W. Richins, of the Kentucky Conference, have been holding a series of thirty-seven meetings at Grape Ridge, Webster Co., the result of which has been that seven honest-hearted persons were baptized into the fold of Christ and several more are investigating. The people who did not believe the doctrine taught treated the Elders with respect, and invited them into their homes, where they were well treated. Sister May Brans, about a week after being baptized, was taken with rheumatism, and for twelve hours lay in one position unable to move, and no one being allowed to even touch her because of her intense suffering. Having faith she could be healed by the administration of the Elders, she sent for Elders Freeman and Richins. Immediately after their hands were taken from her head she turned over saying, "I am healed." She is now enjoying good health. This was a strong testimony to those who were present, that the signs promised by the Savior do follow those that believe. There is quite a small congregation of Saints in that vicinity, now, numbering about fifteen, and a great many friends.

One of the Elders traveling in the Alabama Conference says: "While traveling through a somewhat bitter settlement of the southern part of Alabama, we were invited to preach in a Missionary Baptist church. The regular minister had refused to come any more and, it being the usual Sunday for preaching, the people were willing for us to have the 'one time the Mormons were to preach in the church,' for when it was built it was understood that all the different creeds could preach there but the 'Mormons.' The people afterwards decided to give us 'just one turn.' We held meeting Saturday evening and had another appointment

for Sunday, but when the people were gathering there and we were making ready to start, the kind old deacon of the church came in and ordered us out. The people became somewhat angry at his conduct, but a friend stepped up and said there was his house, and it was open for us to hold meeting in. We went and the people all followed. It's the same old story, it turned many friends our way."

"I feel that the Southern States mission is the best," writes Elder John M. Allen, of Thatcher, Ariz., "and therefore am greatly interested in the work there, and find pleasure in reading THE ELDERS' JOURNAL. I will endeavor to get as many subscriptions as I possibly can in this part of the country, for I very much desire to keep up with the progression of the missionary work, for that interests me more than anything else. I know that without the information which the JOURNAL gives I would be unable to keep up with the signs of the times in that direction. I am more than willing to give my aid for the spread of truth among the children of men. Whenever there is anything I can do to help you, do not be afraid to call on me at any time, for all that I have I have placed upon the altar for the promotion of God's cause here upon the earth. I have ever tried to keep my armor bright with constant labor in spreading the truth among the people."

"I have been a Latter-day Saint six years and am just as strong in the faith as ever," writes Sister Birdie L. Bailey, of Bluffton, S. C. "There are no other religions under heaven that can turn me from the true and everlasting plan of salvation. I live down here in Bluffton, a small village in South Carolina, with a husband and one little son, and am the only one of my faith. I seldom see an Elder, and the JOURNAL is so welcome I never lay it down until I have read it through, if possible. I have some Methodist friends who are always sending me papers containing slanderous attacks on the Mormons, but all this gives me a stronger testimony of the Gospel. 'If ye were of the world, the world would love you.' How true and consoling those words are. The Elders who are sick and the Saints who are striving to do the will of the Lord have my earnest prayers."

Elder Israel Barlow, Sr., of Woods Cross, Utah, writes as follows: "Three of my sons have been in the Southern States on missions, and yet I have never been on a mission. I wish, therefore, to take THE ELDERS' JOURNAL. The one piece you published on 'The Ten Tribes' is worth more to me than the price of one year's subscription. I am always interested in the spread of truth, and know that Joseph Smith was a true prophet of God, for I was personally acquainted with him, and my father was one of his body guards. I have also been intimately acquainted with those who have succeeded him as president of the church, especially President Brigham Young, under whose guidance I traveled over the trackless plains to Utah, over one thousand miles, in 1848. I wish the little JOURNAL success."

Elder J. H. De Priest, writing from Manassa, Colorado, says: "Tennessee, being my native state, and finding THE ELDERS' JOURNAL an interesting paper to read, I thought I would say this much through its columns: I was born on Cane Creek, Hickman Co., where I first heard the Gospel preached in 1890. After listening to a number of the Elders, and thoroughly investigating the Gospel for myself, I complied with the ordinance of baptism, and gathered with the Saints in 1893, to Manassa, Col., under the leadership of President John Morgan. My testimony to my friends in Tennessee and North Carolina is that the Gospel which the Elders are advocating is true, and I would exhort them to lay aside all prejudice, like I did, and ask God to show them the truth, which He will do."

Sister Mary E. Stinson, of Seneca, Fla., says: "In glancing over my accounts I find God has prospered me more and more each year since I began paying my tithing. While it is not much, even now, yet it is more than I have had in years past, and I feel truly blessed in body and in spirit. I have proved God, and trust Him fully. I also pay my fast offerings, and take the JOURNAL.

and enjoy reading its pages. We don't see the Elders very often, and the JOURNAL keeps us posted, and gives us much instruction."

Elder Wm. D. Bocker sends us the account of the murder of two sons of Bro. B. Riley Carter, of Moultrie, Fla., at a dance held in the schoolhouse there in October. The men who did the shooting were tried for the crime, and acquitted, excepting one of them, who was found guilty and sentenced to two years' imprisonment. Bro. Riley feels his loss very keenly. We regret that space in our little paper is so limited that we are unable to publish further details.

On the afternoon of November 26 the Elders, Saints and friends of Jacksonville, Fla., assembled on the bank of the St. Johns river, and President C. E. Ferrin baptized Able Roberts and Foster Hill. Two interesting meetings were held in the new church the same day. About the same hour, on the 28th of November, President Ferrin baptized Ellis Whittemore. The above brethren have been faithful friends to our cause for years.

"I can not find words to tell you just how much I appreciate the JOURNAL. I think it should be in the home of every Latter-day Saint. It always brightens us up. We haven't had any Elders in this county for four or five years until now, Elders Andrews and Anderson being with us." So writes Sister Lizzie Goodwin of Huntley, N. C.

D. W. Hess of Georgetown, Idaho, sends us in a batch of five new subscribers; Jas. B. Wasden, of Garland, Wyo., sends us in three, and Edward F. Stevens, of Holden, Utah, sends us in four. Last issue we added 114 new names to our subscription list, and it will reach another hundred by the time this issue goes to press.

Elder Robert G. Booth, of the South Carolina Conference, writing from Michael, November 25, says: "Our meeting last Sunday was held in the woods, as they closed the schoolhouse door against us, after giving us permission to meet in it. But it was alright, and we thank the Lord and confess His name in all things."

Sister M. A. Chatman, of Crockett, Va., writes of the blessings she has always enjoyed as a result of paying her tithing. "I have paid it ever since I embraced the Gospel seven years ago," she says. "I delight to see the JOURNAL, and wish it was large enough to keep me reading from one issue to another."

Elder Wilber T. Cranney writes from Smoot, Wyo., under date of November 22, and says: "I receive THE ELDERS' JOURNAL regularly, and assure you it is highly appreciated. It takes my mind back to my missionary labors and is like a letter from a dear friend."

Elders Lyman Jas. Ball and P. L. Fillmore write that they have completed a canvass of Jonesboro, and left tracts in every house who would receive them. The last time Jonesboro was canvassed, the Elders had to leave on account of the bitterness of the people.

Elder Robert L. Harris, of Roddey, S. C., sends in three more new subscribers, and says: "The JOURNAL is highly appreciated by those who read it. It should be in the homes of the Latter-day Saints, and I only wish it could come once a week."

"I am always anxiously waiting to get the JOURNAL so as to read the news from the South. I think it is a very interesting little paper, and I will want to take it again next year." So writes Sister Mary E. Baxter, of Wellsville, Utah.

Elder O. E. Overson, of St. Johns, Ariz., sends in two more new subscribers. We made mention last issue of the long list he then sent us.

We want to thank all the Elders who have been sending in press clippings pertaining to the Church, as requested by us. It is important that the Elders continue to do this.

Sister E. B. Harrison, of Haran, Va., writes us a nice letter, in which she tells of her appreciation of the JOURNAL and the desire she has to live her religion.

The postoffice address of the headquarters of the Florida Conference is Box 793, Jacksonville, Florida.

Elder Joseph Irwin, of Laketown, Utah, sends us in another subscriber to his already long list.

"I think your little JOURNAL a perfect gem," writes Sister E. B. Weight of Springville, Utah.

ARRIVALS.

The following Elders arrived in Chattanooga from Utah Sunday, December 10, 1905:

James Wm. Hansen, of Payson, Utah; William N. Patten, Moore, Idaho; Edward Koford, Weston, Idaho; John A. Barrett, Murray, Utah; Daniel C. Judd, Pleasant Grove, Utah; John Austin Watts, Rexburg, Idaho; Carlos Stevens, Orderville, Utah; Jos. F. Corbett, Bancroft, Idaho; Clarence E. Little, Alpine, Utah; Arnold R. Mecham, Lago, Idaho; John T. Parker, Hibbard, Idaho; Charles R. Drumiler and Olga Mary Drumiler, Ogden, Utah; John Ernest Adams, Bluff, Utah.

APPOINTMENTS.

Elders Arnold R. Mecham and Fred Corbett have been appointed to labor in the Ohio Conference.

Elders Wm. N. Patten and James W. Hansen have been appointed to labor in the Middle Tennessee Conference.

Elders Oliver C. Stevens, Austin Watts and Edward Koford have been appointed to labor in the Kentucky Conference.

Elders John Parker and C. E. Little have been appointed to labor in the North Carolina Conference.

Elder John A. Berrett has been appointed to labor in the Georgia Conference.

Elder Chas. R. Drumiler and his wife, Sister O. M. Drumiler, have been appointed to labor in the East Tennessee Conference.

Elder D. C. Judd, who is here for the purpose of gathering genealogy, is appointed to labor in the Middle Tennessee Conference.

Elder John E. Adams has been appointed to labor in the South Carolina Conference.

RELEASES.

Elder Thos. F. Brown has been honorably released from traveling in the Alabama Conference to return home.

Elder Geo. E. Chadwick has been honorably released from traveling in the Kentucky Conference to return home.

Elder Joseph H. Freeman has been honorably released from traveling in the Kentucky Conference to return home.

TRANSFERS.

Elder W. Aird Macdonald is transferred from the Virginia Conference and appointed to labor in the Mission Office.

Report of Mission Conferences for Two Weeks Ending December 9, 1905.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour.Sub.	Deseret News Subscriptions
J. F. Bean.....	Alabama ...	657	216	249	405	6	1063	33	1	14	24	1020	6	1	1	2	2	2
S. Broadbent.....	East Tenn.	1116	543	199	530	52	1680	71	1	54	41	780	4	1	1	4	4	2
J. B. Heaton.....	Florida	1087	1781	25	412	20	697	25	1	17	38	907	3	4	1	5	5	2
W. H. Little.....	Georgia	1114	2294	20	437	.....	222	14	.....	15	31	608	1	.....	.....	.....	.....	.....
G. R. Crockett.....	Kentucky	766	420	34	203	9	612	29	.....	13	32	463	5	3	1	2	2	1
J. W. Grant.....	Mid. Tenn.	630	305	25	191	75	815	14	.....	13	19	272	1	.....	.....	1	.....	.....
E. D. Buchanan...	Mississippi...	566	102	6	401	8	836	10	3	11	28	618	1	.....	.....	.....	.....	.....
Wm. B. Pitt.....	N. Carolina	919	131	28	181	34	605	9	.....	9	32	616	8	.....	.....	2	2	.....
C. S. Jones.....	Ohio	751	2373	424	305	.....	4205	109	.....	28	20	1199	1	.....	.....	.....	.....	.....
R. Ray Nixon.....	S. Carolina	1050	631	63	411	27	543	17	4	6	27	788	3	.....	.....	.....	1	.....
C. F. Weight.....	Virginia.....	787	182	28	280	27	1010	22	2	9	55	508	3	.....	.....	4	.....	.....
Totals.....	.....	9433	8978	1097	3754	258	11385	353	14	189	327	7599	36	15	2	27	4	.....

THERE'S SOMETHING TO BE THANKFUL FOR.

There's something to be thankful for, no matter how things go—
 In summer time for fruit and flowers, in winter time for snow.
 There's something sort of pleasant happens to us every day,
 And life's a perfect picnic if we look at it that way.

There's always something pretty for our weary eyes to see—
 The glory of the sunset or the blossom on the tree,
 And always something tuneful for our tired ears to hear—
 The children's voices chirping or the robin's music clear.

There's always something ready for our willing hands to do—
 Some halting steps to help along, some job to carry through.
 No chance to be a-kicking when our feet are busy going,
 No time for idle growling when we're planting seed and sowing.

There's something to be thankful for, no matter how things go—
 No end to all our blessings if we only count them so.
 And even if you're out of sorts, or sick, or sad, or poor,
 Just thank the Lord you're living, if you can't do nothing more.

PAULINE RICE SHIELDS.

DEATHS.

CHURCH.—At Duckriver, Hickman Co., Tenn., December 11, 1905, George B. Church, aged 83 years. He lived and died a faithful member of the church. Elder M. A. Mobley conducted the funeral services.

HILL.—At Imboden, Wise Co., Va., December 1, 1905, William Hill, age 175 years. Deceased was a faithful member of the church.

SIMMONS.—At Glencoe, Belmont Co., Ohio, November 24, 1905, Sister Martha J. Simmons. Deceased was born in Tazewell Co., Va., March 9, 1841; baptized July 10, 1898, by Elder Benjamin Fuller, and died a faithful Latter-day Saint. Elders W. H. Smith and Wm. M. Crossley conducted the funeral services and made consoling remarks.

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"We cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know, unless we comply with or keep those we have already received. That which is wrong under one circumstance, may be, and often is, right under another. God said, 'Thou shalt not kill,' at another time He said, 'Thou shalt utterly destroy.' This is the principle on which the government of Heaven is conducted—by revelation adapted to the circumstances in which the children of the kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire. If we seek first the kingdom of God, all good things will be added. So with Solomon; first he asked wisdom, and God gave it him, and with it every desire of his heart, even things which might be considered abominable to all who understand the order of Heaven only in part, but which, in reality, were right, because God gave and sanctioned them by special revelation."—JOSEPH SMITH, August 25, 1842.

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JANUARY 1, 1906.

No. 9.

JOSEPH SMITH THE PROPHET.

One hundred years ago! What a volume of history has been made since the auspicious day when the great Prophet of the last days was born into the world! The historians of the future will write that the most important event of the past century and the centuries still before us are affected by the life mission of Joseph Smith, the martyred Prophet. Today we celebrate the 100th anniversary of his birth. We bless his name and memory. Our hearts melt with gratitude to God that Joseph Smith was born, that he lived and labored for the salvation of a fallen world. The Savior said of John, the Baptist, that of those born of woman a greater prophet had not arisen. Why? Because he wrought miracles or uttered many distinguished prophecies? No, but because he was ordained of God to baptize the Redeemer of the world, a distinction enjoyed by no other living being. We say of Joseph Smith that next to the Redeemer he was the greatest prophet who ever lived, not because he wrought miracles and uttered many glorious prophecies, for he did all that and much more; but because he bore the distinction of holding the keys of salvation for the living and the dead more fully than any other prophet except the Messiah. He was and is president of the greatest dispensation of the Gospel ever committed to man upon the earth, that of the fulness of times, comprehending all the keys and powers, principles and blessings pertaining to all past dispensations combined together. He came of a noble lineage, not rich in the goods of this world, but rich in honor, rich in patriotism to country and loyalty to God. His progenitors were among the sturdy pioneers and revolutionary fathers, who came from the old world to find religious liberty on the land of Joseph. They fought in the revolutionary war for American independence. They offered their life's blood for the political freedom of all the generations of men which should make America their earthly abode. Joseph the Prophet gave his life for the spiritual and eternal freedom of all men who would receive his divine message. As a boy he was honest, chaste, industrious and pure. He was

a loving son, obedient and affectionate to his parents, kind and considerate to brothers and sisters, respectful and courteous to neighbors and to all with whom he came in contact. His devotion to true principle and his abhorrence of evil were so great that he would not touch a drop of liquor to his lips under any consideration. When suffering the excruciating pain of having pieces of bone extracted from his leg, he would not even take a drink of liquor to deaden the intense pain. He put his trust in the Lord and in the faith and prayers of a devout father and mother, while he placed himself resignedly in the loving arms of his father. Such a character could not be an impostor. It would take more credulity on the part of any intelligent honest man to doubt the testimony of such a character than it would to believe it. This devotion to principle; this willingness to suffer for right, was just as pronounced through all his manhood days, right to John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. and George A. Smith, with numerous others who might be named, formed a coterie of men well



qualified to stand by and follow in the footsteps of this modern prophet. Did the hour of his martyrdom, as in his boyhood days. Compare his life of suffering, privation and hardship, of persecution, imprisonment and death with the trials undergone by the Savior and His ancient Apostles, and you have a parallel unexcelled in the life and experience of any religious or political reformer, whose name can be found emblazoned with honor on the pages of history. Contrast this with a class of men who "preach for money and divine for hire," who cater to public sentiment and frame their religious teaching as not to offend the world, and you find in the former the true type of a genuine disciple of the Lord Jesus Christ, and in the latter a prototype of the ancient pharisee, who "compassed sea and land to make one proselyte, and when he was made was ten-fold more the child of hell."

Joseph Smith was poor in purse, but rich in faith, courage and unblemished honor. It is not to be wondered at that God should choose such a boy and man to preside over the greatest and grandest of all dispensations of the Gospel. The prophet Joseph Smith needed men around him of the same caste, to be his

associates in founding this great and mighty work. Such men were not wanting. His own father, his dear brother Hyrum, Brigham Young, Heber C. Kimball, they come to earth at this time all by chance or accident, or did the Lord predetermine when and where these men should be born? Why did Adam, Enoch, Noah, Abraham, Isaac, Jacob, Moses and the Savior, the Apostles and all the Prophets come to earth each at the particular time and in that portion of the world where his earthly life was spent and his glorious mission accomplished? We answer, because God Himself assigned and pre-arranged that thus it should be. Let Paul answer the question: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation. * * * For in Him we live and move and have our being." (Acts xxvii, 26-28.) This, then, points to the divine purpose in the coming forth of Joseph Smith and his associates in this great epoch of the world's history. That Joseph was reserved to present the Gospel to the world in the dispensation of the fulness of times, is evidence to all the Saints that his was among the greatest and noblest spirits that dwell in the presence of the Father. "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was, and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born." (Pearl of Great Price, page 66). Thus he spake to the great Patriarch, the father of the faithful; thus he also spake to Jeremiah; and thus we testify is true of Joseph Smith, whose glorious birth we celebrate today. Well can we teach our little ones the boyhood life of Joseph Smith as an example for their love, admiration and following. We may teach them the purity of his whole life, the true manhood of his noble character; the kindness, gentleness and unbounded generosity of his great heart toward all mankind. We may teach them and testify to them that he was a just and righteous man; that he was called of God, and that he was the greatest prophet except the Savior, who has ever lived. Let us revere his name and memory forever. Let it be a household word in the homes of all Saints, and in fine let us live as he lived—a pure and virtuous life, full of faith in God and devotion to His great work, that we may with Joseph and all the righteous be crowned with glory, immortality and eternal lives.

HYRUM SMITH THE PATRIARCH.

At the time of the martyrdom of the Prophet Joseph and his brother Hyrum, President John Taylor, who was present and savagely wounded with four balls, expressed in spirit and subsequently wrote the following words: "Soon afterwards I was taken to the head of the stairs and laid there, where I had a full view of our beloved and now murdered brother, Hyrum. There he lay as I had left him; he had not moved a limb; he lay placid and calm, a monument of greatness even in death; but his noble spirit had left its tenement, and was gone to dwell in regions more congenial to its exalted nature. Poor Hyrum! He was a great and good man, and my soul was cemented to his. If ever there was an exemplary, honest and virtuous man, an embodiment of all that is noble in the human form, Hyrum Smith was its representative."

Hyrum Smith was born Feb. 9, 1800, at Tunbridge, Vt., and was five and one-half years older than his brother Joseph. Very early in his childhood life he showed a ready response to the religious example and teachings of his noble father and mother. He was a boy with a very prayerful heart and very obedient and respectful to his parents. He was never known to willfully disobey them. To his brothers and sisters he was the very embodiment of gentle love and kindness. He early expressed by his sober mind and conduct that his was a spirit, which had been great and noble in some former life, and was a senior to most boys much older in this world than himself. His parents could, with implicit confidence, trust him with any responsibility that his years would justify them in placing upon him, and never were they disappointed in their expectations concerning him. As a mark of his tenderness and consideration for his mother,

when worn out by constant watch care at the sick bed of any of her children, her beloved son Hyrum, though a mere lad, would relieve his mother and watch with all patience at the bedside of the sick and wait upon the patient with the tenderest of care. He had the keenest sense of moral honor and obligation to neighbors and friends, for if he borrowed from them any article he was careful to return it at the appointed time and place. If he owed them a debt he paid it as quickly as possible. In his religious life as a boy and as a man, he was full of faith in God. In social life he was gentle, courteous, and modest, beyond the possibility of any just criticism.

In fine, Hyrum Smith possessed all the traits in his boyhood life designed to make of him one of the noblest and greatest of God's chosen servants. When his brother Joseph received his first vision—the glorious appearance of the Father and the Son—Hyrum was 20 years old. He readily believed and received the testimony of his favored brother. His faith and devotion brought to him a testi-



mony for himself and from that time to the end of his earthly career Hyrum Smith was a close companion and undeviating supporter of his prophet-brother in all things pertaining to the work of the Lord. They were to each other nearer and dearer than David and Jonathan. Throughout life they were one; where Joseph was, Hyrum wanted to be, unless the Lord directed him to labor in another part of the land, where, as to all other calls, he was strictly obedient. In all the trials through which the Church has passed, and in which he was always a sufferer, Hyrum never murmured nor found fault. Like Caleb and Joshua; like Sam and Nephi; he always brought a good report. If he bore from one locality of the Saints to another the sad tidings of mobbings, persecutions and suffering, it was always attended with patience and resignation! no desire to retaliate upon his enemies, but breathing cheer and hope to those who were encompassed with sorrow. If any man from the greatness and Godlikeness of his soul was like unto the Lord of Glory in saying of his persecutors and murderers, "Father, forgive them for they know not what they do," Hyrum Smith was that man. When rebellion against the Prophet Joseph was rife in the Church, when criminations, falsehood

and calumny were cruelly and without cause hurled at him, even by many leading men in the Church, Hyrum never faltered, but stood nobly by his side helping to bear the burdens of those troublesome times. Hyrum Smith was always a peacemaker. When on one occasion a prominent brother in the Church so far got himself in selfish passion, as to strike the Prophet, Hyrum labored with all diligence to bring the refractory brother to repentance. When success had crowned their labors and reconciliation made, the Prophet thus commented on his devoted brother Hyrum: "And I could pray in my heart that all my brethren were like unto my beloved brother Hyrum, who possesses the mildness of a lamb, and the integrity of a Job, and in short the meekness and humility of Christ; and I love him with that love which is stronger than death, for I never had occasion to rebuke him, nor he me, which he declared when he left me today." One of the great attributes in the nature of Hyrum Smith was that of mercy. His soul was full of love for his fellow beings, and we may say that this mercy was greatly quickened and intensified in Hyrum Smith because his soul was enlightened by the intelligence of the Holy Spirit, whereby he valued the worth of souls in the sight of our Heavenly Father. He was filled with keen abhorrence at the condition of those who fell away and made shipwreck of their faith. "Wo unto them who are cut off from my Church, for the same are overcome of the world," is the word of the Lord to all Saints. If Hyrum Smith knew of a man or woman who was tempted to turn aside through the trials and temptations of life, or who through misunderstanding or ignorance, was considered out of harmony with the rules of the Church or the Spirit of the Gospel, he would go to such individual and labor with heartfelt love for that soul to show him his error and turn him from the dangers which threatened him. Even when men were wilfully stubborn and rebellious he never gave them up without a desperate effort to bring them unto repentance. This was strikingly illustrated in the case of a brother who in the serious troubles in Missouri forsook the Prophet and published false things against him. Hyrum sought diligently to turn this man from his error. Of this circumstance the late President John Taylor said to this effect: "I had it in my heart to try and save the rebellious brother, but when I heard that Hyrum Smith had gone before me on the same errand, I knew it was useless for me to try if Brother Hyrum should fail." When Sidney Rigdon failed in his devotion to God and His work and was about to be dropped from his counselorship in the Presidency of the Church, Brother Hyrum plead for mercy to be extended. His pleading prevailed and for the time being Sidney Rigdon was retained. Sidney was ungrateful, however, for the consideration shown him, and soon turned aside.

That the readers of the JOURNAL may know how more fully the great love and esteem in which the Lord held this great man we quote the following from Section 124 of the Doctrine and Covenants: "And again verily I say unto you, blessed is my servant Hyrum Smith, for I the Lord love him because of the integrity of his heart and because he loveth that which is right before me, saith the Lord." To be so loved of the Father is a blessing greater than which none can attain. What is it compared with this mortal life? To be thus in harmony with God the Fountain of all life and truth, is but the gift and principle of eternal life, to be extended to all eternity. When God loves a man, so that His Holy Spirit manifests His power and influence through that man, how vain and ignorant it is in mortal men to despise such noble characters and withhold their fellowship from them as the world have always done in the days of Prophets and inspired men. The Lord says in the same revelation: "That my servant Hyrum Smith may take the office of Priesthood and Patriarch, which was appointed unto him by his father, by blessing and also by right. That from henceforth he shall hold the keys of the Patriarchal blessings upon the heads of all my people, that whoever he blesses shall be blessed, and whoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and from this time forth I appoint unto him that he may be a Prophet, and a Seer and a Revelator unto my Church as well as my servant Joseph; that he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing and glory and honor and Priesthood and gifts of the Priesthood that once were put upon him that was my servant Oliver Cowdery; that my servant Hyrum may bear record of all things, which I shall show unto him, that his name may be had in honorable remembrance from generation to generation forever and ever." Thus was conferred

upon this faithful man keys, powers and authority equal to which but few men have ever attained in this life. Side by side with his brother Joseph in all things pertaining to the plan of life and salvation. To the life and mission of Hyrum Smith there is still another great phase, the importance of which is beyond calculation. From the trials which came to the Church in the days of the Prophet, his wife Emma chose to refuse following the Twelve Apostles who succeeded the Prophet, with President Brigham Young at their head, in the presidency of the Church. Through her unfortunate example and the influence of apostates and traitors the Prophet's sons have failed to follow their noble father in the work of the Lord. On the other hand, as Hyrum had been true and faithful to his brother, so were his family true to him. They went with the Church to Utah and have been true and faithful in keeping the commandments of God. Today, the keys of presidency and prophetic office are upon the head of Hyrum's son, President Joseph F. Smith, a man like his father, noble and great in the work of the Lord. The Patriarchal office and keys of blessing the people of God are in the hands of the Patriarch John Smith, eldest son of Hyrum. Truly Hyrum Smith was and is, and ever will be an anchor to the Prophet Joseph Smith. We feel safe in saying that through all the generations of unborn time will be found the descendants of Hyrum Smith bearing and honoring the keys of the Holy Apostleship and Patriarchal office for the benefit and blessing of the Church throughout the world. Truly like Abraham in "him and his seed shall all the families of the earth be blessed." Henceforth through time and all eternity is the name of Hyrum Smith inseparably connected with that of Joseph his prophet brother. They were together in their pre-existent state. They were born into this world not apart; were one in life, and one when together they went to Carthage and laid down their lives as faithful witnesses of the truth and martyrs for the word of God.

JOSEPH SMITH AS A BOY.

BY PRESIDENT JOSEPH F. SMITH.

With the knowledge we have of the Church of Jesus Christ of Latter-day Saints, and looking back a hundred years to the birth of the Prophet Joseph, the question naturally arises: "Can a good tree bring forth evil fruit?" We are informed that false prophets are also known by their fruits. "By their fruits ye shall know them," says the Redeemer. That Joseph was a true Prophet and brought forth good fruit is evidenced by the Latter-day Saints. They are fruits of the doctrine, and the result of the organization which he was instrumental in the hands of God, in bringing forth. All that they have and are bear record that they are the product of a good tree which has brought forth good fruit.

It could not be otherwise. How inconsistent, therefore, to charge Joseph Smith with being an imposter, a money-digger, and a deceiver! Let us look at him as a boy, and see if one reared as he was could be inclined to great evil. To me there is a sweet fascination in the contemplation of his childhood and youth. I love to contemplate the innocence and the artless simplicity of his boyhood. It bears record that he was honest, that he was led by the Spirit of God, to perform his wonderful mission. How could a child at his age be impelled by other than honest motives in the accomplishment of his high and holy calling? What he did he was led to do by the inspiration and guidance of his Heavenly Father; of this I feel assured.

He was much like other children; his play was like that of his companions; his thoughts, like those of most children, were innocent, and consequently he was incapable of the knavery and connivance that his enemies declare he practiced. Though poor, his parents were honest and good; they delighted in the truth, and it was their honest desire to live according to the best light within them. Love and good will to all, found expression in their hearts and acts; and their children were imbued with like sentiments. They were firm believers in God, and trusted in His watchcare over His children. They had frequently received manifestations of His loving kindness, in dreams, visions and inspirations; and God had healed their little ones in answer to prayer, when they were nigh unto death. It was in such an atmosphere that the boy was reared.

Joseph was a remarkably quiet and well-disposed child who gave his parents

little or no trouble. As early as the age of 8, he gave proof that, besides being thoughtful, easily governed, and of sweet and loving disposition, he possessed the foundation principles of a good character—filial affection, patience, endurance, courage. An incident related by his mother will illustrate. Typhoid fever had left him with a fever sore between his breast and shoulder, and he suffered excruciating pain for more than two weeks before the cause was discovered. The sore was then lanced, at which the pain left it, but shot into his leg, so that with that he suffered the greatest agony for several weeks more. His mother carried him for most of the two weeks in her arms, until she was worn out; whereupon, his elder brother Hyrum, noted for his tenderness, sympathy, and trustworthiness,



PRESIDENT JOSEPH F. SMITH.

insisted on watching by his bedside. He sat faithfully beside his brother with the affected leg in his hands so that Joseph might the better endure the pain. Several incisions were made at different times, but to no seeming purpose, the pain of the little sufferer becoming each time more intense. At length the doctors decided to amputate the leg, but the mother protested, and the doctors concluded to make one more trial to heal the affected bone, by operation.

"We have come again," said the doctors, approaching the patient boy's bed. "Yes," said Joseph, "but you have not come to take off my leg, have you, sir?" He was assured that, on the request of his mother, only an incision was contemplated. Then the principal surgeon asked that cords be brought to bind him to the bed while the operation was performed—for anesthetics were unknown. To this Joseph objected, courageously answering that he could endure it, if he had

his liberty. "Will you, then, take some brandy or wine?" "No," exclaimed Joseph, "I will not touch one particle of liquor, neither will I be tied down; but I will tell you what I will do—I will have my father sit on the bed and hold me in his arms, and then I will do whatever is necessary in order to have the bone taken out!" Then, looking at his mother, he said, "Mother, I want you to leave the room, for I know you cannot bear to see me suffer so; father can stand it, but you have carried me so much, and watched over me so long, you are almost worn out. Now, mother, promise me that you will not stay, will you? The Lord will help me, and I shall get through with it." And God did help him through. But here, in the child, the boy, what evidence have we not of love and anxiety for mother; what confidence in father; what endurance, what patience in suffering, what self-reliance, what love of liberty, what temperance, what courage! Can such a spirit later be foul its purity with duplication and deceit? Impossible. These evils are not the fruits of such a tree; rather these traits and virtues which the boy exhibited are the foundation principles of true character; and, belonging to the boy, they became second nature to the man. Such childhood is the basis of such manhood.

Now what shall we say of the wonderful manifestation to him some seven or eight years later when he was still a boy of about 14 years of age? It was in the early spring of 1820 when this same child, in answer to the word of God in James, sought God in prayer to know the right. He declares that in reply to his petition, he saw a pillar of light descending gradually until it fell upon him: "When the light rested upon me," he testifies in his own language, "I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other, 'This is my beloved Son, hear him.'"

Is it reasonable to suppose that there could have been premeditated deceit on the part of the boy, and such a boy, in his simple statement of what he saw? No; neither could the answer which the heavenly messenger gave to him have been composed in the child's own mind. Note the plainness and simplicity of his following statements. He says:

"I asked the personages who stood above me in the light, which of all the sects was right—and which I should join. I was answered that I must join none of them, for they were all wrong; and the personage who addressed me said that all the creeds were an abomination in His sight; that those professors were all corrupt; that they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of Godliness, but they deny the power thereof."

Keeping these things in mind, and many others which might be referred to of a similar nature in the boy's early life, let the doubter who considers the child an imposter, call up a noble lad of 14 years before him. Let the reader do it. Look at him carefully, and ask yourselves, what motives underlie his acts and words; and decide when you look at him whether in his young life there is apt to be premeditated schemes of deception, pertaining to such mature and really wonderful things as those about which the boy Joseph was making declarations and statements, with the earnest simplicity of youth! No: here is yet uncontaminated childhood, that will tell its story straight: childhood that will out with the full, unvarnished truth. Joseph declared in the simplicity of his noble boyhood that he had seen this vision, and that he knew it to be true. It is a wonder, considering the circumstances, that he should not be believed, and received with rejoicing as a favored Prophet of God.

On the contrary, he was persecuted and made sport of by ministers of religion who, above all, should have hailed him as favored of God. No wonder that in later life he thought how very strange it was that an obscure boy, a little over 14 years of age, one doomed, too, to the necessity of obtaining a scanty maintenance by his daily labors, should create in the great ones of the most popular sects of the day, a spirit of most bitter persecution and reviling just because he had testified that he had seen a vision. Thanksgiving and repentance would have been more appropriate on their part.

And this bitter opposition and persecution from the religious organizations continued in the interval up to Sept. 23, 1823, during which seemingly uneventful time in his life the boy continued to labor with his father in the field, and to prepare himself for important events to come. Then it was that the hiding place

of the sacred records of Cumorah, containing the fulness of the gospel, was revealed to him by ministering angels, with many other precious truths, which finally led to the publication of the Book of Mormon and the organization of the Church of Jesus Christ of Latter-day Saints, with power and authority from God, because of what was conferred upon Joseph, to officiate in the name of the Lord.

Joseph Smith's testimony, concerning these things, in later life, was as simple, straightforward, plain and true as it had been in childhood; his fidelity, courage, and love, implanted in and characteristic of his life in boyhood, neither faltered nor changed.

One marked illustration of this was his love for children. He never saw a child but he desired to take it up and bless it, and many he did so bless, taking them in his arms and upon his knee. I have myself sat upon his knee. He was so fond of children that he would go far out of his way to speak to a little one, which is to me a striking characteristic of true manhood.

His was true love for the human race. His life was definitely characteristic of the great principle expressed in his prayer in Liberty jail. (Doctrine and Covenants, section 121:39). He reprov'd at times with sharpness, when moved upon by the Holy Ghost, but afterwards showed forth an increase of love toward him whom he reprov'd, lest the latter should esteem him an enemy. He was full of charity toward all men, and virtue indeed garnished his thoughts.

He exercised dominion and authority by persuasion, long-suffering, gentleness, meekness, and love unfeigned, until kindness and pure knowledge enlarged his manly soul without hypocrisy and without guile. He waxed strong in the presence of God, and the doctrine of the Priesthood distilled upon his soul as the dews from heaven.

Can such a tree bring forth evil fruit? No; verily, no.

When, at last, having demonstrated these qualities all his days, he freely gave his life for his testimony and his people, he had succeeded in outlining the work of the Lord, and in revealing to mankind the foundation principles of all progress and salvation. I know, and have known from my childhood, that he was a Prophet of God, and I believe in His divine mission with all my heart; and in the authenticity and inspiration of the revelations which he received, and the Book of Mormon which he was instrumental in bringing forth. Many people, a century from this centennial anniversary, will bear testimony to similar knowledge and light, for the Church of Jesus Christ of Latter-day Saints is the undying work of God.—Improvement Era.

THE TWO BROTHERS.

It is but fitting that the portraits of the Patriarch Hyrum Smith's two noble sons should appear in this issue of the JOURNAL. One is the Prophet, Seer and Revelator, while the other is the presiding Patriarch of the Church.

President Joseph F. Smith has had a wonderful experience as a boy, as a youth, and as a man. There is no other living individual in the church whose biography is better known than his. Born amidst the most trying times of this great dispensation, deprived of his father by assassins during the days of his tender childhood, yet blessed with God's true nobility in the personage of his noble mother, he has stood every test, faced almost every kind of trial throughout his whole life. As a mere boy he drove the ox team of his mother over the unknown prairies and mountains of the west and was reared in the midst of all the dangers of pioneer life. The exalted position he now occupies came to him as a reward of merit and faithfulness in his work of devotion to the great cause for which his father laid down his life.

John Smith, the presiding Patriarch of the Church, entered upon this sphere of action seventy-three years ago, the exact date of his birth being Sept. 22nd, 1832, and the place Kirtland, Lake (then Geauga) county, Ohio. His father, Hyrum Smith, was the Patriarch, who sealed his testimony with his blood along with his brother Joseph; the mother was Jerusha Barden Smith, who died October 13th, 1837. The father was again married, on December 24th, 1837, to Miss Mary Fielding, who bore him a son and a daughter. Young John accompanied his father's family to Far West, that place around whose name so many painful recol-

lections to the Saints center, early in 1838. Persecution was rife. During that year his Patriarch father and Prophet uncle were hounded in various ways by howling mobs and finally lodged in Liberty county jail, but were subsequently released. Expulsion from the community and the state are also among the youthful recollections of the present Patriarch; these with many other tribulations for the Gospel's sake going to make up a very turbulent commencement of a life's journey.

After varied experiences, all involving innumerable hardships, the family at last reached Commerce, Illinois, the town which afterwards became world-renowned as Nauvoo. Young John left his people and started with Heber C. Kimball's family for the "Wild West" in February, 1847. On this expedition his experiences were numerous. He had to do all kinds of work and endure all kinds of privations. During the early part of the journey across the plains he became acquainted with



PATRIARCH JOHN SMITH.

Col. Thomas L. Kane, whose name is held in high regard by the Latter-day Saints, and became a nurse for that distinguished gentleman when suffering from an attack of sickness. After going back over a great portion of the journey traversed to meet his relatives, whom he heard were coming, and returning to Winter Quarters where an extended stay occurred, the party at last were off for the "vast, booming, bounding West," commencing the journey during the month of April, 1848. It proved to be an unusually hard journey, filled with trials and perils, but under the providence of the Lord it was finished in safety on the 22nd of September, Brother Smith's sixteenth birthday.

Brother Smith's career in Utah, like that of many others who came at or close to the beginning, has been exceedingly varied. All kinds of service, public and private, military and civil, religious and secular, has fallen to his lot, and always has it received proper attention and correct performance. He also filled a suc-

cessful mission to Scandinavia, on which he set out in May, 1862; his experiences on this mission were at times most trying, but he faltered not and came home at last with a company of 972 Saints. On December 25th, 1853, he was married to Miss Helen M. Fisher, who has borne him five sons and four daughters. His ordination to the office of Patriarch was in February, 1855, under the hands of Presidents Brigham Young, Heber C. Kimball and Jedediah M. Grant, and Apostles Orson Hyde, Orson Pratt, Wilford Woodruff, George A. Smith and Lorenzo Snow. During his administration of this high and holy office, Brother Smith has given 15,863 Patriarchal blessings. Notwithstanding his years and the dazzling whiteness of his hair and beard, he is as active and spry as many a man of half his years. May he long continue so. The writer received a Patriarchal blessing at the hands of Patriarch Smith, when nineteen years of age. Many glorious promises therein have been literally fulfilled. This may be said of the thousands of blessings he has given, for he enjoys the spirit of his calling, and his predictions will be fulfilled. Happy is the man who receives a blessing from him who holds the keys of the office. Brother Smith is kind, genial and fatherly, sociable with all and unassuming in his disposition. May his life be preserved for many years to bless the people of God.—[From M. F. Cowley's "Prophets and Patriarchs."]

CARTHAGE JAIL, WHERE THE PROPHET AND PATRIARCH WERE MARTYRED.

This historic structure, built in 1841, is still standing in Carthage, Ill., corner Walnut and Fayette streets. It is built of red sandstone and the wall's are nearly three feet in thickness. It shows no signs of decay. The building



and grounds are now owned by the Church of Jesus Christ of Latter-day Saints. Regarding the terrible tragedy enacted in this building on June 27, 1844, we append section 135 of the Book of Doctrine and Covenants as follows:

To seal the testimony of this book and the Book of Mormon, we announce the Martyrdom of Joseph Smith the Prophet, and Hyrum Smith the Patriarch. They were shot in Carthage jail, on the 27th day of June, 1844, about 5 o'clock p. m., by an armed mob, painted black—of from 150 to 200 persons. Hyrum

was shot first and fell calmly, exclaiming, "I am a dead man!" Joseph leaped from the window and was shot dead in the attempt, exclaiming, "O Lord my God!" They were both shot after they were dead in a brutal manner, and both received four balls.

John Taylor and Willard Richards two of the Twelve were the only persons in the room at the time; the former was wounded in a savage manner with four balls, but has since recovered; the latter, through the providence of God, escaped, "without even a hole in his robe."

Joseph Smith, the Prophet and Seer of the Lord, has done more (save Jesus only,) for the salvation of men in this world than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fullness of the everlasting gospel which it contained to the four quarters of the earth; has brought forth the revelations and commandments which compose this Book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city; and left a fame and name that cannot be slain. He lived great and died great in the eyes of God and his people, and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood—and so has his brother Hyrum. In life they were not divided, and in death they were not separated!

When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said, "I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offence towards God, and towards all men. I shall die innocent, and it shall yet be said of me—he was murdered in cold blood." The same morning, after Hyrum made ready to go—shall it be said to the slaughter? Yes, for so it was—he read the following paragraph, near the close of the fifth chapter of Ether, in the Book of Mormon, and turned down the leaf upon it:

"And it came to pass that I prayed unto the Lord that He would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me, if they have not charity, it mattereth not unto you, thou hast been faithful; wherefore thy garments are clean. And because thou hast been thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I——bid farewell unto the Gentiles; yea and also unto my brethren whom I love, until we shall meet before the judgment seat of Christ, where all men shall know that my garments are not spotted with your blood." The testators are now dead, and their testament is in force.

Hyrum Smith was 44 years old, February, 1844, and Joseph Smith was 38 in December, 1843; and henceforward their names will be classed among the martyrs of religion; and the reader in every nation will be reminded that the "Book of Mormon," and this book of Doctrine and Covenants of the church, cost the best blood of the nineteenth century to bring them forth for the salvation of a ruined world; and that if the fire can scathe a green tree for the glory of God, how easy it will burn up the "dry trees" to purify the vineyard of corruption. They lived for glory; they died for glory; and glory is their eternal reward. From age to age shall their names go down to posterity as gems for the sanctified.

They were innocent of any crime, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their innocent blood on the floor of the Carthage jail, is a broad seal affixed to "Mormonism" that cannot be rejected by any court on earth, and their innocent blood on the escutcheon of the State of Illinois, with the broken faith of the State as pledged by the Governor, is a witness to the truth of the everlasting gospel, that all the world cannot impeach; and their innocent blood on the banner of liberty, and on the magna charta of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations; and their innocent blood, with the innocent blood of all the martyrs under the altar that John saw, will cry unto the Lord of hosts, till he avenges that blood on the earth. Amen.

UNVEILING AND DEDICATION OF THE MONUMENT.

A pleasing feature of Christmas celebration by the Latterday Saints in the year of our Lord Nineteen Hundred and Five, was the erection, unveiling and dedication of the monument to Joseph Smith, the Seer of the Nineteenth century, at his birthplace in Sharon, Windsor County, Vermont. He was born there on December 23, 1805. At this centenary of his advent into the world, it was a fitting time to commemorate that event and give honor to an illustrious man whose mission has been but little understood, but whose name, as was



predicted at the beginning of his active career, is known throughout the world for good or evil. He made his mark upon the history of his time. Under divine inspiration he founded and built up the Church of Jesus Christ of Latter-day Saints after the pattern of that which Christ himself set up while in the flesh. It is conceded to be the most complete and powerful ecclesiastical organization in the world. Starting with six members on the sixth day of April, 1830, it has grown into a vigorous body, numbering hundreds of thousands, the members of which are scattered in all the civilized nations, while its central location on the western slope of the Rocky Mountains finds a dwelling place for devotees, who form the majority of the population of a sovereign state of the American Union. The principles he advocated are both rational and scriptural. They account for

the origin of things spiritual and natural. They explain Deity and God's relation to humanity. They answer the soul's inquiry, "Whence am I, what am I, whither am I going?" They reveal the reality of Eternalism. They settled theological disputes that have been carried on through centuries. They disclose the doctrine of God's personality, manifested in Christ, His divine Son, in the power and light of the Holy Ghost, by which He is omnipresent. They expound the truths concerning the fall of man, the plan of redemption, and the future of the human race in the various conditions and degrees in the "many mansions" of the Eternal Father, the justice and mercy of the Almighty, His purposes in relation to His children who inhabit the worlds He has formed for their dwelling places throughout the extended universe, and open up to the understanding of mortal life and light and immortality everlasting. During his short career on earth he translated the records containing the ancient history of the American continent, built cities and temples, brought forth knowledge, wisdom and philosophic truths to a greater extent than any other man esteemed as a prophet, a sage or a revelator. He sealed his testimony with his blood. His name will be enrolled upon the list of the martyrs. It is venerated now by people of all nationalities and tongues. He is also decried, despised and rejected by numerous millions who do not understand his works or his words. It will take time as well as labor and the spread of intelligence to make him known as he was and is and will be. His followers have no doubt of the ultimate result. The erection of a monument to his memory, is a fitting tribute from the people who esteem him as a man of God, raised up to usher in the greatest of all divine dispensations, preparatory to the second advent of the great Redeemer, the Christ, the rightful King over all the earth. "Honored and blest be his ever great name!"—Deseret News.

A telegraphic account of the dedicatory services held at Sharon, Vermont, on Saturday, December 23, is as follows: "The day was thawing and sloppy, buggies instead of sleighs being used, carrying the party three and one-half miles to the monument, which is of magnificent polished granite from base to point of spire. A fine cottage has just been built over the hearthstone around which the Prophet played when three years old, all that was left of the homestead. Twenty persons, including Elders from Boston and New York, were here today; also John W. Young. They, with the Utah party, made a total of fifty, and with resident visitors, 450 were at the services. Boston Globe, Boston American and other reporters were sent here; also Shecher of the Reorganized Church. Services were held in the house at 11, President Smith presiding. Singing, 'America.' Prayer was offered by President Lund. Singing, 'We Thank Thee, O God, for a Prophet.' Junius told the story of getting the property, sixty-eight acres, and the herculean task of getting the immense polished granite stones on the spot requiring providential help. Considering the country, the achievement was most marvelous, not a scratch or chip on any part being made. The cost is not over \$25,000. Easton sang the 'Guiding Star.' President Lyman, in his remarks, recognized and thanked Vermont help and skill. Dr. Edgar Fisher extended greeting to the visitors and congratulations on behalf of the people of Vermont. Elder John Henry Smith delivered a patriotic speech and Lucy Gates and Easton sang 'An Angel From On High,' and Elder Hyrum M. Smith bore his testimony. Jesse M. Smith spoke, representing the Vermont Smiths and Elder C. W. Penrose bore testimony to the Prophet's mission. President Smith offered the dedicatory prayer. Singing, 'Praise to the Man,' etc. A vote of thanks was given to Junius F. Wells, and benediction was then offered and the monument unveiled, it having been covered by the Stars and Stripes, which were removed by Miss Edith Smith."

"NOT L. D. SAINTS BUT L. D. DEVILS."

The above is the title which the Rev. J. Stoker Hunt, of Milner, Pike Co., Georgia, gives to an article written by him for "The Watchman," the mouthpiece of the Southern Episcopal Methodist Church, and without making any comment upon the savageness of its statements, we submit the article as a choice gem from this professed follower of the meek and lowly Nazarene. It is as follows:

"Not L. D. S. but L. D. Devils. Not a Church of Christ but a Society of

Satan. It is a shame to this land of Christianity, of general intelligence and of chastity, where woman is the honored queen of our homes and where every base villain who would dare bring reproach upon her fair name is not only despised as having committed the unpardonable sin, but to whom is meted out swift and severe justice. That those infernal slick-tongue scoundrels, enemies of hell, who tramp over our country by twos and threes, and who profanely introduce themselves as missionaries of the Church of Christ, 'L. D. S.,' 'Mormons,' are suffered to spread themselves like a mighty octopus over our country. Like their father, the devil (for little devils they are), they go into every city and every village and along the highways and hedges, and where permitted enter every home, carrying their damnable heresies and hellish lies. If there ever was a wolf in sheep's clothing these so-called L. D. S. or Mormons certainly are. They come, Bible in hand and well-oiled tongue in mouth, and preach salvation and sanctification, and purity and chastity through Jesus Christ the Lord. They tell of their sublime faith and of their heroic sacrifice, of being away from wives, if you please, for months, all for the salvation of immortal souls. If possible they will conceal their true identity and manage to get into some church dedicated to the worship of the one true and living God, and there preach the purest Gospel imaginable and hold themselves up as beacon lights of righteousness, the holiest of the holy, the very embodiment of chastity, and the fountain head of wisdom, with whom only the wicked will disagree. But wait until they win their way into your confidence, and if possible proselyte you to their faith, till they tell you that the vile Book of Mormon, written as a smutty novel, but swiped by Joseph Smith, one of the most contemptible men who ever drew a breath of life, as a direct revelation to him—is more truly the word of God than the Holy Bible which was given by direct inspiration of God to holy men of old; till they tell you (all these secrets by degrees as you become confirmed into the Mormon faith and your conscience hardened) that the teachings of Joseph Smith and the other nefarious polygamist Bishops of the Mormon Church are more binding upon Christians than the teachings of Jesus Christ, the only begotten Son of God, ever were; till they seize an opportunity to betray your confidence and wreck your happy home, the story of which—too dark to write here—is told in the divorce courts; till your fair daughter—the very idol of your heart—is inveigled into a mock marriage with one of these L. D. Devils, who perhaps starts with her presumably to Utah, but leaves her in some strange city, homeless, friendless and penniless, and often at times writes her insultingly that he no longer has need for her as he already has several wives—and all the world knows her shame.

"Shall we under any circumstances permit them to enter our homes? Ten thousand times no. Rather would I let a lousy, ragged, foul-smelling tramp, who was an avowed drunkard, murderer, thief and libertine, enjoy the hospitality of my home than to allow one of those accursed wolves in sheep's clothing, who is really an emissary of the society of satan, L. D. Devils, to enter my threshold.

"I care not though the night be dark and cold, and the elements raging in all their most awful fury—the devils shall not enter my home if I know it. These can positively be no companion with evil.

"Then, Mormons, or L. D. Devils, back to Salt Lake and hide your shame-covered heads beneath its briny depths, for though your tongue be smooth and your words honeyed, your hearts are as black as perdition and your lives are, as is, the life of your father, the devil.

"Mormonism, back to your native hills, for from hell did you spring and to hell shall you, with all the poor wretches deceived by you, return. And there shall be weeping, wailing and gnashing of teeth."

Elder L. R. Baker, writing from Richmond, Va., says: "While Elder F. P. Whitney was confined in the Memorial Hospital in this city, President Weight and I visited there to help pass away the lonesome moments for him. While there we entered into many Gospel conversations with the patients. Previous to our visit they knew nothing concerning the truth of Mormonism. As a result, three men are very deeply interested, and we think much good has been done. We are now distributing the little work, "President Joseph F. Smith Denies the Charges."

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BEN E. RICH, EDITOR.

JAMES H. WALLIS, ASSOCIATE EDITOR.

EDITORIAL.

GREETINGS FROM THE FIRST PRESIDENCY.

We hail with pleasure the advent of another Christmas day, celebrated throughout Christendom as the anniversary of the birth into this life of the world's Redeemer. We regard and venerate Him as the Christ, the veritable Son of the Eternal Father. To the Latter-day Saints we extend cordial greeting at this festive season, and congratulate them on the condition of the Church and its pleasing prospects. In temporal things our people in these valleys of the mountains have been greatly blessed. Bountiful harvests have been reaped on field and farm, in orchard and garden and vineyard. The flocks and herds upon the hills and the ranges have been multiplied; most of the industries that have been established have flourished; comfortable homes greet the eye in every direction, and want and penury are little known among the Saints. For these favors of divine Providence we ought to be truly grateful, but in addition to these good things, which are material, there has been an increase of spiritual life and unity, resulting from increased faith in God and confidence in His servants. It is delightful to behold the peace and joy and contentment to be found throughout Zion, and the determination exhibited to hold fast to the truths which our Heavenly Father has revealed in the latter days and to the spiritual kingdom which He has set up to "be thrown down no more forever." In all the quorums of the Holy Priesthood and in the auxiliary organizations there is a marked increase of interest, intelligent inquiry and intense satisfaction. The efficiency displayed by the presiding officers among them is evident to all observers. The influence of education is also apparent; the Church academies, college and universities show marked improvement, being aided far more liberally than ever before from Church funds; musical culture is progressing; order is maintained in public gatherings, and advancement is seen on both intellectual and spiritual lines. One striking evidence of the faith of the Saints is their fidelity in the payment of tithes, and the offerings for the poor, in the erection of substantial and elegant houses of worship, in the maintenance of missions and the support given generally to all measures for the spread of the work of the Lord. Our people are gradually following the advice given to "get out of debt." It is confidently hoped that the Church itself will, before long, be free from the bonded indebtedness which has been a burden upon it for some time. It will be glad tidings to us all if by next Christmas day we can declare, truthfully, that "we owe no man anything, but to love one another." The Church abroad is strengthening its hold upon the thinking portion of mankind. Prejudice is being removed from the minds of good people. Substantial meeting houses have been erected at several points, and the way is opening up for the promulgation of the Gospel in many lands, some of which have hitherto been barred against our Elders. There are openings for our missionaries, too numerous to fill at present. The cry is repeated, as of old, "The harvest is great, but the laborers are few." The unveiling of the monument to the Prophet Joseph Smith at Sharon, Windsor County, Vermont, on Dec. 23, the 100th anniversary of his birth, is a cause of great congratulation to all who believe in his divine mission. Slander, false witness and the shafts of malice are arrayed against the Church and its authorities, as may be expected until Satan is bound and falsehood is conquered by divine truth. It is our duty to bear such things with patience, and not permit ourselves to be aroused to anger or retaliation. We should stand up for the right, and as far as possible ignore the wrong-doers. The knowledge that God is with us and that His work will prevail should buoy us

up under every difficulty and every trial, having the conviction that the Lord will cause even "the wrath of man to praise Him." The very efforts of the enemies of His Church to hedge up its way will be overruled by Him to accelerate its advancement. We advise the Saints to enjoy as far as is possible and consistent, the pleasures of Christmas time, with that temperance and regard for others which should be observed at this sacred anniversary. Bless the children; provide for the poor; comfort the distressed; visit the widow and the fatherless; forgive those who may be regarded as enemies; be filled with the spirit of blessing; have charity for all; promote peace and good will, and spread abroad the light and intelligence which flow down from heaven in the Gospel of the Son of God; recognize His divine hand in all that is good and useful and that promotes the welfare of humanity. All truth, from whatever source it seems to emanate, in science, in art, in philosophy, in theology, in discovery or invention, which promotes happiness and elevates mankind, is from the Father of light, who sent His Son, Jesus Christ of Nazareth, into the world to uplift His sons and daughters and bring them out of darkness, ignorance and sin into communion with Him and obedience to His laws. Glory and praise be unto Him for this great and crowning mercy! Let all nations join in the glad refrain which was sung by the angels at the Savior's birth! We extend greeting and blessing and earnest desire for the favor of heaven to rest upon all the human family, with the fervent hope that the time is not far distant when they will bow the knee to the King Immanuel and sing with united voice, Glory to God and the Lamb for ever and ever. Amen

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,

—Deseret News.

first Presidency.

SOME THINGS THE PROPHET JOSEPH ACCOMPLISHED.

Before the Prophet was twenty-five years of age he had:

1. Seen the Father and the Son.
2. Had held eight conversations with the Prophet Moroni.
3. Had received the Aaronic Priesthood from John the Baptist, and the
4. Melchisedec Priesthood from Apostles Peter, James and John.
5. Translated the Book of Mormon by the power of God, and had it printed and circulated among the people of the nation.
6. Had organized a Church of Christ, by instructions from heaven.
7. Had received a number of revelations from God
8. And within fourteen years afterwards had seen
9. Elijah, who committed to him the keys of turning the hearts of the children to the fathers.
10. Received a visit from Moses, who committed unto him the keys of the gathering.
11. Had communication with Elias, who committed to him the dispensation of the Gospel of Abraham.
12. Had built two temples, one at Kirtland and one at Nauvoo. In the former he received personal ministrations from Jesus. The latter was not completed before he was murdered.
13. He received nearly two hundred revelations from God.
14. He completed an entire revision of the Old and New Testaments.
15. He translated the Book of Abraham from rolls of papyrus, written by Abraham himself, while he was in Egypt, which came from the Catacombs of Egypt.
16. Had had revealed to him the visions and writings of Moses, as contained in the Pearl of Great Price, and which contain a minute account of the rebellion in heaven and of the creation.
- an illiterate boy when he first received heavenly ministrations.
17. He had mastered the Greek and Hebrew and other languages, although an illiterate boy when he first received heavenly ministrations.

JOSEPH SMITH AS A SCIENTIST.

BY DR. J. A. WIDTSOE.

The Latter-day Saints claim for Joseph Smith that he spoke face to face with God. The system of theology introduced by Joseph Smith claims that all moral truth, whether of a moral, intellectual or physical nature, is embraced by it; that correct physical living is just as important as correct spiritual living, and that the truth of physical science is not essentially different from the truths of the so-called theology. If God spoke to Joseph Smith, there can be no reason why we should not find references in the written revelations to Joseph Smith, to any part of human knowledge. God, the organizer of all things, is certainly equal in knowledge to the best of His creatures.

Joseph Smith was a poor boy of humble extraction, living in the back-woods of New York, who received the most meagre education and was unlearned in worldly wisdom. It, therefore, would be no reflection on the greatness of the work done by the Prophet if in his works he found no reference to the philosophies of man that are usually taught in quiet academic halls. On the other hand, if reasonable statements of theory and fact, developed by man, are found in the Prophet's published works, it forms an additional testimony to the truthfulness of the work that he inaugurated.

It will come perhaps as a surprise to many, that Joseph Smith, the Mormon prophet, had anything to do with modern science. It is true that he was not a scientist in the sense that he studied books on science, or that he performed scientific experiments; but in his works lie clear statements of nearly all the fundamental laws that form the foundation stones of modern science. Joseph Smith taught that the elements are eternal; that matter was never created and can never be destroyed. The law, known as the law of conservation of matter, is the very foundation stone of modern science. To my knowledge no other Prophet has based his system of theology on so secure a foundation. The second fundamental law of science is that the energy in nature has never been created and can not be destroyed. It can only be changed. For instance, light, heat, electricity and mechanical motion are all various forms of energy. Heat may be changed into light or electricity or some other form, but it can not by any means be destroyed. This law is known as the law of the conservation of force. Joseph Smith in his philosophy of the universe, taught a doctrine precisely the same. He taught that a form of energy, known as intelligence, permeates the universe; that the universal intelligence had no beginning, and can have no end, and that all of the forces of nature are simply various manifestations of the great force of intelligence. Of course, Joseph Smith speaks of intelligence as the great force of the universe, while scientists speak of light, electricity and gravitation, and do not pretend to say which is the original force. When two names apply to the same thing, the difference does not affect our ideas concerning any matter. The second fundamental principle of Mormon philosophy is certainly identical with the second great principle of scientific philosophy.

Science claims that the forces of nature are made manifest by a universal substance of very refined nature known as the ether. Certain vibrations of the ether we interpret as light; others as heat, and still others as gravitation. The universal ether is everywhere present, even among the ultimate particles of matter. This may be classed as the third great conception of science. Joseph Smith taught a doctrine precisely similar to this. He claimed that all space and all things in it are filled with refined medium which he called the Holy Spirit (something very distinct from the Holy Ghost, the third member of the Godhead), and he taught that the various natural forces are nothing more than various manifestations of intelligence in this universal Holy Spirit.

The doctrine of the conservation of matter was beginning to be understood among learned men at the time that Joseph Smith stated the corresponding law in the Mormon theology. However, it was not until ten years or more after Joseph Smith's enunciation of the principle of the conservation of force that science discovered the same principle. Similarly the doctrine of the universal ether

was not firmly rooted among scientists, until many years after Joseph Smith declared the law a foundation stone in his system of theology. How was the Prophet able of his own powers to anticipate worldly science in the statement of such fundamental laws? God revealed it to him and Joseph wrote it for generations to come.

In science the great law that binds together the phenomena of living things is the law of evolution. This law teaches that all things are advancing and that progression is a law of nature. More than twenty years before the enunciation of the law of evolution, Joseph Smith stated an almost identical law. It was a well established doctrine in Mormon theology that all things are advancing; that every man who lives properly shall advance in power and knowledge until he may become even as God is now. It is further true that the law of evolution as taught by Joseph, the Prophet, is clearer and further from error than the corresponding law taught by scientific men. Is it not marvelous that the unlearned boy Joseph Smith should also anticipate the world in this fundamental law?

Joseph Smith taught early in the thirties of the last century a new system of astronomy. All heavenly bodies are in motion; a certain number of them constitute a system, each of which revolves about a sun; and further, that these systems, with their suns, in turn revolve about still greater suns. This is continued far into space. Anyone who will read a modern work on astronomy will find that precisely these ideas lie at the foundation of astronomy as developed by modern scientists. Moreover, a brief study of the history of astronomy will convince any one that these ideas had not been suggested at the time that Joseph Smith taught his new system of astronomy. Again, the marvel is, where did the Prophet get his information if not from God Himself?

In several minor matters, Joseph Smith revealed extraordinary knowledge of minor scientific facts. For example, in the revelation known as the Word of Wisdom, he emphasized the injury that comes from the drinking of hot drinks such as tea and coffee and explains the uses of tobacco, alcohol and meat. He also classifies the grains and indicates which one is best adapted for various animals. It is strikingly noteworthy that many scientific facts given in the Word of Wisdom were not generally known to the world at the time the Prophet spoke. Again and again comes the question: How did the unlearned boy prophet see the visions of nature's truths that have come to patient seekers only after decades of persistent work?

The limits of this article forbid a more extended discussion of the wonderful manner in which the theories of Mormonism and scientific philosophy agree. We can safely assert that the philosophy of Mormonism is founded on rational scientific laws. The world is invited to examine our published books to verify this claim. It is especially remarkable that in the statement of many of these laws Joseph Smith anticipated by many years the statement of corresponding doctrines by the world of science. Every Latter-day Saint should find joy in knowing that his religion rests upon rational, world-governing laws.

A truth in science must be a truth in theology, also; a truth is a truth forever, whether taught by prophet, priest or scientific preacher.

Mormonism is philosophical; and it bears much and long study. We believe in progressive revelation. Some of the coming revelations will no doubt result from the closer consideration that we shall give to the words already revealed by God through Joseph Smith. It should be the aim and desire and the great pleasure of every student of the University to give some time every day to the study of the Gospel, so that its full beauty may be apparent and make life happier because of the glory it has awakened.

JOSEPH SMITH'S FIRST VISION.

No incident in the truly remarkable life of Joseph, the Prophet, was of more consequence to himself, or to the entire human race, than the vision, by which the great and marvelous work he was called upon to perform, commenced. When granted this great revelation he was only about fifteen years of age. It was a beautiful morning in the early spring of the year 1820, that he was led

into the depths of a wood near his home, and to a little glade, where he was prompted to pour out his soul in prayer to the Almighty for wisdom. After an intense struggle with the powers of darkness, he beheld a heavenly light, and two divine personages, that filled him with awe, and yet with unspeakable joy. And then he was told, in answer to his trembling question, that the existing churches were all built upon false creeds. He was warned not to join them, for "they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof." This was indeed a revelation. It forms the beginning of a new dispensation. With it the claims of the Prophet Joseph to the exalted position of a divinely commissioned messenger to mankind, must stand, or fall.

Some of the opponents of the Prophet have taken offense at the declaration quoted above, but without just cause. It does not say, that all truth, all righteousness, all light had been taken away from the world; it does not say that all men then living were wicked, or destined for eternal damnation. It does say, that the ecclesiastical form of government known as the Church of God, had been abolished, and that no church claiming that name had the original, divinely appointed organization, or the divine laws in their purity. In other words, the message declared that the general apostasy predicted by the Apostle Paul, and others, had actually taken place, and that the world was religiously, and otherwise, suffering under the conditions originating in that apostasy. It was a confirmation of the ancient predictions of the servants of the Lord, and therefore a testimony to the infallible truth of the word of God.

Is it historically true that such an apostasy had taken place? No one acquainted with the ecclesiastical history of the early centuries of our era, can doubt that. That apostasy commenced already in the days of the first apostles. Paul warned the Elders of Ephesus, that from "among themselves men would arise speaking perverse things to draw disciples after them." John asserts that many antichrists had already gone out into the world. The seven churches of Asia Minor are therefore exhibited to us as beacons, and not as patterns. Ephesus was threatened with the removal of the candlestick; and the Laodiceans were neither cold nor hot, and therefore in danger of rejection. In fact, the churches were, during the first three hundred years, hastening to that state of moral and doctrinal corruption which finally brought the Mohammedans upon them, to sweep over them as a destructive cyclone. The apostolic warnings were but little heeded. Clement of Alexandria, in the early part of the third century, gives a fearful picture of the conditions observed by him. If his sketch is true to life, the manners of the so-called Christians in his day had indeed departed far from the ideal. He says: "I know not how it is, but they change their forms and manners with the place like the polypus, which is said to resemble the rocks to which it is attached. For after they come out of the congregation, they become like those with whom they converse, or rather they are convicted, by laying aside a hypocritical appearance of reverence, of being what they were not known to be; and having revered the discourse concerning God, they left it within (doors), but without they are maddened by atheistic love songs, and they who before were rhyming immortality, bade farewell to it, saying, 'let us eat and drink, for tomorrow we die.'"

Cyprian is another witness to the corruption of his age, which produced such number of apostates in the hour of persecution, that the church was more troubled to know what to do with them than with the heathen antagonists.

The nature of the tendencies that led to the general apostasy of the early church, may be learned from the Epistle of Paul to the Colossians. It is clear from that valuable letter, that the philosophers of that time taught that matter itself was evil, and that, consequently, there could be no direct communication between what is composed of matter and the Infinite One. To them the question became important, how to cleanse matter of all that is evil, and so to establish communication with God. Two answers suggested themselves to this vital question. One was, to "mortify the flesh" by the most rigid asceticism possible. A great many followed this line of conduct. Others recommended the most unbridled licentiousness as the surest means of overcoming all evil tendencies, and they, consequently, went to almost any length of sin and wicked-

ness. To these two tendencies, originating in the same erroneous view of the relationship between God and the visible world, it is easy to trace many, both doctrinal and moral errors of the early centuries.

But this is not all. Representatives of the church of the first part of the fourth century officially revolted from the divine Head of the church, the Lord Jesus Christ, surrendering their authority to a pagan emperor. Let us cast a glance at the pages of history of that period. When the Emperor Constantine had succeeded in establishing himself on the throne, through wars, treachery, murder, and similar means, it occurred to him that he could best continue 'in power by making the Christians of the empire his friends. But he found them quarreling with one another, and indulging in perpetual squabbles about doctrines. This puzzled him, and annoyed him, for he had no use for a divided church. In the Roman empire the most different religions lived peaceably together, but here was one which could not live in peace with itself. So he convened the first great council of Christians to settle their controversies and bring about unity. This was in the year 325. This was, as one ecclesiastical historian remarks, the first time the Christian church and the Roman state met each other face to face. When the emperor stood there among the three hundred and eighteen bishops, he felt disgusted "at these coarse and cringing creatures, who one moment scrambled sportily around him to snatch at a bit of his munificence, and the next flew madly into each other's faces for some incomprehensible mystery." But he saw that on the sentiment animating these men, the throne could be rested more safely than on court intrigues. At this council, and by the official acts of the delegates to it, the power vested in the holy Priesthood to declare truth and rebuke error was virtually given to a pagan emperor, who himself paid all the expenses of the meeting and undertook to execute its decrees. After this surrender of a sacred trust, the completion of the great apostasy was but a question of time. It followed, as naturally as the ripe fruit follows the planting of seeds.

And this is the great truth declared in the first, glorious vision of the Prophet Joseph. It was necessary for the world to know the extent of the apostasy from God's established form of spiritual government before the Church—His Church—could be re-established. It was therefore declared under circumstances more impressive, even, than those under which the Law was written upon the Mount, as a preliminary to the restoration of the Gospel, by which, finally, the human family will be redeemed.—Deseret News.

REVIEW.

ALABAMA—The Elders are in the Southern part of the Conference visiting Saints and canvassing. Many meetings are being held. The people in this part are generally quite friendly and reasonable, but even here much prejudice will have to be overcome before they will be able to see the beauties of the restored Gospel. The old time prejudice is nearly a thing of the past in certain localities, where the Saints show by their sincerity and righteous living that the unpopular religion they have embraced is, to them, a perfect plan of salvation. On December 9 and 10 Pres. Jesse F. Bean, Elders L. E. Harris, T. E. Rose and R. S. Porter met with the Saints of Choctaw county, at Lusk, and held a very successful branch conference. The Mt. Vernon Branch was organized with Bro. L. T. Crawford as presiding elder. The Sunday school of the same name meets every Sunday, and all seem to be much interested in the work. On the 10th Elder L. E. Harris administered the ordinance of baptism to one applicant. Although the water was nearly freezing cold, the young lady went into it like a heroine, knowing it was essential to her salvation. The members are erecting a church building, where Sunday school and meetings will be held in the future under more favorable circumstances. After conference Elders Bean and Harris started for the station to take the train to Mobile. The nearest point happened to be across the line in Mississippi, and more than one day's walk from Lusk. They put up many hard talks for entertainment, but the good Christians (?) of the neighborhood seemed to have forgotten the admonition of Paul to "Be

not forgetful to entertain strangers," etc. Anyhow, their report showed that they had shared the hospitality of Mrs. Sippi Woods, Openair, Wayne Co., Miss. They say it would have been pleasanter if it had not rained nearly all night. Moral—Hereafter Alabama Elders will do well to stay in their own conference. Elders T. F. Brown and Geo. W. Chapman finished canvassing the city of Selma. Some good friends were made, but the people as a rule are indifferent and have no relish for the sound doctrine presented by the Elders. All Elders have enjoyed good health during the month. Conference headquarters is established at No. 160 St. Francis street, Mobile, Ala.

EAST TENNESSEE—On November 25 Elders Leonard P. Allen and Ivan I. Ballard were appointed to labor in the East Tennessee Conference. Elder W. A. Walker reports the work in Hawkins Co. as being in a very good condition. The Elders there are making many friends. On November 27 Elders Broadbent, Ball and Allen went to Rhea county, where they were met by Elder Walker November 29. On Dec. 1 Elders Walker and Ballard went to Bledsoe Co., to labor this winter, while Elders Broadbent and Allen went to Van Buren, where good work can be done by an energetic pair of Elders. December 4 Elder Johnson reported the people of DeKalb Co. being very much interested. He and Elder Maynard are doing a good work in holding meetings. On the 8th Elders Ball and Fillmore entered White Co., where they will visit Saints and friends and then go to Van Buren for their winter work. On account of Elder Pulley's having the chills and fever, he and his companion, Elder Whiting, have not been able to do the work which they would like to do. Elders Miller and Etherington, in writing December 15, say: "We have had excellent success while visiting Saints and friends. The people show a greater interest toward obeying the principles of the Gospel than in times past." The Saints and friends from nearly every part of the conference are asking for the Elders to revisit them. More calls are made than the number of Elders we now have can fill. The Elders are endeavoring to revisit all Saints and friends of the conference, teaching them their duties as Latter-day Saints, encouraging them to pay their tithes and offerings, keep the Word of Wisdom, and live nearer the commandments of God. If there are any Saints who are not visited it will be because they have moved their place of residence without notifying the conference president, or because they have moved into the conference without bringing their membership certificates with them. The last two weeks the weather has been very disagreeable. The Elders have not been able to do as much as they should like, but have done the best they could under the circumstances. Elder Royal has had another attack of blood poison in his foot, but is now much better. Elder Chester C. Pulley was released December 20 to return home to his loved ones. We very much regret to lose him, for we have learned to love him.

FLORIDA—On the evening of November 21 the Elders had a social at Jacksonville at the home of Mrs. Sellers, preparatory to departing from Conference to their work in their counties. The evening was spent in music. A number of the Saints and friends were present. The following day a priesthood meeting was held and the Elders were given further instructions regarding their work. On November 26 a baptism was held at the St. Johns river, but at too late an hour to hold a public meeting. President Ferrin officiated. Abel Roberts and Foster Hill were baptised. The day following Elder E. B. Mechem left for his home in Oakley, Idaho. On November 28 another baptism was performed in the St. Johns river, Pres. Ferrin officiating, when Ellis Whittamore was added to the church. After bidding the Saints and friends good-bye, Pres. Ferrin left for his home in Pima, Ariz. On December 7 Elder D. R. McLaws left for his home in Oakley, Idaho. On December 9 Elders Burton and Peterson went to Sanderson and held four meetings with the Saints there, returning on the 11th. On December 12 Elder J. B. Broderick arrived from Kissimmee, preparatory to his departure for home. He left on the 14th, after bidding his many friends good-bye. Elder Jas. Phillips left the same day for Kissimmee, there to travel with Elder Stokes in place of Elder Broderick. On December 17 Pres. Heaton and Elder Peterson left to visit the Saints in Suwanee, Brooks and Thomas Cos., on the subject of tithing. All of the Elders are well, though Elder Phillips is still bothered with

rheumatism. The reports show up well, considering the bad weather and the further fact that many of the Elders are devoting much of their time in teaching tithing to the Saints. Our Conference address is Box 793, Jacksonville, Fla.

GEORGIA—The Georgia semi-annual Conference convened December 31 and 4th in Woodlawn Hall, Augusta. Four rousing public meetings were held, three of which Pres. Rich attended. Success crowned each meeting. After two days of Conference the Elders were assigned to their various fields of labor, from where all report good health and success. Throughout the Conference the work is progressing, especially in the large cities of Atlanta, Macon and Augusta, where the work is encouraging. The Elders of the two latter places are contemplating the purchase of building spots, as there are Saints enough in each place to justify a church house being built. We are thankful to receive four new Elders this last month—Elders C. E. Walker, C. W. Wasden, J. A. Berrett and Jos. H. Walton. We still have more work than workers. Conference headquarters is established at 1463 Estes street, Augusta, Ga.

KENTUCKY—On November 21 word was received from Pres. Rich requesting the Saints of the Conference be visited in the interest of tithing. Pres. Crockett immediately appointed eight good energetic Elders to perform the labor. Under very trying circumstances they started to work with a zeal that proved them to be true sons of God. The result so far has been very successful. Many of the Saints who never had understood the principle now rejoice in having a knowledge of the truthfulness of it, and are ready and willing to pay their tithes and offerings in the future. The month of December opened with much snow and rain throughout the Conference, which hindered the work to a great extent. At present the Elders possess good health and all seem to be enjoying their work. We can truly say, as did the Prophet, "The harvest is great, but the laborers are few." There is more work in the Conference that ought to be done than our little band of Elders can accomplish. We still raise the cry, "More Elders wanted." Our Conference address is Owingsville, Ky.

MIDDLE TENNESSEE—The great blessing of health has been enjoyed by the Elders more this month than for some time. We now have seventeen soldiers, who are not afraid to pick up the cross and follow Jesus. Our greatest desires are to teach the children of men what God has revealed in this age of the world, and what his Holy Prophets have said He would reveal to His children prior to His second coming. There has been several changes made on account of three arrivals, and also because of our desire to work the western part of our Conference during cold weather. Elder J. G. Shields and J. W. Gillman have been assigned to labor in Memphis. J. F. Brown and S. W. Bills to Jackson. Elder A. W. Bonham, who arrived from Hooper, Utah, was assigned to labor in Nashville with Elders J. W. Grant and J. B. Woodward. Elders W. N. Patten, of Moore, Idaho, and J. W. Hansen, Payson, Utah, joined us on the 13th, and were sent to Lawrence Co. to meet their companions. Elders Jackson and Hansen then went to Gibson Co., and Elders Walton and Patten to Carroll Co. Elders Roberts and Bagley are visiting Saints in Cannon and Rutherford Cos. at present in the interest of tithing. Elders J. W. Jackson and G. W. Miller are on their way to Madison Co. visiting some of the Saints in the interest of tithing. Elders O. P. Callister and D. E. Michaelson are en route to Chester Co. for the same purpose. Our work has been retarded on account of rain and Christmas. Elder J. H. Walton was transferred from our Conference to Georgia on the 16th. We all join in wishing our Mission brethren a Happy New Year.

MISSISSIPPI—On November 25 the reports showed a gratifying increase in books sold, meetings held and tracts distributed. Elder Cheney was not able to do much work on account of sickness. Elder Gurley was assigned to labor with Elder Anderson on the Millville meeting house. Elder Wignall was assigned to labor with Elder Powell in Winston Co. On December 2 Elder Hatch was sick at Hatchie. Elder Cheney went to Millville to assist Elder Anderson on the meeting house. Elder Kennington took Elder Gurley to canvass in Rankin Co. The Millville meeting house will be ready for Conference in January. Local Elder J. F. Sanders informed Pres. Buchanan that himself and three other families were going to leave for Kelsey, Texas, on December 16, and asked that some

Elders be sent to visit them before leaving. December 13 Sister B. K. Oden left for Salt Lake City. On the same day Pres. Buchanan and Elder Tidwell left Meridian for Quitman to visit with the Saints before they left for Texas. On December 16 eight grown folks and ten children left Quitman for Kelsey, Texas. The rainfall has been very heavy here, and has hindered the work, but the Elders are busy and trying to do their duty. On Sunday, December 10 Elder D. A. Tidwell and Pres. Buchanan had the pleasure of leading three honest souls into the waters of baptism. The day was cloudy and cold, but the candidates were not afraid, so in the afternoon the Saints and friends, with a goodly number of investigators, met on the water's edge, where we held services and had the pleasure of explaining the first principles of the Gospel to some who had never heard an authorized servant of God preach. The water was very cold, but a friend nearby made ready a good fire and soon all were comfortable again. On the following evening we met with Saints and friends at Bro. Horn's, where we confirmed the new members and partook of the Sacrament. None of the new members took cold, and are glad they have been baptized. We appreciate the JOURNAL for the good it is doing, and wish it and all connected with it a Merry Christmas and a successful and Happy New Year.

OHIO—The most important incident of the first part of the month was that of the semi-annual conference of the Ohio Elders and Saints, held in Able's Hall, November 26, 1905. Two public meetings were held, with an attendance of fourteen Elders, besides Saints and visitors. The opening service was called to order by Conference President C. S. Jones, who extended to all a hearty welcome. Elders H. R. Harrison, C. K. Conrad and P. C. Winter, the speakers in the first meeting, spoke upon the apostacy from and restoration of the Gospel. The wrapt attention given them by the audience proved their great interest and very favorable comments were given the speakers after meeting. Elder J. M. Cummings sang very beautifully a solo, entitled, "Redemption." Pres. Ben. E. Rich was not privileged to attend the first meeting, his absence being due to poor railway connections. The congregation of the evening was increased somewhat by the presence of more friends and investigators, and also some curiously inclined. Short but spirited addresses were delivered by Elders R. L. Baxter and Geo. W. Miller. A trio was rendered by Elders Cummings, Harrison and Winter. Following this Pres. Rich occupied the greater part of the remaining time by asking and answering the question, What is Mormonism? His language was fluent and a great flow of the spirit of the Lord accompanied him. Among other things he produced sufficient evidence to prove that the setting up of the church was in direct fulfillment of revelation, and said, "These Elders," pointing to the Elders on the front row, "are called by revelation to carry the Gospel to the civilized world, and to administer in the ordinances of the Gospel." Then, with emphasis, he declared that the gifts and blessings and miracles characteristic of the New Testament times, were tenets of Christ's church at present. All were deeply impressed and freely expressed themselves to that effect. Elder C. S. Jones spoke on the faithfulness of the Elders, of their chaste habits and bore testimony to the divinity of the Priesthood they hold, and expressed himself satisfied with the work being done in Ohio. The good spirit that prevailed made all happy. On Monday morning an Elders' council meeting was held at the home of Sister H. E. Harrison. Valuable counsel was given by Pres. Rich, and the Elders received their assignments. The night previous to Conference Elders Smith and Crossley went to Glencoe to conduct funeral services over the remains of Sister Simmons. The Elders are all well. Following is a summary of work done during the past seven months: Tracts distributed, 21,040; families visited, 8,716; families revisited, 6,754; books sold, 1,556; books otherwise distributed, 678; meetings held, 716; baptisms, 37. Our Conference address is Box 128, Columbus, Ohio.

SOUTH CAROLINA—At the beginning of this month's history, Pres. R. Ray Nixon and Elder M. C. Smith were called by telephone to the bedside of Sister Elvina Houver, who was in a dying condition, and who had been given up by four physicians. When the elders reached her bedside they administered to her and immediately the death pallor left her cheeks, and she began to revive. She

became like herself again, and the third day, after being administered to, she sat up for upwards of half an hour. Elders Joshua Finlinson and James L. Oman had the pleasure (?) of hiding in the woods, while an armed mob followed them up and passed on in pursuit of them. They searched until about midnight, and then returned, passing within a short distance of the brethren, which gave the Elders the signal that the chase was given up and that it was time for them to go on unmolested, having been cared for by the Lord. Our Conference at Camden was quite successful, considering the short notice we gave the Saints. Three successful public meetings were held on Sunday, besides one Priesthood meeting on Sunday and two on Monday, where quite a feast of the Spirit of the Lord was manifest, and a good time was had. All the Elders expressed themselves as feeling well in the work and ready and willing to go in to the lower counties. They reported their past fields of labor as very favorable for the work of the Lord, especially in the counties of Oconee, Chesterfield, Darlington and Marlboro. Union has been canvassed, excepting the cities. Union City is a very favorable place. Cherokee is quite favorable, but has been very bitter. Spartenburg Co. was worked some years ago, but is very favorable. York Co. was reported very bitter and cruel to the Elders. Greenwood has been worked this year and is found quite prejudiced. Edgefield Co. has also been worked this year and is very friendly. A good work can be done in the city of Greenville. In Kershaw there is a bitter section, but most of it can be worked. The city of Camden has been worked, and eight souls have been baptised in Lee Co. A good work can be done especially in the city of Bishopville. Sumpter Co. has been worked quite thoroughly, but a good work can be done in the city of Sumpter. Oconee and Pickens are good fields of labor, and a good work has been done there. The people are generally friendly. These counties have not been worked for several years. Laurens Co. has been worked thoroughly this year. There are some friendly ones there, but most are prejudiced. Clinton and Laurens are favorable for work, while Darlington has been entirely canvassed excepting the city of Heartsville. A good work has been done in Chesterfield. Pres. R. Ray Nixon, Elders Emerson Bradley, Jens C. Anderson, James L. Oman and J. E. Adams, held Branch Conference at Ridgeway, Fairfield Co., and three successful meetings were held and a good time had. Our baptisms this month have been performed by Elder Joseph Neilson and A. W. Archibald, five, and Pres. R. Ray Nixon, one. We have just concluded our General Conference and all the Elders were represented with the exception of Special Elder Robert G. Booth. He could not come on account of having been vaccinated. All the Elders felt well and full of the spirit of their calling. They were rearranged as to companions and separated into the lower counties to spend the winter months. They all reported a good work to be done in the upper counties, all of which are friendly with a few exceptions. Our Conference was very successful, considering the short notice the people had as to where it was going to be held. We are now on our way to Ridgeway, where we will hold a Branch Conference, with five Elders in attendance.

VIRGINIA—The general health of the Elders is very good, and they are on their way East, visiting among the Saints, preaching tithing, instructing the Saints in their duties, and encouraging them to take the JOURNAL, for we know it is one of the greatest factors for good we have. Elders H. J. Clark and T. A. Story held a series of meetings in Craig Co., as they were passing through. Elder Clark caught a severe cold, which terminated in tonsillitis. Elder Story went ahead with the meetings, filling the appointments to the satisfaction and edification of all present. Elder Clark has recovered and is at the helm again. Elder T. T. Mendenhall, J. I. Bowers, H. E. Owens, J. I. Reid, R. J. Strong, B. E. Stone, D. E. Bishop and R. A. Dahlquist met at Huron, Roanoke Co., to hold a Branch Conference, December 9 and 10. On the 9th it rained all day and was very disagreeable, but the 10th was a fine day, and two very interesting meetings were held in the Latter-day Saints' Church, where the Saints and friends assembled, being much edified and instructed. The following week, December 16 and 17, Elders H. E. Owens, J. I. Reid, R. J. Strong, H. J. Clark, T. A. Story, B. E. Stone, Benj. Larsen and H. W. Olsen met at Montvale, Bedford Co., and held a Conference with the Saints. Although it snowed and was very cold, they

had an interesting time, and much good was accomplished. Elders L. R. Baker, F. P. Whitney and Pres. C. F. Weight have been holding meetings in Richmond and at Forest Hill, among the Saints and friends, inviting all to come and hear the everlasting plan of salvation preached. Not many attended, as the people of Richmond are not much interested in the Gospel. The Saints were glad of the privilege of meeting together to worship the Lord "in spirit and in truth." Sister Aramintha Rosa Goodman, Hanover Co., died in Philadelphia, Pa., December 9, 1905. The Elders of Philadelphia Conference held the funeral services there, then the body was shipped for burial to the home of her parents at Baudanna, Va., where a large congregation met and listened with interest to the able remarks of Elders L. R. Baker and J. H. Gibbs. Much good was accomplished and many friends made. The little son of Bro. J. W. Harris, of Jackson, Louisa Co., has been suffering with paralysis. The Elders administered to him and he is improving. We desire the Saints to exercise their faith in his behalf.

NOTES OF THE FIELD.

Elder A. Milton Musser, of Salt Lake City, Utah, a well-known and talented author and lecturer, writes, "For the enclosed fifty cents please send me *THE ELDERS' JOURNAL* for 1906. I esteem it greatly, and heartily wish you success in all your labors for the betterment of mankind. My son Joseph labored in the South for several years, under the presidency of Elder Elias S. Kimball. Let me whisper an open secret: My sons and I have put in over thirty-three years of missionary work. We have preached the gospel in Asia, Africa, Europe, and in twenty States of the Union and on six islands of the Pacific ocean, and we are consummating arrangements to keep the equivalent of at least one of my descendants in the vineyard and another working in the Temple, till the Second Advent of our Savior. Each of my children is putting into a family fund a monthly sum for the consummation of these purposes. What do you think of these aims? Do you approve them? [We do, indeed, most heartily.—Ed.] I will add that from October, 1852, to October, 1857—five years—I circumscribed the earth in the capacity of a "Mormon" missionary, absolutely without purse or scrip. I took no funds with me, nor did I receive a cent from home during my absence. About three years of my time I spent in Hindoostan. Food, clothing, shelter and transportation were all seasonably furnished me by the Father. I do not refer to these grand providences boastingly, but present them as object lessons and for the encouragement of the elders. 'Praise God from whom all blessings flow.'"

Writing from Mt. Airy, N. C., December 17, Elder J. M. Hiatt says: "The words of the Savior have again been fulfilled, 'They shall put you out of the synagogue,' (John 16:2), as witness the following: "The Mt. Airy branch of the Church of Jesus Christ of Latter-day Saints was organized on August 21, 1904. We have held meetings regularly ever since. Some time ago, about August 1, we obtained permission of the public school committee to use the school house in which to hold meetings and Sabbath school. All went well until Dec. 3, 1905, when the door was locked against us by the teacher, who told us that the committee told her to lock us out. The committee say they never told her any such thing. We have not been able to get them to assign any reason for so doing. Of course such things only strengthen our testimonies. We continue to hold our meetings and Sunday school at private houses. Little Elzo Fulk, son of Brother W. C. and Sister Cary J. Fulk, died on Dec. 5, 1905, of indigestion. The funeral service was held by Brother J. M. Shelton in the Holly Springs Baptist church, December 7."

Sister E. B. Rucker, of James River, Va., in remitting her tithing, says, "I send in my mite, but am really ashamed to send so little. I don't get much money, but I pay an honest tithing on what I do get, and can conscientiously say, I pay more than one-tenth. We have plenty around us, but cannot turn it into money. O, how I wish I was in Zion, where I could send in my tithing to the

storehouse of the Lord. I know I have been greatly blessed by paying my tithing, but they have not always been of a temporal nature. I have always tried to obey every law and commandment of the gospel and my testimony grows brighter day by day. I have just finished reading the description of the Salt Lake Temple, as published in the JOURNAL. O, how grand it must be! It makes me long to go and see it. I want to go and do a work for my dead, if I am worthy of entering that sacred place. May God bless the Southern States Mission and prosper the dear little JOURNAL. I hope the elders keep well during this cold weather, and pray that they might not suffer from cold or hunger."

President Christian D. Fjeldsted, of the First Council of Seventies, died on December 23. An operation was performed about five weeks ago in the hope of saving his life but he was not strong enough to recover, and has gradually been sinking towards the end. President Fjeldsted was a native of Denmark, and his residence was at Logan, Utah. He was born February 20, 1829, and came to Utah in 1858, after joining the Church in his native land, and laboring there as a missionary for four years. In 1867 he went back to Denmark and filled another mission among his own people. He was set apart as one of the First Seven Presidents of Seventies April 28, 1884, and has held the position continuously since then. He recently returned from the Scandinavian mission, where for over two years he had been its active president. He is well known among church workers, and his death will be widely regretted.

Sister Martha A. Blake, of Battletown, Ky., writes an account of having been remarkably healed about a year ago through the administration of Elders A. J. Aagard and Lyman James Ball. "I am now entirely well," she declares, "and I know I was healed by the power of God." She sends in her tithing, and says: "It isn't much, I know, but hope to be able to pay more in the future. The Lord has blessed us by being obedient to His Commandments, and if we continue to serve Him, I know He will shower down His blessings upon us. Both of our children sing they are 'Mormon' boys, and it is our constant prayer that we may never fail to teach them the way they should walk, so that when they become men they will honor their parents for teaching them the principles of eternal salvation. We know it is our duty to train them while they are young."

One of our faithful sisters, a member of one of our Ohio branches, sends in her tithing and says, "I have enjoyed life since joining the church, but I have met with much persecution. Many of my friends have left me entirely, and this I count as nothing. I have never had better health than since I became a Mormon, and have been blessed in many ways. I want to live better and do better. I think so much of the JOURNAL. It helps me in many ways and brightens my life. It is my only companion. My husband will not go with me to any place, and I am not allowed to even mention Mormonism in his presence. He forbids the elders to come to our house. So, I have a lonely life, and don't know what I would do if it was not for the little JOURNAL to cheer and comfort me."

A remarkable case of healing is reported from the Virginia Conference. On November 25 Elders John H. Gibbs and W. Aird Macdonald were laboring in Jackson, Va., when they were sent for to go and administer to the six-year-old son of Mr. and Mrs. J. W. Harris, who was suffering terribly with neuralgia of the stomach, being paralyzed on one side, and speechless. He had been sick in bed two weeks, and had been receiving the best medical attendance. Upon the occasion referred to he went off as though dead. The Elders administered to him, and he opened his eyes. The next morning he was able to move his body, and he is now almost well.

Elders Chancey Jenks and Royal M. Jeppson, writing from Lawshall, Miss., December 15, says: "On the 4th ult., while laboring in Tippah county, we received word from our President to work toward Michigan City, in Benton county.

Four days after, at Laird, we baptized one honest soul into the Church. At Michigan City the Saints feel well, and in that vicinity we held a series of seventeen meetings, distributed literature to all who would accept it, and sold some books. When we left there, many were investigating and some were converted, and will be baptized as soon as warm weather comes."

The following item published in the papers is self-explanatory: "Cheyenne and Pocatello railway postoffice Union Pacific railway train No. 2, scheduled to leave Pocatello, Idaho, December 6, at 2:40 p. m., was wrecked near Wilkins station, Wyoming, about six miles of Granger, at 3 a.m. December 7. Of the entire mail, consisting of thirty-two pouches of letter mail and 324 sacks of paper mail, but twenty-four sacks of paper mail were saved from destruction, the balance being consumed by fire. The mail destroyed originated in the states of California Nevada, Washington, Idaho and Oregon."

Elders Joshua Finlinson and James Oman, of South Carolina Conference, report that they were ordered to leave Whitmore, Newberry county, before sundown, by a mob there. This they did not do, and shortly after dark they heard them coming, and they started to go and were followed by these law-abiding (?), citizens until midnight. The Elders were left alone the remainder of the night, and were only hurt by having to stay out in the cold weather. They are now feeling fine. Elder Oman dreamed of this the night before, just exactly as it happened.

"About a month ago," writes Bro. T. A. Martin, Jr., of Cherokee Falls, S. C., "I wrote to you to send some Elders to come and administer to my boy, who was afflicted with a very sore eye, and suffering great pain. The same day I sent the letter I met Elder Bradley, and I told him what I wanted. He came to my home and administered to the lad, and today he is almost well. The reason I have not written sooner is because I was waiting to see how he got along. My wife was sick at the time, and she was administered to, and is now all right."

Elder I. R. Pierce, who labored in the Georgia Conference, writes from his home in Salem, Utah, these comforting words: "My labors in the South were of great pleasure, and I can see every day where they have been of inestimable benefit to me. My mission has instilled in me principles that I shall try to cultivate, that I may be continually raising myself to a higher standing; for I realize that if I don't make use of what I have learned, it will be a condemnation to me instead of a blessing."

Every Christmas time, since returning home from his mission to the South, Elder L. R. Anderson, now Mayor of Manti, Utah, has furnished the largest, plumpiest and juiciest turkey the Chattanooga market affords, for Christmas dinner at Mission Headquarters. This year was no exception to the rule, and the best wishes and blessings of the entire Office force go out to Brother Anderson for his kindness and remembrance. No one can appreciate so fully such an act as a missionary.

Elder Edward F. Turley, of Colonia Juarez, Mexico, sending us some subscriptions on December 6, says: "We have had a young Noah's flood, and several thousands of dollars in property destroyed. More than two dozen buildings were swept away by the flood, including Colonies Juarez, Diaz, Oaxaca and Morelos. I lost more than \$2,000 in property and buildings. I find the JOURNAL a worthy paper to subscribe for, and shall try and secure more subscribers."

Sister Virginia E. Prescott, of Conoley, Fla., writes, "The time has come for me to send in my tithing, and I can say it is with great joy that I do so. How pleased I am to be able to see and understand the gospel like I do. There is nothing on earth to equal it. I see from the pages of the bright little JOURNAL

that a grand work is being done by the elders and I love our little paper. I cheerfully send my tithing, and know I will be blessed for it."

"We feel to rejoice when we pay our tithing," writes Sister M. J. Bradley, of Lapine, Ala. "We know and realize that God blesses all who pay their tithing, for it is one of His commandments. I know He has blessed us for so doing, and that He will continue to do so if we only hold out faithful to the end. What a glorious messenger the little JOURNAL is, and how happy we are to have it come to our home."

In sending her tithing, Sister Isabel Frizzell, of Morgantown, Ky., says, "I have been a member of the Church of Jesus Christ of Latter-day Saints for six years, and it has always seemed to me that I was too poor to pay my tithing, but this year I felt it my duty to do so, and have given the Lord the money realized from the sale of my tenth chicken, tenth pound of butter, milk, etc. The JOURNAL does me so much good, and is greatly appreciated."

President J. M. Christensen, of the Scandinavian Mission, writing from Copenhagen, Denmark, November 29, writes: "I am very pleased to report that the work is progressing fairly well here. We do not have so much opposition as indifference to contend with. The Elders all feel well in the work, and their health is good. The JOURNAL is a welcome friend."

Elder W. T. Moss, of Riverside, Utah, sends us the names of five new subscribers, and rejoices to know that he has been able to do this much for the mission in which he labored in the cause of his Master. He recounts the glorious times he spent in the field, and says they were the most profitable days of his life. Thanks, Brother Moss; come again.

Reports received from the elders in all parts of the Mission show that a good work has been done by them among the saints in the interests of tithing. We desire to say to the saints that they have until the 15th of January in which to get their names on the records for 1905, and we hope they will not permit the opportunity to pass away unimproved.

Elder William Moultrie, of Basin, Idaho, is still increasing his list of subscribers. He writes us: "I will do all I can for the advancement of the good work. I consider the JOURNAL of much more value than the price of it. Long may it visit the homes of the Latter-day Saints and the honest in heart."

Brother I. T. Cotten, of Nellie, Ala., in sending in his tithing, says, "It always makes me feel to rejoice when I have done my duty honestly before the Lord. It strengthens my faith and strengthens my testimony. The joy it brings to the heart, far surpasses anything the world can produce."

Sister M. E. Walker, of Susina, Ga., writes: "I would be so glad to see some Elders come this way. The dear little JOURNAL comes every two weeks, and it is a power for good. I wish it could come every week. I don't care how I am employed, I stop work until I have read it through."

Elders John H. Gibbs and W. Aird Macdonald had the unique experience of leading out in a Methodist prayer meeting in Golansville, Va., on December 3. They went by invitation with a family of Saints—Brother Carpenter and family. It is needless to say they will not be invited again.

Elder Andrew A. Johnson, of Spanish Fork, Utah, writes, "THE ELDERS' JOURNAL is a welcome visitor, and verifies the statement in Proverbs 25-25, 'As cold waters to a thirsty soul, so is good news from a far country.' Indeed the JOURNAL is the bearer of good news to me."

Brother Robert L. Coxey, of Clifton, S. C., writes: "I like the little JOURNAL, and don't want to miss a single copy. I believe that all the Saints should take it themselves, and have it sent to some of their friends. It will not fail to make a friendly house for the Elders."

In remitting her tithing, Sister Harriett Hodges, of Sulphur Lick, Ky., takes occasion to say: "The JOURNAL is a welcome visitor. It is a messenger of truth. If the Elders do not come so I can hear them preach, I can hear them through the JOURNAL. I am greatly pleased with it."

Elder D. A. Morris, of Hinckley, Utah, sends us in a list of ten new subscribers, and adds: "I have given nearly every one in this town a chance to subscribe, and others may follow later." Good for you, Brother Morris. We appreciate what you have done.

Sister Sarah Stearns, of Bloomingdale, Fla., sends in her tithing and says, "I am too old to work, but I have a few chickens and two cows, and feel it my duty to pay my tithing. I am away where I don't see any Latter-day Saints, but ask the elders to pray for me."

Elder James P. Jensen, of Sanford, Colorado, sends us in a batch of new subscribers to the JOURNAL, and says he is greatly pleased with it, and that it carries him back to his missionary days in the South. We greatly appreciate the generous help he has given us.

Elder H. W. Miller, of Parker, Idaho, sends us in some subscriptions to the JOURNAL, and says: "I am pleased with the paper, and will try to get others to take it." That's the kind of spirit to have, and we shall await the result of Elder Miller's labors.

"THE JOURNAL is always received in our home with great joy," writes Bro. R. M. Yarbo, of Kelsey, Texas. "I could not do without it, for in it I hear from the elders, many of whom I know well, and it does me so much good to hear from them."

Elder George A. Macdonald, of Mesa, Arizona, sends us some new subscribers and says, "I often think of President Rich and the elders, and hold very dear the ties of friendship and brotherly love formed while laboring in the South."

If you like this issue of THE ELDERS' JOURNAL, tell your neighbor so, and get him to send us fifty cents for a year's subscription. He would not take five times as much for it when the year is up and he binds them into a book.

Brother E. C. Rolph, of Foxport, Ky., says, "The little JOURNAL is doing much good, helping me and others to be more faithful, often bringing the tears to our eyes, and causing me to be more steadfast in the faith."

"I don't take the JOURNAL," writes Brother T. L. Walker, of Susina, Ga., "but mother does, and I get to read it. I think it is a grand little paper, and I hope it will in time reach every Latter-day Saint."

The article by Prof. Widstoe in this issue and the poetry on the last page are taken from "The White and Blue," the elegant periodical published by the Brigham Young Academy students at Provo, Utah.

Sister Nannie C. Davenport, of Wilhelmina, Ky., sends us the season's greetings, and expresses her great pleasure in reading the JOURNAL, remarking, "It is a great help to me in various ways."

Exceptionally low colonist rates have been made West from St. Louis, com-

mencing in February. Those desiring to avail themselves of this opportunity to go West can correspond with us.

Sister Rachel Bartlett, of Bowersville, Ga., says, "I don't know what I would do if it was not for the JOURNAL. It is like a ray of sunshine, and I appreciate it more than any company I have."

The elders are advised that we are entirely out of the little work, "The Re-Organized Church vs. Salvation for the Dead," and we cannot fill any more orders until another shipment is received.

Elder J. H. Hardy, of Vernal City, Utah, swells his already large list with four new subscribers. He is now up to Elder Jos. Irwin, of Lake Town, Utah, who has hitherto held the record.

"My daughters, Lillie and Annie, send their tithing herewith, and I also send mine," writes Sister Malinda Deel, of Nace, Va. "This is really more than the tenth of what I have made."

"I enclose you my tithing and also that of my two boys," writes Sister Susie Crosley, of Greenville, S. C. "I teach my children to pay it, and they do so willingly."

Brother J. W. McAuley, of Lucasville, Ohio, writes a letter full of faith in sending in his tithing. He entertained some of the Ohio elders for Christmas.

Sister Kizzie Keen, of Kissimmee, Fla., writes us a nice letter, in which she send holiday greetings to all the elders in the field.

ARRIVALS.

The following Elders arrived from Utah on Sunday, December 24, 1905: Orrin R. Williams, Salina, Utah; William Aaron Judy, Salem, Idaho; Freeman E. Pace, Parley's Park, Utah; Albert H. Taggart, Smoot, Wyo.; Thomas Edwin Ricks, Jr., Rexburg, Idaho; Jesse Winn, Lehi, Utah; James A. Ransom, Cleveland, Idaho; Leonard W. Hardy, Stirling, Canada.

APPOINTMENTS.

Elder O. R. Williams has been appointed to labor in the Mississippi Conference.

Elders L. W. Hardy, J. A. Ransom and W. A. Judy have been appointed to labor in the Florida Conference.

Elders A. H. Taggart and F. E. Pace have been appointed to labor in the Alabama Conference.

Elders T. E. Ricks Jr., and J. Winn have been appointed to labor in the Virginia Conference.

TRANSFERS.

Elder Arnold S. Mecham has been transfered from Ohio to the Kentucky Conference.

RELEASES.

Elder Jos. H. Freeman has been honorably released from laboring in the Kentucky Conference to return home.

Elder Chester C. Pulley has been honorably released from the East Tennessee Conference to return home.

Report of Mission Conferences for Two Weeks Ending December 23, 1905.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour. Sub.	Deseret News Subscriptions
J. F. Bean.....	Alabama ..	764	850	136	225	23	1161	33	1	16	30	963	1	1	1	1	8	.....
S. Broadbent	East Tenn..	869	204	60	341	10	1182	44	1	18	31	629	4	1	.....	.....	6	..... 2
J. B. Heaton	Florida ..	859	677	36	350	13	722	27	3	16	42	834	.....	1	.....	.....	1	.....
W. H. Little	Georgia	1072	1338	31	383	11	2398	19	2	14	54	842	3	1	.....	.....	5	..... 1
G. R. Crockett	Kentucky ..	1039	1860	21	257	40	609	1	4	20	40	408	3	.....	.....	.....	.....	.....
J. W. Grant.....	Mid. Tenn..	954	603	41	140	30	1063	23	.....	18	16	280	1	.....	.....	.....	.....	..... 2
E. D. Buchanan	Mississippi	628	96	24	321	31	931	2	1	15	25	597	1	3	.....	.....	4	.....
Wm. B. Fitt	N. Carolina	852	756	8	225	1	198	1	.....	21	175	1	1	.....	.....	.....	.....	.....
C. S. Jones	Ohio	908	1811	329	352	.....	1658	42	3	47	23	108	1	.....	.....	.....	3	.....
R. Ray Nixon.....	S. Carolina	1206	475	56	460	18	794	21	1	14	18	775	8	.....	.....	.....	10	.....
C. F. Weight.....	Virginia....	841	1643	13	196	1	346	2	1	5	23	577	3	.....	.....	.....	3	.....
Totals .....	.....	9992	10813	755	3250	185	11122	235	17	183	323	6058	21	7	1	1	47	..... 5

JOSEPH SMITH, THE PROPHET.

BY GEO. H. BRIMHALL.

Chosen spirit, sent of God,
Welder of the iron rod.
Stick of Ephraim in his hand,
Zion built on Joseph's land.

Life extended from above,
Life uplifting, life of love.
Death triumphant, full of grief,
Made a martyr like his Chief.

Humble youth and mighty seer,
Man of truth and prophet dear.
Soul of sorrow, full of cheer,
Mind of mercy, void of fear.

Historic eve, remembered morn,
So made by prophet being born;
And fame of him shall gird the earth,
While millions celebrate his birth.

DEATHS.

HUTTO.—At Sally, S. C., December 3, 1905, of old age, Sister Elmira Hutto, aged 90 years. Deceased had been a faithful member of the church for nine years.

MOBMAN.—At Bedford, Trimble county, Ky., May 10, 1905, Sister Lily A. Farley Morgan. Deceased was baptized March 19, 1900, and died true to the cause.

REEVES.—At Sedan, Ala., November 3, 1905, Sister Elizabeth Caldwell Reeves, wife of Jesse Reeves, baptized in July, 1898. She died strong in the faith.

SMITH.—At Mountain Lake, Giles county, Va., November 25, 1905, of old age, John Smith, born December 12, 1821. Deceased had been a faithful believer in the church of Jesus Christ of Latter-day Saints since July 7, 1898. He leaves 7 sons, 76 grandchildren and 22 great grandchildren, 26 of whom belong to the church. Elders T. T. Mendenhall and James I. Bowers conducted the funeral services November 27 in the Latter-day Saints church at Mountain Lake.

WEBB.—At Black Tax, Va., in November, Brother T. P. Webb. Deceased was a faithful member of the church for seven years. Just before dying he admonished his sorrowing wife to be true to the principles of the gospel, and bore a strong testimony of their truth to those around him.

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"Marvel not, if you are persecuted; but remember the words of the Savior: 'The servant is not above his Lord; if they have persecuted me, they will persecute you also;' and that all the afflictions through which the Saints have to pass, are the fulfillment of the words of the Prophets which have spoken since the world began. We shall, therefore, do well to discern the signs of the times as we pass along, that the day of the Lord may not 'overtake us as a thief in the night.' Afflictions, persecutions, imprisonments, and death, we must expect, according to the Scriptures, which tell us that the blood of those whose souls were under the altar could not be avenged on them that dwell on the earth, until their brethren should be slain as they were."—JOSEPH SMITH, April 22, 1839.

VOL. III.

JANUARY 15, 1906.

No. 10.

FORMATION OF THE EARTH.

Its Division Into Islands and Continents—Its Restoration to Its Antediluvian Condition.

BY APOSTLE ORSON PRATT.

There has been much speculation in relation to the ancient condition of our globe, and from the many facts connected with the geological formations of the earth's crust, it has been concluded that the land and water have more than once changed places. Upon mountains and high elevations are frequently found shells and other remains of marine inhabitants, in circumstances where it would seem to preclude all possibility of their having been deposited through human agency. It seems to be almost certain, then, that the dry land, and even the highest elevations of our globe, have, at some former period, been submerged beneath the sea, and have formed the bed of the ocean.

Many geological speculations have been put forth to account for the great changes that have happened in the surface strata of the earth. But it is not our intention to examine the probability or improbability of those conjectures; but merely to give some facts from divine revelation to show that the present geological conditions of our globe are not, in their general characteristics, the result of the slow, gradual changes; but the effects of sudden convulsions and catastrophes under the control and superintendence of the All-powerful Being who formed all things.

As the elements of all worlds were not created, but are eternal, and as they have always been the tabernacle or dwelling place of God, they must have eternally been acted upon by His Spirit; consequently must have passed through an endless series of operations without beginning. Instead of seeking to trace out evidences of a beginning to the elements, we shall at once pronounce them eternal, from the fact that we have no account of their creation from nothing, for God Himself must be an eternal existence, and it is just as reasonable to believe that

all the other elements which are His tabernacle are eternal, as to admit, as we are compelled to do, the eternity of His substance.

How many thousand millions of times the elements of our globe have been organized and disorganized; or how many millions of shapes or forms the elements have been thrown into in their successive organizations and disorganizations; or how widely the particles have been diffused through boundless space; or of how many different worlds these particles have, at one time and another, formed component parts; or how long they have been parts of the solar system; or how long that system itself has formed a branch of our stellar heavens—is unknown to us mortals. We can only go back to the organization of our present globe—to the time when "the morning stars sang together, and all the sons of God shouted for joy." This is only one link in the endless chain—only one grand event in a series without beginning. But this event was sudden, not of the effects of slow and imperceptible changes, operating for an indefinite number of ages. Jehovah spake—the elements came rushing together, not by their own power, but under the action of the self-moving force of His Spirit, associated with the particles to be moved. That this all-powerful Spirit performed its operations in a definite and fixed manner, according to certain and prescribed laws, there is no doubt. And if any of our modern philosophers had been present on that grand occasion, they undoubtedly would have beheld every particle moving toward the great common center, with a resultant force, varying inversely as the square of its distance from every other particle. They would have called it the law of gravitation; while those better acquainted with the origin of the force would have called it the law by which the Spirit of God moves together the particles of matter.

We are not to suppose that these elements, before they were collected, were formed into solid masses of rocks, and other hard substances; and that these came rushing together—rocks being piled on rocks, breaking, crashing, and rendering into millions of fragments. But no doubt, through the operation of antecedent forces, there had been a complete disorganization or dissolution of the bodies composed of these elements, in that prior state of existence anterior to the foundation of the present globe; this being the case, the elements being separate and apart, and widely diffused, were in a condition to come together in a state of particles, instead of aggregate masses. These particles, under the law of force ordained, would collect in the form of a sphere, arranging themselves, according to their specific gravities, in strata of different distances from the center. If these particles, while collecting from the surrounding spaces, were under the influence of no foreign forces, they would form a perfect sphere, having no tendency to rotate; but if they were disturbed by their gravitation towards foreign bodies they would, at the time of their contact with the central nucleus, strike the surface of the same obliquely, which would give rise to a rotary movement, and this rotation would change the form of the nucleus from that of a sphere to a spheroid; and the oblateness or eccentricity of the spheroid would depend upon the final resultant velocity of the rotation at the time that the particles will be collected.

In the morning of our creation the gathering together of the particles was accomplished under such regular, harmonious and systematic laws that there were no elevations of the land above the water. All the successive strata seemed to have arranged themselves into a perfect spheroidal form, conforming to the laws of gravity and rotation, as if they had been a fluid substance. So perfect was their arrangement that the land was completely enveloped in a flood of water; no portion thereof was seen.

But soon the commandment came for the waters to be gathered together in one place, and for the dry or solid land to appear. This great event was unquestionably brought about under a system of fixed laws, no less definite than that of gravitation; but perhaps not so well comprehended by man. The Spirit of God in association with the elements not only produces all the phenomena of gravitation, but also causes the elements to act upon each other, cohesively and chemically, when the particles are brought insensibly near to each other. It could hardly be expected, therefore, that such a great mass of elements could be brought together from the surrounding spaces without producing chemical operations of such force and power as to disturb the whole globe. Such forces would

cause the upheaval of the dry land in some places and corresponding depression in others, to which the waters would rush; or the dry land might be made to appear, and the waters be gathered together, by a very different process, namely, by a variation of the period of the earth's rotation.

The original position of the land and water in regard to the surface of the earth, as it existed immediately after their separation, we have no means of determining, only by revelation. It is certain, however, that it was entirely different from the present arrangement; and that it remained so sufficiently long for extensive marine deposits to be formed, which, by the great eruptions and changes that have taken place, exhibit themselves in the interior of continents, and in locations highly elevated above the sea level.

From the revelations which God has given, there is no doubt but there has been a most wonderful change. By them we learn that the Eastern and Western Continents were one; whilst the waters occupied the polar regions of our globe. America, Europe, Asia, Africa, and many islands of the sea, were all one land. The dividing of the earth into continents and islands was mostly accomplished in the days of Peleg, who was born 101 years after the flood, and died 339 years after that memorable destruction. Many changes were made upon the earth in the days of Enoch; and no doubt the flood occasioned still greater; but we must look to the days of Peleg for the division of the earth into continents and islands, and the letting of the waters upon the equatorial regions. Since the grand division of the earth many great changes have happened to the various divisions of land by volcanic action and earthquakes; the greatest of which transpired at the crucifixion of Christ, when all the face of the land was broken up and changed; many mountains becoming valleys, and many valleys becoming mountains.

Without further revelation it is impossible for us to give anything like a correct idea of the geographical condition of the earth before the days of Peleg. Some of its general features may be very correctly determined from the following revelation, concerning the second coming of Christ, which reads thus:

"Prepare ye for the coming of the Bridegroom; go ye, go ye out to meet Him, for behold, He shall stand upon the Mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and He shall utter His voice out of Zion and He shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder which shall break down the mountains, and the valleys shall not be found; He shall command the great deep and it shall be driven back into the North countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord, even the Savior, shall stand in the midst of His people and shall reign over all flesh." (Doc. and Cov., xxxiii, 17-25.)

The great deep is to be driven in the North countries—the islands are to become one land—the land of Jerusalem and the land of Zion (meaning the Eastern and Western Continents), are to be turned back into their own place, and the earth to be restored to its ancient geographical position. John the Revelator prophesies of the same convulsions, and says that "every mountain and island were moved out of their places." He saw that when the seventh angel poured out his vial of the wrath of God that "There were voices and thunders and lightnings; and there was a great earthquake, such as was not since man were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell; the great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away and the mountains were not found." Rev. xvi, 17-20.

The same tremendous convulsion is predicted by Isaiah (xxiv, 17-20) in the following language:

"Fear, and the pit, and the snare are upon thee, O inhabitants of the earth. And it shall come to pass that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in

the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly; the earth shall reel to and fro, like a drunkard, and shall be removed like a cottage and the transgression thereof shall be heavy upon it; and it shall fall and not rise again."

The convulsion of the earth at the time of its restoration to its antediluvian condition, will exceed all former convulsions, not excepting the great one which took place at the time of its division into continents and islands; hence, John describes it as the greatest earthquake that ever happened since men were upon the earth, not only affecting the surface by casting down mountains and exalting valleys, but causing the very continents and islands themselves to flee away; they are not annihilated, but, as John says, "moved out of their places." It will not be merely the exterior strata of the earth that will be broken up, but the very "foundation," as Isaiah says, shall shake. This latter-day earthquake will be attended with intense heat, melting and separating the very elements, or as Isaiah says, "The earth is clean dissolved"; and as the Psalmist predicts, "A fire goeth before Him, and burneth up His enemies round about. His lightnings enlightened the world; the earth saw and trembled. The hills melted like wax at the presence of the Lord of the whole earth. The heavens declare His righteousness, and all the people see his glory." (Ps. xcvi, 3-6.) From this passage we learn that this intense fire will attend the presence of the Lord at His coming, and appears to be of the nature of lightning, which is to enlighten the whole world. We can form some idea of its intensity from the fact of its melting hills like wax, and dissolving the earth.

If we had an antediluvian map, we should be able to point out the future geographical positions of the land and water as they will exist during the Millennium; or in other words, an antediluvian map would answer very well the purpose of a Millennial map, for the earth is to be restored to its former condition.

In order to maintain the present ellipticity of the earth, and its present diurnal period of rotation, and at the same time retain the seas in the polar regions, it will be necessary that the solid portions, now submerged beneath the equatorial sea, should be upheaved or lifted up. This could not be done without producing a corresponding depression around the poles, and the waters would thus, under the present laws of gravitation, be obliged to rush from the equatorial to the polar regions. Although it is done by the direct command of God, yet He generally accomplishes His purposes through the medium of the laws which are in operation. For aught we know, the raising up of the equatorial bed of the ocean may be accomplished by the internal forces of the earth, with which we are entirely unacquainted, only as we now and then behold their effects in the earthquake and volcano. But whatever be those internal forces, it is certain that they will be controlled intelligently so as to arrange the continents and islands in their ancient position.

BRIGHAM YOUNG AND THE MINISTER.

[The following is taken from one of the sermons of Pres. Brigham Young, delivered in Salt Lake City in August, 1856:]

Every Elder should become a profound theologian—should understand this branch better than all the world. There is no Elder who has the power of God upon him but understands more of the principles of theology than all the world put together. This reminds me of a little circumstance that transpired here a year ago last summer. You, no doubt, well recollect Elder Day (a Baptist Minister on his way to California), who used to preach to us so nicely. I preached one day when he was present. In the course of my remarks I brought up the subject of the Deity. At the point touching our Father in Heaven, upon which he desired the most to be instructed, I dropped the subject and turned to something else. He went to dinner with me, and while we sat at the dinner table he said:

"Brother Young, I was waiting with all my anxious heart, with mouth, eyes and ears open to receive something great and glorious."

"What about, Brother Day?"

"Why, as you were describing the Deity, and just came to the point I was most anxious to have expounded, behold, you waived and turned to something else."

I smiled and said, "After I had taught them how, I wanted the people to add the rest of the sermon themselves."

He said, "I declare, Brother Young, I would have given anything I possessed in the world if you had continued your remarks until I had obtained the knowledge I desired."

I inquired the nature of it.

"To know the character of God."

I smiled and said, "Are you a preacher of the Gospel?"

"Yes."

"How long have you been a preacher?"

"Twenty-seven years I have been a preacher of the Gospel of Christ."

"And you have been a minister so long and have never learned anything about the character of the Being of whom you have been preaching. I am astonished! Now you want to find out the character of God. I can make you answer the question yourself in a few minutes."

"Well, I do not know, Brother Young; it is a very mysterious subject to mortal man."

"Now, let me ask you a single question. Will you tell me what God our Father in heaven appears like?"

He sat a considerable time, while the color in his cheeks ebbed and flowed alternately, till at last he replied:

"Brother Young, I will not presume to describe the character of the Deity."

I smiled, and he thought I was treating the subject lightly. "I am not making light of this subject, but I am smiling at your folly, that you—a teacher in Israel—a man who should stand between the living and the dead—yet know nothing about your Father and God. Were I in your place I would never preach another sermon while I lived, until I learned more about God. Do you believe the Bible?"

"I do."

"What resemblance did our father Adam bear to his God, when He placed him in the Garden of Eden?"

Before he had time to reply, I asked him what resemblance Jesus bore to man in his incarnation? and "Do you believe Moses, who said the Lord made Adam in His own image and after his own likeness? This may appear to you a curiosity; but do you not see that the Lord made Adam like himself; and the Savior we read of was made to look so like him, that he was the express image of his person?"

He laughed at his folly himself.

"Why," said he, "Brother Young, I never once thought of it before in all my life, and I have been a preacher twenty-seven years." He never had known anything about the character of the God he worshipped; but, like the Athenians, had raised an altar with the inscription, "To the unknown God."

There is not one of the faithful Elders of the Church of Jesus Christ of Latter-day Saints but is more or less acquainted with the physical and moral character of the God he serves; which is more than all the world knows, or can know, independent of the inspiration of the Holy Ghost. The greatest, the best, the most educated, and the most profound theologians on the earth, who have obtained their learning by reading and study, had no correct knowledge of what is in the Bible about God, angels, sin, righteousness, and many other important subjects, until Joseph Smith made it known.

Sister Rebecca Nettles, of the Georgia Conference, sends her tithing and says: "It is a small amount, but I am paying an honest tithing, and feel that God will bless me. I am 58 years old, and have been a member of the Church for over fifteen years. All the pleadings my Methodist and Baptist friends can do just makes me that much stronger."

THE MORMON PEOPLE.

[Written Especially for and Published in The Chattanooga Times, Sunday, Dec. 17, 1905, by C. C. Holzel, a Non-Mormon.]

Having resided for a number of years in the state of Utah, I venture a few lines respecting the much misunderstood and grossly misrepresented Mormon people. During my years of sojourn among them, I had occasion to be closely associated with them in business relations and was very familiar with them in a social capacity. With this experience I feel qualified to speak advisedly and truthfully of the Mormon people without the slightest fear of successful contradiction.

I may say in the outset that no people in our broad republic are more hospitable and kind to strangers than are these people. In matters of generous treatment to strangers I think they are not one whit behind the proverbial hospitality of the Southern States. I believe it safe to say that no man or woman ever suffered any unkindness at the hands of the Mormon people. If there has been an exceptional case where an outsider has been treated to a cold reception it is because the people have had some reason to look upon him as a doubtful character. Notwithstanding these facts many who have partaken of their kindness have gone abroad and wilfully lied about the people of Utah. In other words they have "smitten the hand that fed them." In business transactions the Mormon people are strictly honest. That there are exceptions to the rule cannot be truthfully denied, but as a people, they have a far greater percentage of those who would scorn to be tricky or indifferent in the payment of a debt than any other body of people of the same number in the world. In thriving and growing business towns of Southern Idaho and Utah, if a Gentile merchant was asked for goods on credit by a Mormon, the only question the merchant will ask is the applicant in good standing and will the bishop of his ward recommend him. If the answer is in the affirmative he is allowed to buy on credit to almost any amount, and I doubt that a single exception could be pointed to where the merchant has failed to get his pay. Be it said, however, to the credit of the Mormon people that they do not believe much in the credit system and are being strenuously counseled by President Smith today as by all his predecessors to get out of debt and keep out.

I may say here, too, that in former days of Utah, when the Mormons had absolute control of the territorial and municipal government in Utah, that the territory and municipalities were absolutely free from debt, for they believe that what is good for an individual or a family is likewise beneficial for a city, state or nation; that is, to live within your means, and see that whatever growth is made is not on borrowed money, but is substantial and not artificial. In this, as in many other views, the whole country, and for that matter the world itself, might profitably follow the belief and example of the Mormon people.

Educationally speaking, the aims and ambition, the sentiment and principle of this people to bequeath to posterity a good education are not excelled by any people on the face of the earth. History shows that Joseph Smith, their prophet and founder, was foremost in the cause of education. He established a school of learning in the Kirtland temple. He obtained from the Illinois legislature, when Abraham Lincoln was a member, a charter to establish a university in the city of Nauvoo. The Utah university, now considered one of the very best institutions of learning west of the Mississippi river, was founded by Brigham Young and his pioneer colleagues as early, I believe, as 1850, only three years subsequent to the entrance of that memorable body of pioneers into Salt Lake valley. In addition to this they have the Brigham Young University at Provo, the Brigham Young College at Logan, the L. D. S. University in Salt Lake City and many similar institutions throughout the states occupied by them, as also in Canada and Mexico. All these are institutions of a high order. In their church schools they not only teach the spirit and letter of theology, but the secular, including scientific branches, are also embodied in the system. If non-Mormons desire to patronize these church schools through convenience of locality or for reasons of superior instructions they may do so without being required to study theology. The utmost liberality is shown in this regard. The Mormon people are equally loyal in their support of the public school system, and today statistics show that Utah is excelled only by one other state of the Union in her low percentage of illiteracy. Many young Mormon men and women

have attended the higher schools of learning, such as Harvard, Yale, Cornell, Ann Arbor and others and almost without exception they have graduated with the highest honors, so much so that the success of the Mormon students has become proverbial with the instructors of the great institutions. The Mormon people are very fond of music. In visiting their many cities and towns I never saw in any other community of the same number so many pianos and organs. It is an old adage among some of the Germanic races that a people exceedingly fond of music cannot be bad people. The Mormons are industrious. In this they have no superiors. "The idler shall not eat the bread of the laborer," is a truism with them. They teach that when you do for an individual what he can and should do for himself you do him an injury. Among them there are fewer poor people and possibly fewer rich, but there is no suffering. The worthy poor are looked after and provided for with scrupulous integrity. A greater percentage of the Mormons own the homes they live in and the resources of a livelihood than other peoples throughout the world. They are temperate people. More than nine-tenths of the saloonkeepers of Utah have always been non-Mormons, and now, and for the future, a rule prevails among them that no man shall be a saloonkeeper and retain his standing in the church. He must repent and find honorable employment or submit to excommunication. As a people they use neither liquor nor tobacco and very little tea or coffee. As to matters of the higher morality, which involves sexual purity, I consider them as a whole entirely above reproach. There are exceptions, it is true, but any one in the church that is found guilty of a lapse of virtue in any form must repent and make restitution as far as possible or the hand of fellowship is withdrawn from them. They look upon adultery as next in the catalogue of crime to murder, and as for infanticide, foeticide and the prevention of offspring, they esteem them either murder or very closely akin to that awful crime. We are honored at the present time with a man at the head of our glorious republic who does not believe in race suicide, President Roosevelt. He has by his utterances practically rebuked this heinous practice in our nation. In this rebuke I believe the Mormon people to be the only great body of people in the nation who are not guilty and who stand unscathed by this just rebuke coming from the chief executive of the greatest nation on the earth.

Any person or persons in the Mormon church known to be guilty of race suicide in any form would be as promptly excommunicated as for stealing or highway robbery, and with a sentiment of much keener abhorrence for the perpetrators of such a crime. Plural marriages have been prohibited by the government and by the church, and are not, therefore, a subject for present discussion: but should the Mormon people themselves admit the system of plural marriage to be incorrect, with all that thrown in they could still claim a higher standard of morality than those who so industriously traduce their true character and the principles of their faith. They are a people of deep religious convictions and sincere purpose of heart. With deep convictions of the divine authenticity of plural marriage grounded in them for more than half a century, it is not to be wondered at that before they give up this practice they tested every inch of the ground in the courts of the country. They proved their sincerity by over seven hundred of them suffering terms in the penitentiary and paying heavy fines. Hundreds of others spent years in exile under the most extraordinary and trying circumstances; during all these trials they never did violence to any man nor rebelled against the authority of the law. At every stage of their history they have proven their loyalty to the government and in every sense of the word, in all things that go to make good people and loyal citizens, they are the peers, if not the superiors, of any other body of people in the nation. Ministers and politicians may pollute the pulpit, the rostrum and the press by misrepresenting, traducing and lying about the Mormon people, but as certainly as God lives and history repeats itself, so surely will future generations do justice to this people to the everlasting shame and contempt of those who may speak evil of them. My testimony concerning the Mormon people, from years of experience in their midst, is that they are hospitable, kind-hearted, charitable, industrious, temperate, virtuous, God-fearing, loyal and progressive.

For them, as for all other people, there is but one true and safe standard by which they shall be judged, and that is the rule and law of the Great Master "in whose mouth there was found no guile," viz.: "Ye shall know them by their fruits."

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JANUARY 15, 1906.

BEN E. RICH, EDITOR.

JAMES H. WALLIS, ASSOCIATE EDITOR.

EDITORIAL.

A "MORMON" GIRL'S ANSWER TO REV. (?) J. STOKER HUNT.

Ordinarily we do not give room to lengthy correspondence, as our space is not only valuable but very limited. We believe the force and justice of this can be seen by our readers, and therefore this will explain why we are sometimes compelled to deny admission to our columns to even meritorious efforts. But this issue we feel constrained to give room to a communication written by one of our "Mormon" girls, fifteen years old. The letter was sent in answer to the article written by the Rev. (?) J. Stoker Hunt, of Milner, Ga., entitled "Not L. D. Saints, but L. D. Devils," and which we copied into the JOURNAL from "The Watchman," the mouthpiece of the Southern Episcopal Methodist Church, simply to let our readers judge for themselves the kind of treatment the Gospel of the Lord and Savior Jesus Christ receives at the hands of professed Christianity. The little girl who wrote the answer to this scurrilous tirade is Miss Ollie Collier, of the Mississippi Conference, residing at 3318 Harris street, Meridian. She did not sign her name to the letter when she sent it to this Rev. (?), but permits us to publish it in connection with the letter which we give in full as follows:

Rev. J. Stoker Hunt, Milner, Pike County, Georgia.—Dear Sir: I have just finished reading your most untrue piece, entitled, "Not L. D. Saints, but L. D. Devils," and want to tell you that every word you said was untrue. I realize that you are a fine minister of the Gospel, using such language as you did, for your followers to read. I have been in the so-called "Mormon" Church nearly two years, and have never heard a "Mormon" elder use such words as you have done. I am fifteen years old, and want to ask you if you are not ashamed for your members to read what you have written. If you are not ashamed here on earth, will you not be ashamed to stand before Christ and own the falsehoods you have told about us? I am sure you will have to confess, and you will be sorry, too. I was surprised to read that it was written by a Methodist preacher. Mother said she was not surprised to hear of anything a Methodist preacher would do. She said if there ever was a wolf in sheep's clothing it was a Methodist preacher. All you are "fit" for is to have little infants sprinkled, so that when they grow to be men and women they can help pay your salary. The last time mother was at church (the Methodist) papa had been sick and she did not have her dues. The minister told her she would have to take her letter out, for she was behind one month. Do you think a Mormon elder would tell a poor lady that? No, indeed, he would not; they have too much of God's spirit in them to do so. I am ashamed that I was ever a Methodist. I was sprinkled before I knew what it was for. When I grew to be large enough to know what it was to sin, the humble "Mormon" elders came and taught us the true and everlasting Gospel, and the scales have now been removed from our eyes and we can see the light of the Gospel which we never saw before. I know that I am in the only true church that is on the earth today, and I am proud that I am a "Mormon" and hope I will never be ashamed of it. I showed your piece to one of the Methodist sisters, and she said you must be a very trashy man. You claim to be a minister of God. Where is your authority to preach? Was you called of God as was Aaron? If so who called you? "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." (Heb. 5). You said Joseph Smith swiped the "Book of Mormon." Who did he swipe it from?

Don't you think we were a lucky people to have it, and to have a man able to swipe it? I do. You also said we would be weeping and wailing and gnashing of teeth, but you have certainly judged us wrong, and "He that judgeth a thing before he heareth it is not wise."

I wish to bear you my testimony before I close that the "Mormon" Church is the only true church on the earth today, and that the Book of Mormon is true, and that Joseph Smith was a true prophet of God, and that Joseph F. Smith, now at the head of the Church, is also a prophet of God. We do not claim that the Book of Mormon is more true than the Bible, but we do claim that it is just as true. As one of our Articles of Faith says: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul: We believe all things, we hope all things. We have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely or of good report or praiseworthy, we seek after these things."

FROM A LATIER DAY SAINT, NOT A L. D. DEVIL.

DON'T TEAR DOWN OTHER PEOPLE'S BELIEFS.

President Joseph F. Smith, en route to Utah from dedicating the monument to the memory of the Prophet Joseph, stopped at Chicago, and while there held special services at the elegant Church on Paulina street. During his discourse the President uttered the prophecy that "Mormonism, so-called, would some day encircle the world as the ruling religion of the universe," and the prediction has caused much comment. Referring to the unfounded reports that our elders are sent to induce women to leave their homes and go to Utah, President Smith said: "All Elders of our Church are forbidden to entice people to our belief against their will. We do not seek to coax women away from their families. I want you to know that the Church doesn't tolerate such wrong-doing." Then he delivered these grand words to the Elders from Zion sitting around him on the stand, which are "like apples of gold in pictures of silver," and which we hope the missionaries in the Southern States will read and never forget: "To you young men here tonight I would leave this message: I want you to live above suspicion. It is essential that you live pure lives, that you keep your word sacred, and that you be honest in your business dealings. **DON'T TEAR DOWN OTHER PEOPLE'S BELIEFS**, but show them yours, and if yours is better they will choose it. That is our idea of religion."

MEMORIAL SERVICES IN THE SOUTH.

In accordance with instructions sent out by President Rich, all the Elders laboring in the Southern States Mission held memorial services wherever they happened to be laboring on the Prophet Joseph's birthday. In those cities or villages where there were enough Saints and friends, elaborate programs were prepared and rendered, and in some instances a bounteous repast was served in connection with it. In places where no Saints lived, the elders went into a secluded spot and sang appropriate hymns, offered a prayer to God, and bore their testimonies to each other. The favorite hymns sang at these gatherings were, "We Thank Thee, O God, for a Prophet," "Praise to the Man Who Communicated With Jehovah" and "O How Lovely Was the Morning." A request was made of the Conference Presidents to send us a brief report of the exercises held in their conferences, but instead of doing so, they have forwarded individual communications from the elders under them, and the result is we are unable to publish a report as we intended, because there are over two hundred Elders in the field, and consequently we have in the neighborhood of one hundred letters, giving an account of as many meetings held in honor of the Prophet.

President W. H. Little, of the Florida Conference, sent us the kind of a report requested, which we publish in connection with this article, as follows:

Augusta, Ga., Jan. 4, 1906.—Pres. Ben E. Rich, Chattanooga, Tenn.—Dear Brother: All the Elders throughout the Conference were able to hold memorial services in memory of the Prophet Joseph Smith. Many prepared suitable

programs, while others were only able to hold meetings, where they lectured on the Prophet's life, his honesty and great character, and of the Gospel being restored to him by an angel from heaven. Everywhere the services were a success, and it is said by the brethren that nearly every one who attended these services went away believing within their souls that Joseph was indeed a Prophet of God. All enjoyed the spirit of the Lord, and we feel that much good has been accomplished as a result of holding these meetings.

WE MAKE the following extract from a letter just received from President J. A. McCrae of the Colorado Mission, dated Denver, January 5, 1906, and commend it very kindly to other missions which have no organ of their own: "I want to congratulate you on the success of THE ELDERS' JOURNAL. I am always glad when mine arrives, for I find many good things in its pages. I am going to see what can be done here in the way of subscriptions. We will have a meeting of the Conference Presidents next week, and I will lay the matter before them." In this connection we are glad to say that we send regularly a batch of JOURNALS to the Samoan Mission, and if any of these missions, which give us such substantial encouragement, desire to use our columns at any time, we will be only too glad to give them what space they need.

PRESIDENT RICH has returned from his trip to Nassau, the little island in the Bahama group belonging to Great Britain, lying off the coast of Florida. He found the greater per cent. of the inhabitants to be negroes. The island is small, and walking down its principal street he met fully sixteen to twenty negroes for every white person. Prices for living are so high that Elders going there to do missionary work would have to pay \$50 to \$60 a month. Taking all these things into consideration, President Rich deems it unwise at present to send any Elders there to do any missionary work.

THE IMPROVEMENT ERA for December without any question of a doubt is the finest and most valuable publication of its kind ever produced in the Church. It was entirely devoted to the life of the Prophet Joseph, and the important work entrusted to his care by the Lord, and the effects of that work upon the history and events of the world. Every article was a gem, and the whole was a delicious symposium of eternal truths. The publishers certainly have every occasion to be proud of the centennial number of the Era.

CINCINNATI FLOODED WITH MORMON LITERATURE.

"Since coming back from our Conference which was held in Cleveland, Ohio, November 25th," writes Elder Carl K. Conrad from Cincinnati, "Elder E. Moser and I have devoted the most of our time in distributing the little work, 'Joseph F. Smith Denies the Charges.' We have given out over a thousand of these tracts, and only to lawyers and in the stores. The result is we have aroused the city considerably. A reporter of the Commercial-Tribune called at our place of meeting, and the next day there was a long article in that paper. We are having good success, and are making many friends. The Saints are all feeling fine."

Following is the article referred to by Elder Conrad, which is so fair that we deem it worthy of reproduction:

"Polygamy in the Mormon Church is rapidly dying out, and with the passing of the old generation it will be seen no more in Utah or any other place where the Mormons are to be found, according to a statement given out by Elder Carl K. Conrad, of the local Mormon Mission, at 154 East McMicken avenue, yesterday. That part of the creed is no longer being taught, and the elders and President Joseph F. Smith are doing everything in their power to make marriage among their people a matter of quality rather than quantity. In speaking of the Reed Smoot case yesterday, Elder Conrad declared that he was personally acquainted with the Apostle-Senator and that he has but one wife. He says that the general opinion that Apostle Smoot was nominated and elected to the United States Senate by the Mormon church is erroneous. 'The people in the church are divided over political questions as well as those of any other creed,' said Elder Conrad, 'and Smoot's

election was due more to the Gentiles than to the Mormons, as there are more republicans among the Christians in Utah than among the Mormons.' With the coming of the case in the limelight again the Mormons are making efforts to alleviate the feeling against their belief and their participation in politics by spreading broadcast pamphlets containing a recent interview given out by President Joseph F. Smith regarding the part played in the campaign by the Latter-day Saints. After making an exhaustive explanation of the grounds of the opposition taken by the antagonists to the Mormons, President Smith says:

"We ask no favors. All we want is a free field and a fair fight. We would like to be treated honorably. We would like people to come here and learn the truth, find out about us and what we are really doing. There is nothing here we need care to conceal. We only desire that the truth may be spoken concerning us."

"Over a thousand of these pamphlets have been distributed in Cincinnati among lawyers and men prominent in politics. Of their work in this city, Elder Conrad said that his congregation only numbered thirty at the present time, but that during the past year ten families have moved to Utah. He declared that converts weakened under the persecutions of the Christians, and that as soon as they could possibly do so they moved to Utah among their own people. Cincinnati has not been without a Mormon elder since Joseph Smith first appeared here in 1840, and Conrad was unable to say just how many Ohioans had joined the Church during that time, but said that the number was exceedingly large. There are sixteen elders in the state at present, all under President Calvin S. Jones, of Columbus. Ohio is controlled by the Southern States Mission, the headquarters being in Chattanooga, Tennessee."

NOTES OF THE FIELD.

We are in receipt of a letter from Eugenio Dahne, ex-Brazilian Government Commissioner of the World's Fair, St. Louis, in which he says: "Your address has been given me by a Mr. Conrad, of Cincinnati. I am a Brazilian and reside in Brazil, and having been last year one of the Brazilian Commissioners to the World's Fair, I am now here again on a short visit. I have heard a great of your religion and would like to know more of it, and what the fundamental principles of it are. The people in my country have hitherto been governed entirely by the Jesuits, who do their best to keep them in gross ignorance and behind the times. We are tired of their rule, and seek a more enlightened religion, and I am sure that in my country you would find a promising field for your missionary work. I would thank you if you would indicate to me where I can get books or literature teaching me the principles of your religion, and I would also thank you if you would give me the address of the head of your Church, with whom I could discuss the possibility of establishing missionary stations in Brazil."

Elder S. L. Cox, who was President of the Middle Tennessee Conference, but who had to be released because of the dangerous condition of his wife, writes from his home at Idaho Falls, Idaho, January 4, that he will leave Salt Lake City January 17 for the South to complete his mission. Regarding the JOURNAL, he says: "I do not wish to be understood as flattering, but never in my life did a small pamphlet excite my being to the pitch the JOURNAL does. It is the newsiest paper, and contains more truths, recalls more interesting news of bygone days of the history of our Church than any periodical we have. The description of Temple was so beautifully exemplified that it alone was well worth the subscription price. May God bless the faithful efforts of the editors of this giant missionary. It is equal to several bright, intelligent Elders, for it makes a semi-monthly visit to so many more homes than could the Elders."

In sending in her tithing, Sister Maude R. Kidd, of the Tennessee Conference, says: "Before I became a member of the Church of Jesus Christ of Latter-day Saints, I thought and studied and prayed to God to help me know how to serve Him. I was so miserable that life had no pleasure for me. At last it seemed I could bear it no longer. One night, before retiring, I knelt down by my

bed and asked the Lord if the Mormon Church was right, and that if it was to send two Elders to our home. That night I dreamed I was going to be baptized by the Elders and saw the place where the ordinance was performed, and also the Elders. One week afterwards these very Elders came, and I was baptized at the very place shown me in my dream. The miserable feeling left me after that, and today I feel thankful to my Heavenly Father for His goodness to me."

Mrs. Geo. W. McDonald, of the Florida Conference, though not yet a member of the Church, writes a very nice letter, in which she expresses her good feelings for the work of the Lord and the Elders. Referring to THE ELDERS' JOURNAL, she says: "We have taken it ever since we first met and became acquainted with the Elders. We would not be without it. There never has been a paper of any kind in our home that was read by the whole family with more pleasure. We had Elders W. D. Bocker and J. C. Farr with us for the holidays, and we hated to see them go. My husband was baptized by them before leaving. The baptismal ceremonies were very impressive, and touched the hearts of most of the people, as there were not many dry eyes in the congregation. They held several meetings in the neighborhood while here, and did much good."

Elders Albert A. Wilde and Joseph Young, of the Kentucky Conference, have just concluded a trip through seven counties, visiting the Saints and teaching them the law of tithing. "We found a very small percentage of the Saints obeying this principle," writes Elder Young. "We spent what time we could spare with each family, and in almost every instance the Saints promised to obey this law in the future. They were glad to see us and sorry we could not spend a week or two with them. They are hungry, but not for bread. They thirst after spiritual drink, but it is not to be found in the broken cisterns of modern Christianity. The call is great, and the laborers few. The sheep know the Shepherd's voice, and will not follow the hireling."

Elder Percival C. Winter writes us an interesting letter from his home in Rexburg, Idaho, under date of January 5, expressing his pleasure at being home again, after his mission in the South. The Ward authorities have placed him in the superintendency of the Sunday School, and he enjoys his labors. "I have just received the last number of the JOURNAL," he says, "and I think it's a 'daisy'—for want of a better term. It always gets the 'cream' of good, instructive reading. And what one reads in it is sound and beneficial. To a Southern States missionary, it's the 'very best.'"

"After our General Conference," writes President R. Ray Nixon, of the South Carolina Conference, "Elders Emerson Bradley, Jens C. Anderson, James L. Oman, J. E. Adams and myself held a branch conference at Ridgeway, Fairfield County, which was indeed a success. We held three meetings and the room was filled each time. We also arranged for the erection of a new meeting-house. Fifty dollars was subscribed at the first meeting. This will be the third building that has been erected in this locality, the other two having been burned down by those professing to be our friends."

Brother R. H. Cherry, of the North Carolina Conference, writes that he made a visit to Brother and Sister O'Mary in Washington, N. C., during the holidays. They are both getting old, but they gave their tithing to Brother Cherry to send to the Mission office, and told him they had paid it ever since they had been taught it, and knew the Lord had blessed them for so doing. They take the JOURNAL, and desired to say, through its pages, to those who don't pay it, that all such do not realize how sweet the blessings of the Lord are to those who keep that law.

We desire to inform all Sunday School workers that the Leaflets are no longer used in the Sunday Schools, but instead the "Sunday School Outlines" have been adopted. In ordering literature for your classes simply state for which department you intend the literature, and we will fill your order accordingly. These outlines

are arranged for the theological, first and second intermediate, primary and kindergarten departments. They are nicely bound and cost five cents per copy for each department, postpaid. We are unable to furnish any more of the leaflets.

Sister W. F. Faglie, of the Florida Conference, writes a letter in which she states that on Christmas night their store was robbed and then burned to the ground. "It was in full blaze when we found it out," she says. "It is hard for us, as we have a large family to support, and also owe \$100 on the goods." The Faglie family are some of the most faithful Saints in the Mission, and this is a severe trial to them. Here is an excellent opportunity for any good Samaritan to extend a helping hand.

Sister Myrtie Stroud, of the North Carolina Conference, writes: "I never feel better than when I start my tithing to the office. Our strength is in our righteousness—in our obedience to the requirements of the Gospel. We are dependent upon the Lord for His kindly care and protection. He has encouraged us to prove Him in the principle of tithing through the Prophet Malachi (3 chap., 10 v.). The promise there made is to all His children who believe in Him."

"If it was not for the JOURNAL I would not know what the Lord was doing," writes Brother H. L. Mattox, of the Georgia Conference, "for I have not seen an Elder nor even a member of the Church for over twelve months. You can therefore imagine how we appreciate the JOURNAL and look forward to its coming. If we never have the privilege of seeing and hearing another Elder we will still know we are right. There is nothing that can change my faith in the Gospel."

"When I got my last tithing receipt from the Mission Office," writes Brother T. A. Martin, Jr., of the South Carolina Conference. "I went to a man who does not like the Mormons, and asked him if he ever paid any money into his church. He said 'Yes, lots of it.' I then asked him if they gave him a receipt and a long letter of encouragement like I got, at the same time letting him read it. After he had read it, he said, 'That looks like business.'"

Brother J. M. Melvin, of the Alabama Conference, in a letter to us, says he has been acquainted with the Reorganites for twenty-five years, his father having been a member of the Church that long and a president of one of its organizations. "I never could see how they could be right, for if the kingdom of God was broken up and given to that people, as they claim, then the Prophet Daniel is wrong."

Elder Moses Smith writes from his home in Marion, Idaho: "The dear little JOURNAL of January 1 can not be beat. I will canvass for it. I wish everybody would take it, for it is a gem. I send herewith five new subscribers, and will send more soon. Will soon get out and visit the other Wards, and work for it as long as it is printed." Good for Uncle Mose.

"I have been rustling a few more names for the JOURNAL," writes Elder Joseph Bingham, of Safford, Ariz., "and enclose you four more new subscribers. I tackle almost every man I meet to send for it. I await its coming very anxiously, as I want to hear what is going on in the Southern States Mission, especially in Kentucky, my old stamping ground."

Sister Laura T. Toler, of the Virginia Conference, writes: "I appreciate the little JOURNAL so much. I would not be without it for anything; for that reason I never fail to see that my subscription is paid up in due time. I have been trying to get you some new subscribers, but have not succeeded as yet. I loan mine out to my neighbors to read."

We are in receipt of a most excellent letter from Sister Mamie Stewart, of the Georgia Conference, which is full of faith and earnestness, and good will. She sends in her tithing and says: "Though I am not yet a member of the Church

of Jesus Christ of Latter-day Saints, yet I try to keep the commandments of the Lord and He blesses me for it."

Sister Mintie Rice, of the Kentucky Conference, says: "I have not heard an Elder preach for four years, so you can imagine how badly I want to hear them. I would give anything to have them visit me. I am delighted with the JOURNAL and every issue is like a sermon to me." Sister Rice bears a strong testimony to the truth of Mormonism.

Brother J. J. Blansett, of the Mississippi Conference, says he is highly pleased with his new surroundings, and believes other Saints looking for a new location would do well to make Darbun their home. He says the Saints already there are doing well, and will gladly welcome new comers.

Elders D. E. Bishop and James Bowers improved the holiday season by holding eight meetings at Nathalie, Halifax County, Va., while spending Christmas at the home of Sister Mary J. Brown. Each meeting was well attended and a good spirit prevailed, the people evincing much interest.

"I would rather have the blessings of the Lord on nine dollars, than have ten dollars and not have His blessings," is the way in which Brother R. M. Ball, of the Mississippi Conference, expresses his faith in the law of tithing. That is the way for every Latter-day Saint to feel.

Brother J. H. Madril, of the Alabama Conference, writes an encouraging letter, testifying to the healing of three of his children by the power of God, through the administration of the Elders, who were called in to attend to the ordinance of the laying on of hands.

Elders A. C. Sant and Jas. A. Christensen, of the Kentucky Conference, write that they have just completed a tour of eight counties of that Conference in the interests of tithing, and found a remarkably good spirit existing among the faithful members of the Church.

Brother John W. Hill, of the Florida Conference, and his wife, Sister Susan E. Hill, and all their children who have been baptized, are strict tithe-payers, and we feel to say God bless them for their devotion to this law of the Lord, and we know He will.

President Rich has sent out notices to the Conference Presidents for them to meet in Chattanooga on Saturday, January 20, in convention. A grand time is expected. Conference Presidents will bring with them the reports for 1904 recently mailed them.

Brother Jacob F. Hiatt, of the North Carolina Conference, writes an encouraging letter, expressing the great pleasure he derives from the JOURNAL, and says it should be in the homes of every Letter-day Saint. That is what we are trying to accomplish.

We would like to say to the Elders that in ordering shoes, we can fit you better if you would give us the number found on the inside of the shoe you are wearing. Should you want them either narrower or wider, you should so state in your order.

In sending her tithing, Sister P. A. Davis, of the Kentucky Conference, says: "I take pleasure in remitting the tenth of my increase, which I owe unto the Lord. I pay it freely, for I know the Lord blesses me in so doing, and belongs to Him."

Brother Thos. R. Styron, of the North Carolina Conference, makes a plea in behalf of the members of the Church there for a missionary school teacher

to educate their children. The matter is now under consideration by President Rich.

The JOURNAL sends its greetings to Brother and Sister Raleigh Rowland, of the Virginia Conference, on the occasion of the birth of their eleventh child, making eight boys and three girls, among them twins, a boy and a girl, four years old.

"I can not afford to miss one copy of the JOURNAL. I love the Gospel truths it contains and wish it came every week. It is a ray of living light to one so lonely as I am." So writes Sister N. C. Stanfield, of the Mississippi Conference.

Brother Robert L. Coxey, of the South Carolina Conference, sends in the name of a new subscriber, a member of the Baptist Church. Who knows but what the little paper may be an effective missionary in his hands?

President J. W. Grant, of the Middle Tennessee Conference, reports that the Elders there started the New Year with a two days' fast and prayer, desiring the rich blessings of heaven to aid them in their calling.

Elder Joseph B. Richey, of St. Johns, Arizona, send us in five subscribers, and says: "I hope to be able to send some more in the future. We are all anxious to read the JOURNAL as soon as it gets here."

Sister Bessie Hassell, of the Georgia Conference, writes: "I am always glad to welcome THE ELDERS' JOURNAL in our home, and we enjoy reading its sacred pages, as they contain so much useful advice."

"Every JOURNAL that comes, I think, 'Well, this is certainly the best number I have read. They get better each issue. I would not do without it.'" So writes Sister P. A. Davis, of the Kentucky Conference.

Sister Sabra Nelson, of the North Carolina Conference, sends in her subscription to the JOURNAL and says it is impossible to do without it. She pays quite a tribute to the usefulness of our Mission paper.

Sister Ada L. Johnson, of the Alabama Conference, says: "The dear little JOURNAL is such a good counselor for us. I am so glad to see it come and hear what the Elders and Saints are doing."

"The very best friend that comes to my house is the dear little JOURNAL," writes Brother J. H. Locat, of the Virginia Conference. "I would have it if it cost twice as much."

"To miss the JOURNAL would be almost like missing one of my family," writes Sister Josie Bodiford, of Utah. She renews her subscription and sends us in a new name. Good.

Sister Ellen Webb, of the Georgia Conference, sends in four subscriptions to the JOURNAL, and says: "I love the JOURNAL and I love the Church." That is a noble sentiment!

Elders sending personal checks or money orders to the Mission Office will kindly endorse same properly, making them payable to the Southern States Mission.

Sister Lillian Pamplin, of the East Tennessee Conference, entertained four of the Elders during the holidays at her home. She writes that they had a nice time.

Elder James Phillips, of the Florida Conference, is suffering with rheumatism.

Report of Mission Conferences for Two Weeks Ending January 5, 1906.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour. Sub.	Deseret News Subscriptions
J. F. Bean.....	Alabama ..	754	887	113	208	16	974	31	...	10	35	1073	3	3	...	...	2	1
Hyrum C. Ford....	East Tenn..	638	614	36	307	5	946	16	3	9	25	509	...	...	...	...	...	...
J. B. Heaton	Florida	983	2155	10	389	...	371	35	2	13	51	805	5	7	...	...	6	2
W. H. Little	Georgia	713	356	19	364	...	303	11	2	20	30	749	1	...	...	...	1	...
G. R. Crockett	Kentucky ..	951	132	51	294	11	403	9	1	21	36	605	8	...	...	...	1	...
J. W. Grant	Mid. Tenn..	601	107	39	145	9	640	22	...	24	24	301	...	...	...	...	5	...
E. D. Buchanan ..	Mississippi	591	202	17	307	6	676	8	1	16	22	547	1	1	...	...	3	...
Wm. B. Fitt	N. Carolina	597	246	19	254	3	88	2	...	21	22	167	...	...	...	...	...	...
C. S. Jones	Ohio	730	1524	124	381	...	600	23	1	34	23	751	...	...	...	...	5	...
R. Ray Nixon.....	S. Carolina	1128	163	47	488	23	856	14	1	21	33	835	5	1	...	...	7	1
C. F. Weight.....	Virginia....	528	415	7	167	...	328	3	...	1	31	353	...	...	...	...	5	...
Totals		8214	6801	482	3304	74	6185	174	11	200	341	6595	23	12	...	...	37	4

THE PARSON'S LIMIT.

He'd been preaching and exhorting

For a score of years or so

In a portion of the vineyard

Where the harvesting was slow;

Where the temporal inducement

For his ceaseless diligence

Was a promise of four hundred

For his yearly recompense.

Unrelenting was the ardor

He devoted to the cause,

And though slowly came the dollars

Still he labored without pause

Till one day they came and told him,

As he kicked against the pricks,

That they raised their offered stipend

From four hundred to six.

Then the good man sank exhausted

As he feebly made reply:

"Don't, I pray you, men and brethren,

Thus my patience overtry;

For to glean the four you've promised

Hath so warped my vital store

That 'twould kill me if you taxed me

To collect two hundred more."

DEATH.

FLOWERS—At Lehi, Miss., on Christmas Day, 1905, Sister Effie Flowers, wife of Brother Walter J. Flowers. Sister Effie was a faithful Latter-day Saint. She was married December 28, 1904. The funeral sermon will be preached when elders can reach the home of Bro. Flowers.

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ELDER BEN. E. RICH, OF THE SOUTHERN STATES MISSION,
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"We glory in our tribulation, because we know that God is with us, that He is our friend, and that He will save our souls. We do not care for them that can kill the body; they cannot harm our souls. We ask no favors at the hands of mobs, nor of the world, nor of the devil, nor of his emissaries the dissenters, and those who love, and make, and swear falsehoods, to take away our lives."—JOSEPH SMITH, written in Liberty Jail, Missouri, Sunday, December 16, 1838.

VOL. III.

FEBRUARY 1, 1906.

No. 11.

THE POWER OF TRUTH.

[The following article, and those that will follow it in succeeding issues of THE JOURNAL, is taken from a choice work presented by Apostle Heber J. Grant to President Ben E. Rich, at Christmas. The author is William George Jordau.]

Truth is the rock foundation of every great character. It is loyalty to the right as we see it; it is courageous living of our lives in harmony with our ideals; it is always—power.

Truth ever defies full definition. Like electricity, it can only be explained by noting its manifestation. It is the compass of the soul, the guardian of conscience, the final touchstone of right. Truth is the revelation of the ideal; but it is also an inspiration to realize that ideal, a constant impulse to live it.

Lying is one of the oldest vices in the world; It made its debut in the first recorded conversation in history, in a famous interview in the Garden of Eden. Lying is a sacrifice of honor to create a wrong impression. It is masquerading in misfit virtues. Truth can stand alone, for it needs no chaperone or escort. Lies are cowardly, fearsome things that must travel in battalions. They are like a lot of drunken men, one vainly seeking to support another. Lying is a partner and accomplice of all the other vices. It is the cancer of moral degeneracy in an individual life. Truth is the oldest of all the virtues; it antedated man, it lived before there was man to perceive it or to accept it. It is unchangeable, the constant. Law is the eternal truth of nature—the unity that always produces identical results under identical conditions. When a man discovers a great truth in Nature he has the key to the understanding of a million phenomena; when he grasps a great truth in morals he has in it the key to his spiritual recreation. For the individual, there is no such thing as theoretic truth; a great truth that is not absorbed by our whole mind and life, and has not become an inseparable part of our living, is not real truth to us. If we know the truth and do not live it, our life is—a lie.

In speech, the man who makes truth his watchword is careful in his words: he seeks to be accurate, neither under-stating nor over-coloring. He never states as a fact that of which he is not sure. What he says has the ring of sincerity.

he hallmark of pure gold. If he praises you, you accept his statement as "net;" you do not have to work out a problem in mental arithmetic on the side to see what discount you ought to make before you accept his judgment. His promise counts for something, you accept it as being as good as his bond, you know that no matter how much it may cost him to verify and fulfill his word by his deed, he will do it. His honesty is not policy. The man who is honest merely because it is "the best policy" is not really honest. He is only politic. Usually such a man would forsake his seeming loyalty to truth and would work overtime for the devil—if he could get better terms.

Truth means "that which one troweth or believes." It is living simply and squarely by our belief; it is the externalizing of a faith in a series of actions. Truth is ever strong, courageous, virile, though kindly, gentle, calm and restful. There is a vital difference between error and untruthfulness. A man may be in error and yet live bravely by it; he who is untruthful in his life knows the truth, but denies it. The one is loyal to what he believes, the other is traitor to what he knows.

"What is truth?" Pilate's great question, asked of Christ near two thousand years ago, has echoed unanswered through the ages. We get constant revelations of parts of it, glimpses of constantly new phases, but never complete, final definition. If we but live up to the truth that we know, and seek ever to know more, we have put ourselves into the spiritual attitude of receptiveness to know truth in the fullness of its power. Truth is the sun of morality, and, like that lesser sun in the heavens, we can walk by its light, live in its warmth and life, even if we see but a small part of it, and receive but a microscopic fraction of its rays.

Which of the great religions of the world is the real, the final, the absolute truth? We must make our individual choice, and live by it as best we can. Every new sect, every new cult, has in it a grain of truth at least; it is this that attracts attention and wins adherents. This mustard seed of truth is often over-estimated, darkening the eyes of man to the untrue parts or phases of the varying religious faiths. But in exact proportion to the basic truth they contain, do religions last, become permanent and growing, and satisfy and inspire the hearts of men? Mushrooms of error have a quick growth, but they exhaust their vitality and die; but truth still lives.

The man who makes the acquisition of wealth the goal and ultimatum of his life, seeing it as an end rather than a means to an end, is not true. Why does the world usually make wealth the criterion of success, and riches the synonym of attainment? Real success in life means the individual's conquest of himself; it means "how he has bettered himself," not "how has he bettered his fortune?" The great question of life is not "What have I?" but "What am I?"

Man is usually loyal to what he most desires. The man who lies to save a penny merely proclaims that he esteems a penny more than he does his honor. He who sacrifices his ideals, truth and character, for mere money or position, is weighing his conscience in one pan of a scale against a bag of gold in the other. He is loyal to what he finds the heavier, that which he desires the more—the money. But this is not truth. Truth is the heart's loyalty to abstract right, made manifest in concrete instances.

The tradesman who lies, cheats, misleads and overcharges, and then seeks to square himself with his anemic conscience by saying, "lying is absolutely necessary to business," is as untrue in his statement as he is in his acts. He justifies himself with the same petty defense as the thief who says it is necessary to steal in order to live. The permanent business prosperity of an individual, a city, or a nation rests finally on commercial integrity alone, despite all that the cynics may say, or all the exceptions whose temporary success may mislead them. It is truth alone that lasts.

The politician who is vacillating, temporizing, shifting, constantly trimming his sails to catch every puff of wind of popularity, is a trickster who succeeds only until he is found out. A lie may live for a time. A lie never lives by its own vitality, it merely continues to exist because it simulates truth. When it is unmasked it dies.

When each of four newspapers in one city puts forth the claim that its

circulation is larger than all the others combined, there must be an error somewhere. Where there is untruth there is always conflict, discrepancy, impossibility. If all the truths of life and experience from the first second of time, or for any section of the eternity, were brought together, there would be perfect harmony, perfect accord, union and unity; but if two lies come together, they quarrel and seek to destroy each other.

It is in the trifles of daily life that truth should be our constant guide and inspiration. Truth is not a dress-suit, consecrated to special occasions; it is the strong, well-woven, durable homespun for daily living.

The man who forgets his promises is untrue. We rarely lose sight of those promises made to us for our individual benefit; these we regard as cheques we always seek to cash at the earliest moment. "The miser never forgets where he hides his treasures," says one of the old philosophers. Let us cultivate that sterling honor that holds our word so supreme, so sacred, that to forget it would seem a crime, to deny it would be impossible.

The man who says pleasant things and makes promises which to him are light as air, but to some one else seem the rock upon which a life's hope is built, is cruelly untrue. He who does not regard his appointments, carelessly breaking them or ignoring them, is the thoughtless thief of another's time. It reveals selfishness, carelessness, and lax business morals. It is untrue to the simplest justice of life.

Men who split hairs with their conscience, who mislead others by deft, shrewd phrasing, which may be true in letter yet lying in spirit, and designedly uttered to produce a false impression, are untruthful in the most cowardly way. Such men would cheat even in the game of solitaire. Like murderers, they forgive themselves their crime in congratulating themselves on the cleverness of their alibi.

The parent who preaches honor to his child and gives false statistics about the child's age to the inspector, to save paying full fare, is not true.

The man who keeps his religion in camphor all the week, and takes it out only on Sunday, is not true. He who seeks to get the highest wages for the least possible amount of service is not true. The man who has to sing lullabies to his conscience before he himself can sleep is not true.

(To be continued.)

EXPLANATION OF SUBSTITUTED NAMES IN THE BOOK OF DOCTRINE AND COVENANTS.

BY APOSTLE ORSON PRATT.

For the edification of the saints we will give some explanation concerning certain names in connection with several revelations in the Book of Doctrine and Covenants. By reference to section 78, it will be perceived that the Lord gave a revelation to "Enoch" in relation to "a permanent and everlasting establishment and order" for the benefit of the poor. Many of the saints unacquainted with the circumstances, have wondered whether the names, "Enoch," "Gazelam," "Ahashdah," "Pelagoram," etc., mentioned in that section, together with those of similar character, mentioned in other sections, were really ancient personages and ancient places and things, or those of the present age. All these names have reference to modern persons, places and things of our day. Indeed, when these revelations were first received by the Prophet Joseph, the real names were given; and it was not until months, and in regard to some of them, even years had passed away before the names were altered and others bearing an ancient appearance were substituted.

We often had access to the manuscripts when boarding with the prophet; and it was our delight to read them over and over again before they were printed. And so highly were they esteemed by us that we committed some to memory; and a few we copied for the purpose of reference in our absence on missions; and also to read them to the Saints for their edification. These copies are still in our possession. When at length the time arrived to print the manuscripts, it was thought best not to publish them all on account of our enemies who were seeking every

means to destroy the Prophet and the Church. On account, however, of the great anxiety of the church to see them in print it was concluded through the suggestions of the Spirit that by altering the real names given in the manuscripts, and substituting fictitious ones in their stead, they might thus safely appear in print without endangering the welfare of the individuals whose real names were contained therein. It was by this means that several revelations were permitted to appear in print in the first edition, that otherwise would have been withheld from the knowledge of the saints, perhaps for many long years, or at least until more favorable circumstances would have permitted them to have been made public.

It may be asked, had the prophet a right to alter names given by revelation and substitute fictitious ones in their stead? We reply that it is only the printed edition that contains the substituted names, while the original manuscripts, that are safely preserved in the hands of the church contain the names as they were originally given. Moreover, the substitution of fictitious names for persons and places does not alter or destroy the sense or ideas contained in the revelations. But what the Prophet did in relation to this thing was not of himself; he was dictated by the Holy Ghost to make these substitutions, for the time being until it should be wisdom for the true names to appear. That he was thus inspired is certain from the fact that at the very time that he made these substitutions, he also received much additional light; and by revelation line was added upon line to several of the sections and paragraphs about to be published. But some may inquire, are not the Almighty's revelations perfect when they are first given; and if so, where was the propriety of the Lord's adding anything to them, when they were already perfect? We reply that every word of God is perfect; but He does not reveal all things at once, but adds "line upon line, precept upon precept, here a little and there a little," revealing as the people are able to bear, or as circumstances require. But these were not the only revelations to which the Lord made additions; for when the king of Judah burned the book of revelations which God gave by the mouth of Jeremiah, God commanded Jeremiah to re-write the same. "Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah, who wrote from the mouth of Jeremiah, all the words of the book which Jehoiachim, king of Judea had burned in the fire; and there were added besides unto them many like words." (Jer. xxxvi, 32).

The Lord, therefore, adds to his own revelations whenever He thinks proper; but He has expressly forbidden man to make any additions. The higher prerogative of adding to an inspired revelation belongs to the Lord only; hence the Lord added by the mouth of Joseph "line upon line, here a little and there a little," to some of the manuscript copies which were about to be published.

A singular thing transpired in ancient America. God expressly forbade the Prophet Mormon to write all the revelations contained in the numerous records of his forefathers. He was only permitted to make a small abridgement, called the Book of Mormon, and he states that not one-hundredth part was permitted to be copied into the abridgement. The Lord declaring to him that He would try the faith of the Gentiles and of the nations of the latter times to see whether they would receive this abridgement; if so, He would give them more; but if not, He would withhold the greater things to their condemnation.

To add to or diminish the light to be offered to a generation or individual, is in strict accordance with the wisdom, mercy and justice of God. When a generation or individual is faithful to the light already given, God has promised to add more, and will cause that the light shall grow brighter and brighter until the perfect day. But when men despise the light and treat it with contempt, He will withhold from them and diminish that which they already have, until their minds become entirely enveloped in darkness, and they thus prepare themselves to dwell with the prince of darkness, and to be cast into outer darkness, where there are wailing and gnashing of teeth, and where no ray of heavenly light can penetrate their dark and dismal abode. This will be the fearful state of the wicked, because they love darkness rather than light, and will not come to the light that their deeds may be reprove.

It's a poor religion that lets the prayer meeting hide the poor.

LATTER-DAY SAINTS' CHURCH AT RODDY, SOUTH CAROLINA.

This issue we present a picture of our Church building at Roddy, in the South Carolina Conference. It was built in the spring of 1897, and is 16x22 feet. Elders Parker and Gordon were the Elders who suggested the advisability of building the house; Elders Millet and Call roofed in the structure, and Elders Andrus and Taylor were the first Elders to preach in it. The Saints there all contributed liberally of their means to erect it. Elder John Sanders was Sunday School Superintendent at the beginning of the work, a position now held by Brother Samuel T. Blue. The above picture was taken on December 10, at the close of Sunday School, so that we have the faces of those who attend Sabbath School there, all of whom are of the Catawba Indian tribe. It is said the Catawbas came from Canada about the year 1600, and first settled in North Carolina. They were then a large nation, but wars with other tribes and smallpox decimated their numbers. At



present there are only eighty-seven in the State of South Carolina, three-fourths of which number are members of the Church of Jesus Christ of Latter-day Saints. The first missionaries to preach to them were Elders Henry Miller and Charles Robinson, in May, 1883. Elder Robinson's home was in Montpelier, Idaho, and he died in the harness at King's Mountain, S. C. In May, 1885, Elders W. G. Cragun and F. A. Fraughton visited the Catawba tribe. They held two or three meetings, and were mobbed on the night of May 25, 1885. Elders W. E. Bingham and Cragun slipped into Roddy by walking through the woods in the day time and part of the night. They spent part of a day and two nights in the woods. On Sunday, August 2nd, 1885, Elders Cragun and Bingham called a meeting and organized a Sunday School, with Alonzo Canty as Superintendent. About thirty-eight of the Indians baptized have gone West. There are at present about the same number remaining, all faithful and loyal to the Church.

Elder C. L. Pritchett, of Fairview, Utah, sends in nine new subscribers, and says: "I am deeply interested in the JOURNAL, and especially with the news from the Old Dominion State, her people, and the Elders laboring there. I learned to love the Saints and friends in old Virginia, and invoke the blessings of a kind and loving father upon them, for the many kindnesses and acts of charity to the Elders in the time of need."

JANUARY REVIEW.

ALABAMA—On December 23 memorial services were held with the Saints in the different counties where the Elders are laboring. Very enjoyable times were reported by all who took part in the services commemorating the birth of the latter-day Prophet. Special attention was given to the divine mission of Joseph Smith and his successors, and the work they performed in the one hundred years just past. On January 7 five Elders met at Wright's Holmes County, Florida, and held a branch conference. Good crowds of strangers and investigators attended, and all seemed interested. Eight meetings were held, including one at the water's edge, where President Jesse F. Bean administered baptism to one applicant. There will probably be more in the near future. Work is being carried on in the city of Mobile. The friends that were found last winter are being cultivated, and an extra effort is being made to overcome prejudice, so that those who are looking for the truth may see it in the Gospel message that the unpopular Elders present. Good health prevails among the Elders, and all seem to be enjoying the good treatment they have received formerly in this part of the conference.

EAST TENNESSEE—Elders Taylor, Hobson, Barker and Jensen have concluded their work in Johnson City, Washington County, where they have been very successful in getting the message of salvation before the people, and have made some good friends who are investigating the Gospel. They are now on their way to the southern counties, where they will labor during the winter. On December 26 Elder Sylvester Broadbent was honorably released from presiding over the East Tennessee Conference, and Elder H. C. Ford was appointed to succeed him. We greatly regret to part with Elder Broadbent, as he was doing a good work and we had all learned to love him. On January 1 President Ford and Elder William Killian started visiting the Saints of Marion and Grundy Counties, teaching them their duties, encouraging them to pay their tithes and offerings, so as to enjoy the promised blessings which they have been depriving themselves of by not obeying these divine laws. Our Elders, after spending a pleasant Christmas week with Saints and friends, are now settled down to work with renewed determination to make the year 1906 one of rapid advancement for the spread of truth in this part of the Lord's vineyard. They all report good openings for missionary work in their respective counties, which is good news. Elders Johnson and Whiting, who are laboring in Rhea County, report having a gun drawn on them as they were leaving a gentleman's (?) house, where they had called to deliver their Gospel message. They also heard of some bad threats being made by other parties, but they are going on with their work in fear of God and not of man. Owing to bad weather, with much rain, the Elders have been unable to do as much work as they would like to have done during the past month.

FLORIDA—On December 23 Joseph Smith memorial exercises were held by the Elders to as many people as would listen to them. On the 28th, Elders W. A. Judy, J. A. Ransom and L. W. Hardy arrived in this conference from their homes to do missionary work, and on the 30th Elders Broadbent and Bagley arrived in Jacksonville for the same purpose. President Rich made us a visit on the 31st on his way to Nassau. A very interesting meeting was held in the evening, he being the principal speaker. On January 2 President Heaton and Elder Phippen arrived in Jacksonville after a visit in the country preaching tithing, etc. Next day Elders Ransom and Judy went to Newberry, Alachua County, Fla., where they joined Elders Durfee and Nelson. Elders Nelson and Judy are tracting Citrus County and Elders Durfee and Ransom will visit Saints a short time and then tract Pope County. On the 4th Elder Hardy went to Epanalo, St. Johns County, where he was met by Elders Bocker and J. C. Farr. He will labor in that county with Elder Farr. Elder Bocker went to Orlando some time during the next few days and there met Elder Phippen, who also left there on the 4th. They will do city work in Orlando for the next few weeks. President Rich returned to Jacksonville from Nassau on January 8th, having decided not to send Elders there. President Rich left on the evening train for Chattanooga. On January 11th Elders Broadbent and Bagley went to

Tampa, where they will do city work. On January 19th, President Heaton went to Chattanooga to attend the Conference of Conference Presidents.

GEORGIA—The past month has found the laborers of this conference in the collar, pushing onward in the good work. Good health has generally prevailed throughout, with a slight exception, and all are able to battle on. Four new converts have been led into the waters of baptism, W. C. Shipley and Geo. M. Gooch officiating. Many meetings are held each week in the cities of Atlanta, Augusta and Macon, most of them being held in cottages. All look for a greater harvest this year than ever before.

KENTUCKY—The month opened up with good weather prevailing and all the Elders enjoying good health, also desiring to go forth and perform their duty. All the Elders have been working very diligently throughout the Conference, teaching the Saints the principles of tithing and fast offerings, and they have met with good success. Many of the Saints who did not understand these offerings before now have a desire to pay their tithing and fast offerings. On the 28th of December President Crockett and Elder Stevens left Owingsville to go to Fleming County and visit the Saints and friends. Elder A. S. Mecham, who was transferred from the Ohio Conference to continue his labors in the Kentucky Conference, arrived on the 10th of January. We are glad to have Elder Mecham join our ranks. On the 12th President Crockett and Elder D. A. Penrod returned from Fleming County, and they report finding the Saints all well. The month closes with all the Elders enjoying good health, and working hard for the spread of truth and righteousness.

MIDDLE TENNESSEE—This month has passed with all of the Elders enjoying good health, although some write that they have taken bad colds during the changeable weather here lately. Elder A. O. Jackson has had a touch of rheumatism again. Elders Woodward and Bonham met with the Saints and friends at Arrington, Williamson County, Sunday, January 7, and held three very successful meetings, having some to attend that had never heard the Elders before. We have appointments there for the first Sunday in each month, and much good will be accomplished. Elders Roberts and Bagley arrived in this city on the 10th, stating they had met with fair success while visiting among the Saints in the interest of tithing and fast offerings. Elder Roberts, not feeling very well, stayed in Nashville to work, while Elder Bonham took his companion, Elder Bagley, and started for West Tennessee. Elders Shields and Gillman arrived in Memphis and found the people very friendly, and some good Saints in that part of the Conference. Most of the Elders have arrived in their counties and desire to make their message one of success in gathering out the honest. The month closed with beautiful weather prevailing. We met with good success where we held services in honor of our beloved brother and Prophet, whose likeness we beheld on these pages. Some of the Elders could not get places to hold services, while others stated that they were not notified in time. Elders Woodward, Bonham and President Grant were privileged to meet with several Saints and friends at the home of "Grandma" Mathews at Nashville Sunday, December 24. Elder J. B. Woodward spoke upon the life of the Prophet. President J. W. Grant showed by the teachings of the Bible that the Lord always had a prophet to direct His affairs on earth, whenever He had dealings with His people, bearing testimony that Joseph Smith was one of these noble and honored men sent by the Father in this the latter dispensation, and that those who had succeeded him were men sent in like manner.

MISSISSIPPI—On December 23 President E. D. Buchanan and Elder D. A. Tidwell met with the Saints and friends at Meridian and held memorial services in honor of the Prophet Joseph Smith's one hundredth birthday, and a very good time was enjoyed by all present. Nearly all the Saints took part and rendered selections appropriate for such a memorable occasion. Elders Jenks and Jeppson held services at Denmark, Lafayette County, and Elders Kennington and Coney at Teasdale. The other Elders were not fortunate enough to be where they could meet with Saints and friends on this occasion. On the 26th Elder Orren R. Williams of Salina, Utah, arrived in this city to assist in the spread of truth. He is the only Elder to join our ranks this month. The year closed with

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ELDERS' JOURNAL.

FEBRUARY 1, 1906.

BEN E. RICH, EDITOR.

JAMES H. WALLIS, ASSOCIATE EDITOR.

EDITORIAL.

ANOTHER CHURCH BURNED TO THE GROUND.

While President Fitt, of the North Carolina Conference, was in Chatanooga on January 23, he received word that a mob had set fire to the church on Harker's Island, N. C., and destroyed it. This building had been erected by the handful of members of the church on that island, and by the Elders laboring there at the time. at a great sacrifice, impoverishing themselves so that they might have a place in which to worship. The island lies in the Atlantic several miles from the coast line, and the Saints there floated most of their lumber over, because of the absence of any material there, suitable for the purpose, the Elders doing the carpenter work and making the benches and a nice pulpit. The Saints are all poor, depending entirely upon what they make at fishing for their living, and it is a great loss to them, for they had the finest church on the island. They had recently pleaded with President Rich to send them an Elder who could teach a school for them, so that their children might be educated. Elder Wm. A. Petty was sent there the middle of the month and had made desks and other necessary furniture in order to start school last Monday. The school will now be opened in one of the homes of the Saints, until it is decided what better to do. Not satisfied with destroying their place of worship, the mob now threatens the lives of the Elders there, while the following report of the occurrence, published in Sunday's Chattanooga Times, intimates that notice has been served on the missionaries that unless they at once leave the island they will receive a coating of tar and feathers:

RALEIGH, N. C., Jan. 27.—A special to the Evening Times from Newberne, N. C., says: Citizens of Harker's Island and Core sound, became indignant at efforts of Mormon missionaries to establish a church in that vicinity and set fire to the building where they held services and destroyed it. The missionaries themselves were told to spare no time in getting away; that if they should loiter over long on the island a coat of tar and feathers would be presented.

We submit to the proper authorities of the State of North Carolina that the individual who sent the above newspaper report of the burning of the church is either one of this mob of "citizens (?) " or a responsible party to the transaction. Certain it is that he is in a position to give information to the officers of the law that will lead to the arrest of the guilty parties, and we submit to the proper officials that here is a good starting point for them to work on. If there is any regard for the constitutional rights of the citizens of North Carolina in the free and untrammelled worship of God according to the dictates of their own conscience, then let the men chosen to uphold, honor and sustain the law protect the people in those rights. Let it not be said that these officials sat supinely by and winked at such offenses. It is bad enough when mobs attempt the destruction of public buildings in order to satiate their wrath upon some poor wretch incarcerated therein; but it is infinitely worse when "citizens" (?) march with the firebrand in their hands and burn down the house of worship which has been erected to the name of God by a handful of poor, unoffending religious worshippers. If the powers of a grand jury and the armed forces of a State can be invoked to mete out justice to the mob who attempts the destruction of a county jail, surely the strong arm of the law should be stretched out when the temple of God, be it ever so humble, is burned to ashes by "citizens(?)." If a Presbyterian church should be set on fire by a mob of Mormons, we presume there would be a demand go up all over the country for the summary annihilation of that people by the

armed forces of both state and nation. We submit in all earnestness that the proper officials of North Carolina take steps looking to the arrest and punishment of the inhuman wretches who destroyed the Harker's Island church, and at the same time we submit to the Senate committee who are investigating the Smoot question, and who are so fearful as to whether Mormons are law-abiding or not, that here is food for thought in connection with their labors.

THE FAITHFUL TITHE-PAYER OF THE SOUTH.

The Saints in the Southern States Mission are to be justly commended for the noble response they have made in the observance of the law of tithing. During the three months ending January 15, 1906, there was more tithing paid than at any other period in the history of the Mission. It seemed as though the spirit of Our Father in Heaven rested upon the people and pointed out unto His children their duty in this regard. In many, many instances, the Saints had never understood this principle before; some were under the impression that it only applied to gathered Saints, and some misunderstood it in its practice. The articles in *THE JOURNAL*, the letters which have been written from this office to the Saints, the Elders who have traveled among the people, specially to teach the law of tithing, and the noble sentiments we have published from the Saints observing this law, have all been successful agencies in the hands of the Lord in bringing about the grand results stated; but above and over all has been the blessings of our Heavenly Father, without which all our labors are in vain.

We trust the Saints will not slacken in their good works during the year 1906. Tithing should be paid in its season. The person who works for wages should pay one-tenth to the Lord before spending any portion of it. The farmer should pay the cash value of one-tenth of his crop or increase directly he is able to ascertain what the amount is. The boy or girl who works and earns a salary should be as loyal to this principle as their fathers and mothers, because the blessings of the Lord is promised to all alike, in observing this law.

How very glad we would be could we only publish the noble expressions contained in the letters of the Saints who have sent in their tithing! Our souls swell with gratitude to our Heavenly Father to know that we are associated in the ministry with such a faithful band. But while our limited space will not permit us to publish these words of good-will, it is so very comforting to know that there is One above who records the good deeds of His faithful children, and that in the day when He shall make up His jewels, the good people of the South, who have been "buried with Him in baptism," and who remain faithful to the end, will be bright gems in His diadem. This is better and more endurable than all the praise of men, and must be a source of great consolation to those who are proving by their works, as well as by their faith, that they are in very deed the children of "Our Father, who art in Heaven."

THE GROWING POPULARITY OF THE JOURNAL.

Strange as it may seem to our readers, we issued over six hundred subscription receipts for the *JOURNAL* during the month of January. This will give our friends some idea of the growing popularity of our little Mission paper. Every mail brings in the names of new subscribers from all over the South and West, and we deeply appreciate the kind help that is being rendered. The *JOURNAL* seems to have bounded into popularity at one grand leap, and we have improvements under contemplation which will make it more valuable. We simply are unable to publish the beautiful expressions which have accompanied these several hundred remittances, but we thank one and all for the noble words they have spoken in behalf of the *JOURNAL* and the encouraging sentiments they have written us. We only regret that we haven't room to print them so that others may take comfort from them also, but we shall always deeply appreciate these words of good-will. We have given room for several letters from Zion, because we knew the Saints and friends among whom these Elders labored would be glad to know they had not

forgotten the scenes of their former operations—and the kind hands who ministered to their wants.

THE MEETING of the Conference Presidents at Chattanooga was one of the grandest occasions ever experienced in the Southern States Mission. The Conference convened on Saturday, January 20, and did not get through until Wednesday night. Our next issue will contain a full report of the proceedings, and will be a very valuable number for the Elders in the Mission. It will be accompanied with a full page picture of the Conference Presidents and the missionaries at headquarters. If extra copies are needed, orders should be sent in at once. They will be five cents each.

WE ARE out of "Friendly Discussion" tracts, but will have another edition ready within two or three weeks. This notification will explain why orders for these tracts will be substituted until we get the "Friendly Discussion" pamphlet in.

COLONIST RATES will be in effect between February 15th and March 7th; also September 15th to October 31st. All Saints or persons going West should write this office for quotations on price of colonists' tickets.

DATES FOR HOLDING CONFERENCES.

President Rich has arranged for Conferences to be held as follows:

Alabama—At Mobile, February 4.

Mississippi—At Jackson or Meridian, February 11.

Kentucky—At Louisville, February 18.

East and Middle Tennessee—At Nashville, February 25.

Virginia—At Richmond, March 4.

JANUARY REVIEW.

(Continued.)

the Elders in good health, excepting Elder Cheney, who was sick at Teasdale, and Elder Savage at Sturges. On January 1 President E. D. Buchanan and Elder Williams left Meridian to visit the Saints in the southern counties in the interest of tithing, leaving Elder D. A. Tidwell in the city of Meridian. On January 2 President E. D. Buchanan and Elder O. R. Williams baptized one more into the fold at Lumberton, Miss. This was the only baptism in our Conference this month. On January 6 Elders Kennington and Cheney were separated at Millville. Elder Cheney was assigned to assist Elder Anderson on the new meeting house and Elder Gourley was assigned to labor with Elder Kennington in the country. The Elders reported the roads in bad condition and many of the streams overflowing. Elders Savage and Cheney have been sick most of the past month. On the 15th President Buchanan and Elder Williams returned to this city to prepare the Conference reports for the year 1905. Also to make arrangements to meet with the Conference Presidents in Chattanooga on the 20th and 21st.

NORTH CAROLINA—Our Elders are enjoying good health, also the spirit and labors of the Gospel. Persecution has been heaped upon some of our Saints during this month. Six Elders were requested to spend Christmas on Harker's Island with the Saints and friends. On the way over they were made aware that the adversary had been aroused, for as they entered the boat that would take them over there a certain official of Beaufort City stepped up to Elder A. Andrus, who was the last of the Elders to enter the boat, and asked: "Are you fellows Mormons?" The answer was, "Yes, sir." He then went to the captain of the boat and said: "I want you to throw these Mormons overboard, and not allow them to go to Harker's Island." The captain took the Elders to the island and when they arrived there they found that a minister (?) had been over there for some time telling the people that they would see no more Mormon

Elders, as they would be allowed to come no farther than Beaufort, also maligning the Mormon people and misrepresenting the principles of the Gospel they teach. So successful was he among our enemies that violence was aroused. Immediately after they had held a mutual improvement meeting, some ruffian fired through the window of the meeting house, breaking a number of lights, the shot lodging in the walls of the room. No one was in the building at the time of the shooting. The Saints on the island had applied for a school, and it was decided to establish one there. This aroused the animosity of the enemy to the extent that about January 18 the comfortable little church built by the Saints by means of having to sacrifice the necessities of daily life in many instances, that they might have a place to worship God according to the dictates of their consciences, and where they could enjoy the religion they have embraced, was burned to the ground, but a private house has been obtained in which to hold meetings and in which the school will be established. One of the Saints on the island while hunting had one of his hands accidentally shot off by his companion. He is recovering nicely.

OHIO—There have been two arrivals during the month, that of A. R. Mecham and J. F. Corbett, both Elders recently from Zion. The former was assigned to labor in Toledo, the latter in Dayton. Elder A. S. Mecham, who has been laboring in Columbus, was transferred to the Kentucky Conference. By the request of President Ben. E. Rich the Elders and Saints of Ohio celebrated the one hundredth anniversary of the birth of the Prophet Joseph Smith by holding memorial services. All the Elders in writing from the different parts of the state speak of their glorious success, especially of the excellent programs that were rendered, the beautiful spirit that prevailed and the good impressions that were left on the minds of visitors. All join in the assertion that a great amount of good has resulted from the several services, especially in the line of allaying prejudice. On December 22 a Christmas Eve social was held by the Elders, Saints and friends in Cincinnati, where an excellent and enjoyable program was rendered. Previous to the conclusion of the program Elders Conrad and Moser were very agreeably surprised by being presented with a purse of \$11.50 for their Christmas, the amount having been subscribed by the Saints and friends. During the latter part of the month President C. S. Jones has been visiting Saints and friends in Adams County, where he, in connection with Elders Baxter and Johnson, held a few very successful meetings. The result is that a good field has been opened up for effective work in the future. The condition of the conference is very good and all the Elders are enjoying excellent health.

SOUTH CAROLINA—The opening of this month finds the Elders in their new fields of labor (the south or lower counties), reporting that the Lord has prepared the way before them, and has caused that the spirit of kindness is settling upon all. No rough treatment has been shown our Elders, and we are led to rejoice in the blessings of the Lord. Every pair of Elders had the privilege of holding services in honor of the Prophet Joseph Smith, and in each meeting an abundance of the Holy Spirit was felt and much good has been accomplished by the holding of these meetings. Although the weather has been somewhat wet and uncomfortable, yet we feel that a good work has been done. Elders W. E. Jones and M. C. Smith surprised the Reverend Chas. E. Smith of Charleston by announcing themselves in his congregation after he had poured into his hearers the old pack of falsehoods that have been rehearsed in almost all pulpits. The Elders told him they were from Utah and were representing the "Mormon Church," and desired a few minutes' time in rectifying some of the remarks he had made. In rectifying them a short discussion ensued, which caused the minister some annoyance. After the short debate several of the people crowded around and congratulated the Elders on their bravery in representing falsehoods and publishing the truth. The papers of Charleston have published a few articles, but showing up the side of the minister. Elders R. Norwood and A. M. Hammon came from Utah and Idaho to fill our ranks. They are both fine men. Baptisms by R. G. Booth, 5; A. W. Archibald, 1.

VIRGINIA—We have had four Elders traveling among the Saints since September, instructing them along the lines of their duty, and especially encouraging

them to pay their tithing and subscribe for the JOURNAL. They traveled over a great portion of the state, and no doubt much good was accomplished. Elder M. P. Cosby of the Kentucky Conference came into Richmond December 23 to labor among his relatives, who are quite numerous in Virginia. He is being received kindly by them. Most of the Elders held memorial services December 24, and report having had good meetings, quite well attended. Christmas was celebrated in Richmond in the usual way, by shooting fireworks and firecrackers, and such things as are as far from the true spirit of the occasion, as is popular Christianity. Elders Rands, Webb, Cosby, Winn, Gibbs and President Weight met at the Latter-day Saints Church at Golanville, Va., and held a branch conference. The weather was quite unfavorable, it raining and snowing. Two meetings were held Sunday, December 31, and a good spirit prevailed and some good seed was sown. The Elders held meetings at the homes of several of the Saints during the week. On account of the rain and snowstorms of the first of the year Little River overflowed its banks and Elder Gibbs and President Weight had the pleasure of wading barefooted about one hundred yards in about two feet of its cold waters, with no ill result. They visited a number of Saints in the interest of tithing and the JOURNAL, and were quite successful in their labors. The general health of the Elders is good, with the exception of some bad colds, caused by exposure while traveling to their several counties after laboring among the Saints in the interest of tithing and the JOURNAL. The Elders are now getting located for their winter work and we hope the weather will permit of a good work being done. Elder J. I. Bowers is suffering from an old complaint, a lameness in his foot. Elders H. J. Clark, D. E. Bishop and G. L. Morrison have bad colds.

NOTES OF THE FIELD.

"I especially enjoy the poems found on the last page of the JOURNAL," writes Sister Mary Anderson, of Salt Lake City, Utah. "They alone are more than worth the price of subscription."

We appreciate the following words of encouragement from Apostle George A. Smith: "I am glad to know that the subscription to the JOURNAL is growing so nicely. It is a splendid little volume, and reflects credit on the Mission."

If Presidents of Missions will kindly mail us photographs of their headquarters, with data, we will be glad to have cuts made and publish same in the JOURNAL. This applies to foreign missions as well as to those in the United States.

"I like the JOURNAL very much and am always interested in the Southern States Mission because my husband labored there so long. I have three boys, whom I hope will make as faithful missionaries as their father." So writes Sister Mary L. Morgan, of Hunt, Ariz.

Baptismal certificates can be had by applying at Mission headquarters. No one should be baptized without receiving a membership certificate, and the Elders should always carry one or two with them, so that this important matter can be properly attended to at the time of the baptism.

Among the many letters written to Rev. (?) J. Stoker Hunt, in reply to his tirade of abuse on our Elders, is one by Brother J. Allen Steadman, of Langley, S. C., containing about 35,000 words. President Little, of the Georgia Conference, has read portions of it and pronounces it a meritorious production.

We have received a copy of a letter written by Sister Lannie Rooks, of the Georgia Conference, in answer to the vicious attack made by Rev. (?) J. Stoker Hunt, and which was sent to him. We would have been glad to have published it, had we the room. Undoubtedly many others have written to him in a similar strain.

In a letter received from President German E. Ellsworth of the Northern States Mission, he speaks words of appreciation of our missionary paper, and of the good work it is performing. He says it is always a most welcome visitor at their headquarters and would rejoice in seeing such a paper established in the interests of all the missions.

Miss Pearl Robinson, the fourteen-year-old daughter of William Robinson, of Sheffield, Tenn., carried home with her from the Baptist Sunday School a beautiful Bible which was given her as a prize for getting more of God's promises to mankind from the Bible than any other member of the Sunday School. Pearl is a Latter-day Saint and we are proud of her and her achievement.

Elders sending in tithing for the Saints must be very careful to give the proper initials, and addresses, and be sure the spelling is correct. This applies to Saints also, who send in tithing for their neighbors. It should be remembered, too, that this care should be taken in relation to all matter addressed to the Mission. Considerable trouble and inconvenience caused in the past by this neglect makes this note necessary, and we hope it will not be overlooked.

Writing from McIntyre, Fla., January 19th, 1906, Elders John W. Staples and Geo. L. Spangenburg say: "Last Sunday we baptized five children. We had about fifty people present to witness the ceremony, but when we asked them to go to the house of Brother Evans to witness the confirmation they couldn't all of them see it in that light, and about thirty dispersed. We have two more applicants whom we will baptize next fast day. We are now visiting some Saints who have not seen the Elders for about seven years, and they were very proud to have us with them."

It is the desire of President Jos. F. Smith that the Juvenile Instructor be in the families of the Saints, and at a recent meeting of the Deseret Sunday School Union Board it was unanimously decided to let the Saints in the respective Missions of the Church have the Juvenile for half price, viz, \$1.00 per year. This is 25 cents cheaper than the cost of production. This offer is made to the Saints in the Missions only. It is expected the current volume will be one of exceptional interest to both young and old, and we feel confident that many, if not all, of the families of the Saints in the Southern States Mission will take advantage of this liberal offer.

As an instance of the great faith exercised by some of the good Saints of the Southern States, we quote the following from a letter written by Sister Elizabeth Whittemore, of the Florida Conference: "I am glad to say that my husband has been baptized and is now one with us; also my mother and one brother. I am praying all the time now for my sisters and other brothers." And we feel that the Lord will hear the prayers of such a faithful soul, and answer them for good upon her head. She says further: "There is one thing I can say and say it truthfully, that there never has been one principle of the Gospel made known to me yet by the Elders that I can not believe. I believe all of them, and would hate to be found speaking against one of them."

The following pretty tribute was sent us to publish: "Two years ago death entered the home of Mr. and Mrs. R. Q. Bailey, of Bluffton, S. C., and bore away their infant, Nora. She never stayed with them but one year and seven months, at which time the Lord plucked the little flower and transplanted it in His vineyard, where He could nourish it in the palm of His hand. Oh, how hard it was to give it up. Only those who have parted with loved ones can realize the trial it was, yet we bow in humble submission to the will of Him who is too gracious to be unkind. We often think of the little angel and wonder if she looks at the approach of some one as they enter the place of rest with her little blue eyes to see if it is Papa or Mamma. While the hearts of the father and mother are saddened, they can only say, 'We bow, dear Saviour, to Thy kind will, and will try to meet our dear little Nora.'"

Elder Tidwell, writing from Meridian, Miss., December 30, says: "Nearly ten days ago we received a letter addressed to us, and the Saints of this city, tied up in a bunch of switches, informing us that unless we were out of the city by the end of the week ending December 23, we would be helped out. Here is a copy of the letter:

To the Elders of the Mormon Church: We, the citizens of Meridian, take this means of warning you to leave the town, as you and your followers have caused the peace and happiness of some of our homes to be broken up with your so-called religion. Now, we are law-abiding citizens, and respect all laws of our country, and hope that we will not be forced to assist you and your kind to leave, but we will, if necessary, do so, if you and yours are not out of town by the end of this week."

We haven't heard anything more about this, but we have stayed out of that part of the city and haven't done much during this time, when so much whisky is apparent. But we haven't felt uneasy over the letter, for it is not the sentiment of the people of the city, as we are generally well treated.

Writing from Cleveland, O., Jan. 6, 1906, Elder W. H. Smith says: "The night before we held our Conference in this State, Elder W. M. Crossley and myself were called to the southeastern part of the State to conduct the funeral of one of our good Latter-day Saints. The people there were kind enough to let us have the M. E. Church to hold the services in. We remained in that place for some time, and had the privilege of holding meetings in the town halls of Neff, Ohio and Glencoe Counties. At the latter place the young ladies of the little town came out and sang for us. We remained there for three weeks and made many friends. From there we went up the eastern side of the Ohio and visited all the scattered saints. We found the most of them trying to do what is right. Those who had not paid their tithing expressed themselves as desirous of doing so. Another big thing we noticed was that the saints who were taking the JOURNAL were enjoying more of the blessings of the Gospel and were in touch with the church. They were not like sheep without a shepherd, as are those who do not take it. We found that the little paper is doing so much good that we put forth every effort and got all the saints we visited, with one exception, to subscribe for it. The saints who take it told us that the JOURNAL was like a visit from the Elders. So from that we can see that it is doing a great deal of good."

Elder M. Powell Cosby, of the Virginia Conference, writes: "Friday night, January 5, Sister Carpenter, her two daughters and her son, accompanied by Elder Jesse Winn and myself, attended the breaking up of a Methodist Sunday school at Golansville, Va. I had been invited to give a lecture on the "Signs of the Times," and used a chart I have made to illustrate it with. After the exercises one of the gentlemen in charge gave out my lecture. I used for my text the 24th chapter of Matthew. All went well till I got to the ninth verse, which says, 'Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake.' I made a few statements about how our people had been persecuted, even unto death, in fulfillment of this passage, and that Joseph Smith had been tried fifty times before the courts, and that, not being able to convict him, they murdered him in cold blood. Mr. Smith, one of the men in charge, couldn't bear to hear this name, so he stopped me, saying that history didn't give it that way. He said that the country had been flooded with anti-Mormon publications at the time, and that no one but our few followers cared to hear about him. Elder Winn rose up in the back of the house at that time and suggested that nothing more be said about that, and that I go on with the lecture. As soon as I got through Sister Carpenter said she wished to say a few words. She bore a strong testimony and said she knew what the despised Mormon Elders are teaching is the truth, and the only plan that will exalt us in the presence of God; that she was glad that her children and she had accepted it and were counted worthy of being numbered among us. She told them 'that if we were of the world the world would love its own, but that we had been chosen out of the world, therefore the

world hates us.' She then asked why it was that any other preacher except Mormon Elders would be invited to occupy the pulpit of any other church. Mr. Smith and the others sat in silence till she was through, then Mr. Smith said, 'We want nothing but Christ and Him crucified,' and picked up his hat and said 'Let's go,' which they did, without singing or closing with prayer."

ARRIVALS.

The following Elders arrived from Zion on Sunday, January 14, 1906: Amasa M. Hammon, Roy, Utah; Owen W. Guyman, Huntington, Utah; Richard Norwood, Blackfoot, Idaho; Solomon L. Cox, Idaho Falls, Idaho; Lars Walter Woolsey, Safford, Arizona.

RELEASES.

Elder George A. Phippen, of the Florida Conference, is honorably released to return home.

Elder George A. Prescott, of the Kentucky Conference, is honorably released to return home.

Elder Thomas O. Crowther, of the North Carolina Conference, is honorably released to return home.

Elder Clarence F. Corbridge, of the Mississippi Conference, is honorably released to return home.

Elder Ephraim Y. Moore, of the Florida Conference, is honorably released to return home.

APPOINTMENTS.

Elder Hyrum C. Ford is appointed to preside over the East Tennessee Conference.

Elders Amasa M. Hammon and Richard Norwood are appointed to labor in the South Carolina Conference.

Elder Owen W. Guyman has been appointed to labor in the Georgia Conference.

Elder S. L. Cox is appointed to labor in the Middle Tennessee Conference.

Elder L. W. Woolsey is appointed to labor in the Mississippi Conference.

TRANSFERS.

Elder H. Wallace Olsen has been transferred from the Virginia Conference to Ohio.

Elder LeRoy Baker has been transferred from the Virginia Conference to Mississippi.

Elder David E. Boam has been transferred from the South Carolina Conference to Kentucky.

Elder Lorenzo F. DePriest is transferred from the North Carolina Conference to Middle Tennessee.

Elder M. Powell Cosby is transferred from the Kentucky Conference to Virginia.

Elder D. A. Tidwell is transferred from the Mississippi Conference to Virginia.

Elder Sylvester Broadbent is transferred from presiding over the East Tennessee Conference to labor in the Florida Conference.

Elder L. Loraine Bagley is transferred from the Mission Office to labor in the Florida Conference.

Elder John H. Gibbs is transferred from the Virginia Conference to labor in the Mission Office.

Elder Geo. L. Morrison has been transferred from the Virginia Conference to Alabama, where he will preside upon President Bean being transferred to the Eastern States Mission.

Report of Mission Conferences for Two Weeks Ending January 20, 1906.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Eks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour. Sub.	Deseret News Subscriptions
J. F. Bean.....	Alabama ..	675	144	143	210	13	1077	29	4	20	32	1006	1	2	.....	7	.....	.....
Hyrum C. Ford.....	East Tenn..	674	74	27	324	5	1223	26	1	17	40	670	3	.....	.....	3	.....	.....
J. B. Heaton	Florida ..	1097	1107	58	393	21	1045	57	.....	37	51	1070	1	9	.....	7	.....	.....
W. H. Little	Georgia ..	1084	840	82	335	37	1144	22	5	30	58	923	3	4	.....	7	.....	.....
G. R. Crockett	Kentucky ..	689	557	42	249	7	418	20	3	17	58	555	7	8	.....	3	.....	1
J. W. Grant.....	Mid. Tenn..	729	80	51	122	40	1224	46	2	27	22	302	.....	.....	.....	.....	.....	.....
E. D. Buchanan	Mississippi	627	251	40	408	15	673	3	.....	18	18	455	.....	.....	.....	5	.....	.....
Wm. B. Fitt	N. Carolina	776	169	40	191	26	841	9	2	10	34	344	1	.....	.....	1	.....	.....
C. S. Jones	Ohio	801	967	335	296	.....	1165	28	1	50	22	874	1	.....	.....	.....	.....	.....
R. Ray Nixon.....	S. Carolina	1126	1117	60	505	35	1222	31	3	20	46	1031	2	5	1	.....	10	1
C. F. Weight.....	Virginia....	755	466	24	194	30	705	28	3	8	42	494	.....	.....	.....	6	1	.....
Totals .....	.....	9033	5772	902	3272	229	10777	299	24	254	428	7661	19	23	1	51	8	.....

THE BRAVEST BATTLE.

The bravest battle that ever was fought,
 Shall I tell you where and when?
 On the maps of the world you will find it
 not;

'Twas fought by the mothers of men.

Nay, not with a cannon or battle shot,
 With sword or nobler pen;
 Nay, not with eloquent words or thought,
 From mouths of wonderful men;

But deep in a walled-up woman's heart—
 Of woman that would not yield,
 But bravely, silently bore her part—
 Lo, there was the battlefield.

No marshalling troops, no bivouac song,
 No banner to gleam and wave;
 But, lo! these battles, they last so long,
 From babyhood to the grave.

Yet faithful still as a bridge of stars,
 She fights in her walled-up town—
 Fights on and on in the endless wars,
 Then silent, unseen—goes down.

Oh, ye with banners and battle shot,
 And soldiers to shout and praise,
 I tell you the kingliest victories fought
 Were fought in these silent ways.

Oh, spotless woman in a world of shame!
 With a splendid and silent scorn,
 Go back to God as white as you came,
 The kingliest warrior born!

—Joaquin Miller.

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"Seek to know God in your closets, call upon Him in the fields. Follow the directions of the Book of Mormon, and pray over and for your families, your cattle, your flocks, your herds, your corn and all things that you possess; ask the blessing of God upon all your labors, and everything that you engage in. Be virtuous and pure; be men of integrity and truth; keep the Commandments of God, and then you will be able more perfectly to understand the difference between right and wrong—between the things of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day."—JOSEPH SMITH, June 15, 1842.

VOL. III.

FEBRUARY 15, 1906.

No. 12.

THE POWER OF TRUTH.

(Continued from page 170.)

[The following article, and those that will follow it in succeeding issues of THE JOURNAL, is taken from a choice work presented by Apostle Heber J. Grant to President Ben E. Rich, at Christmas. The author is William George Jordan.]

Truth is the straight line to morals. It is the shortest distance between a fact and the expression of it. The foundation of truth should ever be laid in childhood. It is then that parents should instill into the young mind the instant, automatic turning to truth, making it the constant atmosphere of the mind and life. Let the child know that "Truth above all things" should be the motto of its life. Parents make a great mistake when they look upon a lie as a disease in morals; it is not always a disease in itself, it is but a symptom. Behind every untruth is some reason, some cause, and it is this cause that should be removed. The lie may be the result of fear, the attempt to cover a fault and to escape punishment; it may be merely the evidence of an over-active imagination; it may be the hunger for praise that leads the child to win attention and to startle others by wonderful stories; it may be merely carelessness in speech, the reckless use of words; it may be acquisitiveness that makes lying the hand-maid of theft. But if, in the life of the child or the adult, the symptom be made to reveal the disease, and that be then treated, truth reasserts itself and the moral health is restored.

Constantly telling a child not to lie is giving life and intensity to "the lie." The true method is to quicken the moral muscles from the positive side, urge the child to be honest, to be faithful, to be loyal, to be fearless to the truth.

The parent must live truth or the child will not live it. The child will startle you with its quickness in pricking the bubble of your pretended knowledge; in instinctively piercing the heart of a sophistry without being conscious of process; in relentlessly enumerating your unfulfilled promises; in detecting with the justice of a court of equity a technicality of speech that is virtually a lie. He will justify his own lapses from truth by appeal to some white lie told to a visitor,

and unknown to be overheard by the little one, whose mental powers we ever under-estimate in theory though we may over-praise in words.

Teach the child in a thousand ways directly and indirectly, the power of truth, the beauty of truth, and the sweetness and rest of companionship with truth. And if truth be the rock-foundation of the child's character, as a fact, not as a theory, the future of that child is as fully assured as it is possible for human provision to guarantee.

The power of truth, in its highest, purest, and most exalted phases, stands squarely on four basic lines of relation—the love of truth, the search for truth, faith in truth, and work for truth.

The love of truth is the cultivated hunger for it in itself and for itself, without any thought of what it may cost, what sacrifices it may entail, what theories or beliefs of a lifetime may be laid desolate. In its supreme phase, this attitude of life is rare, but unless one can begin to put himself into harmony with this view, the individual will only creep in truth, when he might walk bravely. With the love of truth the individual scorns to do a mean thing, no matter what be the gain, even if the whole world would approve. He would not sacrifice the sanction of his own high standard for any gain; he would not willingly deflect the needle of his thought and act from the true north, as he knows it, by the slightest possible variation. He himself would know of the deflection—that would be enough. What matters it if the world thinks if he have his own disapproval?

The man who has a certain religious belief and fears to discuss it lest it may be proved wrong, is not loyal to his belief; he has but a coward's faithfulness to his prejudice. If he were a lover of truth, he would be willing at any moment to surrender his belief for a higher, better, and truer faith.

The man who votes for the same party in politics, year after year, without caring for issues, men, or problems, merely voting in a certain way because he always has voted so, is sacrificing loyalty to truth, to a weak, mistaken, stubborn attachment to a wornout precedent. Such a man should stay in his cradle all his life—because he spent his early years there.

The search for truth means that the individual must not merely follow truth as he sees it, but he must, so far as he can, search to see that he is right. When the Kearsage was wrecked on the Roncador Reef, the captain was sailing correctly by his chart. But his map was an old one; the sunken reef was not marked down. Loyalty to back-number standards means stagnation. In China they plough today, but they plough with the instrument of four thousand years ago. The search for truth is the angel of progress—in civilization and in morals. While it makes us bold and aggressive in our own life, it teaches us to be tender and sympathetic with others. Their life may represent a station we have passed in our progress, or one we must seek to reach. We can then congratulate ourselves without condemning them. All the sunshine of the world is not focussed on our doorsteps. We should ever speak the truth—but only in love and kindness. Truth should ever extend the hand of love; never the hand grasping a bludgeon.

Faith in truth is an essential to perfect companionship with truth. The individual must have perfect confidence and assurance of the final triumph of right and order and justice, and believe that all things are evolved toward the divine consummation, no matter how dark and dreary life may seem from day to day. No real success, no lasting happiness, can exist except it be founded on the rock of truth. The prosperity that is based on lying, deception, and intrigue is only temporary—it cannot last, any more than a mushroom can outlive an oak. Like the blind Samson, struggling in the temple, the individual whose life is based on trickery always pulls down the supporting columns of his own edifice, and perishes in the ruins. No matter what price a man may pay for truth, he is getting it at a bargain. The lying of others can never hurt us long; it always carries with it our exoneration in the end. During the siege of Sebastopol, the Russian shells that threatened to destroy a fort opened a hidden spring of water in the hillside, and saved the thirsting people they sought to kill.

Work for the interests and advancement of truth is a necessary part of real companionship. If a man has a love of truth, if he searches to find it, and has faith in it, even though he cannot find it, will he not work to spread it? The

strongest way for man to strengthen the power of truth in the world is to live it himself in every detail of thought, word or deed—to make himself a sun of personal radiation of truth, and to let his silent influence speak for it, and his direct acts glorify it, so far as he can in his sphere of life and action. Let him first seek to be, before he seeks to teach or to do, in any line of moral growth.

Let man realize that truth is essentially an intrinsic virtue, in his relation to himself even if there were no other human being living; it becomes extrinsic as he radiates it in his daily life. Truth is, first, intellectual honesty, the craving to know the right; second, it is moral honesty, the hunger to live right.

Truth is not a mere absence of the vices. This is only moral vacuum. Truth is the living, pulsing, breathing of the virtues of life. Mere refraining from wrong-doing is but keeping the weeds out of the garden of one's life. But this must be followed by positive planting of seeds—seeds of right—to secure the flowers of true living. To the negatives of the Ten Commandments must be added the positives of the Beatitudes. The one condemns, the other commends; the one forbids, the other inspires; the one emphasizes the act, the other the spirit behind the act. The whole truth rests not in either, but in both.

A man can not truly believe in God without believing in the final inevitable triumph of truth. If you have truth on your side, you can pass through the dark valley of slander, misrepresentation, and abuse, undaunted, as though you wore a magic suit of mail that no bullet could enter, no arrow could pierce. You can hold your head high, toss it fearlessly and defiantly, look every man calmly and unflinchingly in the eye, as though you rode, a victorious king, returning at the head of your legions with banners waving and lances glistening, and bugles filling the air with music. You can feel the great expansive wave of moral health singing through you as the quickened blood courses through the body of him who is gladly, gloriously proud of physical health. You will know that all will come right in the end, that it must come, that error must flee before the great white light of truth, as darkness slinks away into nothingness in the presence of the sunburst. Then, with Truth as your guide, your companion, your ally and inspiration, you tingle with the consciousness of your kinship with the Infinite, and all the petty trials, sorrows, and sufferings of life fade away like temporary harmless visions seen in a dream.

MEETING OF THE CONFERENCE PRESIDENTS.

One of the most profitable and enjoyable gatherings ever held in the history of the Southern States Mission was the meeting of Conference Presidents which commenced in Chattanooga, at the Mission Office, on Saturday, January 20, 1906, and ended on the Wednesday night following, January 24. Those in attendance were the following: President Ben E. Rich, Elder J. F. Bean, president of the Alabama Conference; Elder Hyrum C. Ford, president of East Tennessee; Elder J. B. Heaton, president of Florida; Elder W. H. Little, president of Georgia; Elder G. R. Crockett, president of Kentucky; Elder J. W. Grant, president of Middle Tennessee; Elder E. D. Buchanan, president of Mississippi; Elder Wm. B. Fitt, president of North Carolina; Elder C. S. Jones, president of Ohio; Elder R. Ray Nixon, president of South Carolina; Elder C. F. Weight, president of Virginia. Seven meetings were held, some of them occupying as much as three and one-half hours' time. The greatest of interest was manifested by the brethren in all that was done and said. They had been supplied with notebooks, and they used them liberally in making record of the valuable counsel and instruction given by President Rich and his associates in the Office. Each President made a detailed report of his Conference, and the condition of its records, after which President Rich took every Elder laboring in each Conference, and inquired about his health, his habits, his ability, his financial condition, his missionary work and spirit, and other similar particulars, so that by the time the Presidents had all reported, a thorough report had been made on every Elder laboring in the Mission. On the Sunday afternoon, a testimony meeting was held, and it was attended with such an outpouring of the Spirit of God, that all were constrained to say, when it was through, "Did not our hearts burn within us?" The concluding meeting was held with none save the Conference

Presidents in attendance, so that they might be free in discussing matters pertaining to their work or that of the Mission. At this meeting they adopted a set of resolutions, which were presented to the brethren laboring in the Office, and which conveyed their kindly feelings toward the Mission President and associates at headquarters, and also thanked Sisters Stokes and Drumiler for the bounteous repast given and sisterly reception accorded the Presidents during their stay. On Saturday evening the following impromptu program was excellently rendered by the Conference Presidents:

Singing, "Stand Up for Jesus, Ye Soldiers of the Cross;" prayer by Elder J. Stokes, Jr.; greeting, President Ben E. Rich; response, President W. H. Little; Gospel Trio, "What Was Witnessed in the Heavens," Presidents Grant, Ford and Heaton; declamation, "Spartacus to the Romans," President Buchanan; instrumental solo, President Weight; "My First Marriage Ceremony in South Carolina," President Nixon; original poetry, President Jones; song, "The Letter Edged in Black," President Grant; "Reciting the Alphabet," President Crockett; "Teaching School in North Carolina," President Fitt; comic recitation, President Bean. This was followed by a bounteous spread, after which Elder Jas. H. Wallis entertained the company on the graphophone, and President Rich pronounced benediction.

On Tuesday morning President Rich commenced his address to the brethren, the delivery of which continued throughout three meetings, giving them instruction and counsel. We herewith give the substance of some of the more important topics of his remarks, as we know they will be greatly appreciated by the Elders who are laboring in the missionary field:

THE SAINTS SHOULD WARN THEIR NEIGHBORS.

The Saints should always have a supply of tracts and church works, so that having been warned themselves, they can warn their neighbors. A great work can be done by members of the Church in loaning out literature explaining our faith, and in setting good examples before the people where they live.

EXCOMMUNICATING MEMBERS FROM THE CHURCH.

Persons sending in their names, with the request that they be excommunicated, should be summoned to meet with the Elders, at a certain time, and then and there show cause why they should not be dealt with as requested by them. No person should be excommunicated without the approval of the President of the Mission, nor should a person be ordained to the Priesthood without his consent.

ELDERS IGNORING THEIR CONFERENCE PRESIDENTS.

Elders should not be allowed to step over their Conference Presidents and write to the President of the Mission for instructions as to trying members for their fellowship and ordaining people to the priesthood. The Conference Presidents are the medium through which every matter of business should reach headquarters, and every Elder should honor his President, and be proud to do so. It is not only the case in matters of excommunication and ordination, but it is the same with many other things—the Elders are writing to the Mission Office about nearly everything.

ANTAGONIZING PEOPLE WHO GET RELIGION.

During the hot weather, when revivals are prevalent throughout the South, and people get religion, the Elders should rest on their oars, but they should not abuse this counsel, and use it as an excuse for sitting down in the homes of Saints and friends and wearing out their welcome. What is meant is that they should not antagonise people under the excitement of revivals, but avoid all such gatherings, and spend the time in visiting among the friendly people, and encouraging the Saints in living their religion, and observing the commandments of God. In the very hot months, the Elders should not walk more than five to eight miles a day, and avoid over-eating, especially greasy foods.

SUBSTITUTING TRACTS.

Sometimes the printers disappoint us in delivering our tracts, and as a result we are sometimes out of the kind ordered by the Elders. When this occurs, and

the Elders give no second choice, some other kind is substituted, and the Elders should receive them in a kindly spirit, and use them. All things are done for the best at the Mission Office.

USING THE "SILENT MISSIONARY."

The stereoscopic views of the history of the Church, called the "Silent Missionary," if properly used among strangers and investigators, will be the means of doing much good for the introduction of the Gospel, and providing entertainment for the Elders. Many a person will look at these pictures and hear them described, who would not read a tract nor permit an Elder to deliver the Gospel message to them. Every Conference should own several sets for the use of the Elders.

FAST OFFERINGS SHOULD BE OBSERVED.

The Saints should be taught to observe the first Sunday in every month as Fast Day, and pay the expense of their food for that one day unto the Lord as an offering, to be used for the support of those who are poor and destitute. The Lord has said in this day, "Behold, thou wilt remember the poor; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me."

ACCEPTING CHALLENGES FOR DEBATES.

There should be few, if any, debates held. The Elders are not sent out into the world to discuss religion with men who approach our missionaries with chips on their shoulders. We have a more honorable calling to attend to. If a minister wants to know our position on any principle of the Gospel of our Lord and Master, tell it to him and his people in any meeting he calls for that purpose, and prove it by the Word of God, as we can do everything we preach. If he can find any error in what we say let him point it out. If he still insists on a debate, then enter into a written agreement with him to occupy one-half of a meeting with him on the subject, "What Must We Do To Be Saved?" Then let the people be their own judges as to what they have heard.

LEAVING THE GOOD SEED TO WITHER.

We should not break up more ground than we can cultivate and properly look after. The harvest is great, and the laborers are few, and we have got more ground broken now than we can cultivate. Instead of breaking up more ground, let us take half of that which is broken, and cultivate it properly. In the short space of time allotted to every missionary, we must not expect to be able to preach the Gospel to every creature; so don't try to do impossibilities. There will be other Elders called after we get through; and others after them. Let us pray over the ground already planted with the good seed, and water it with our tears, nurturing it as carefully as possible, for God will give the increase in His own good time.

CIRCULAR LETTERS TO BE FILED AWAY.

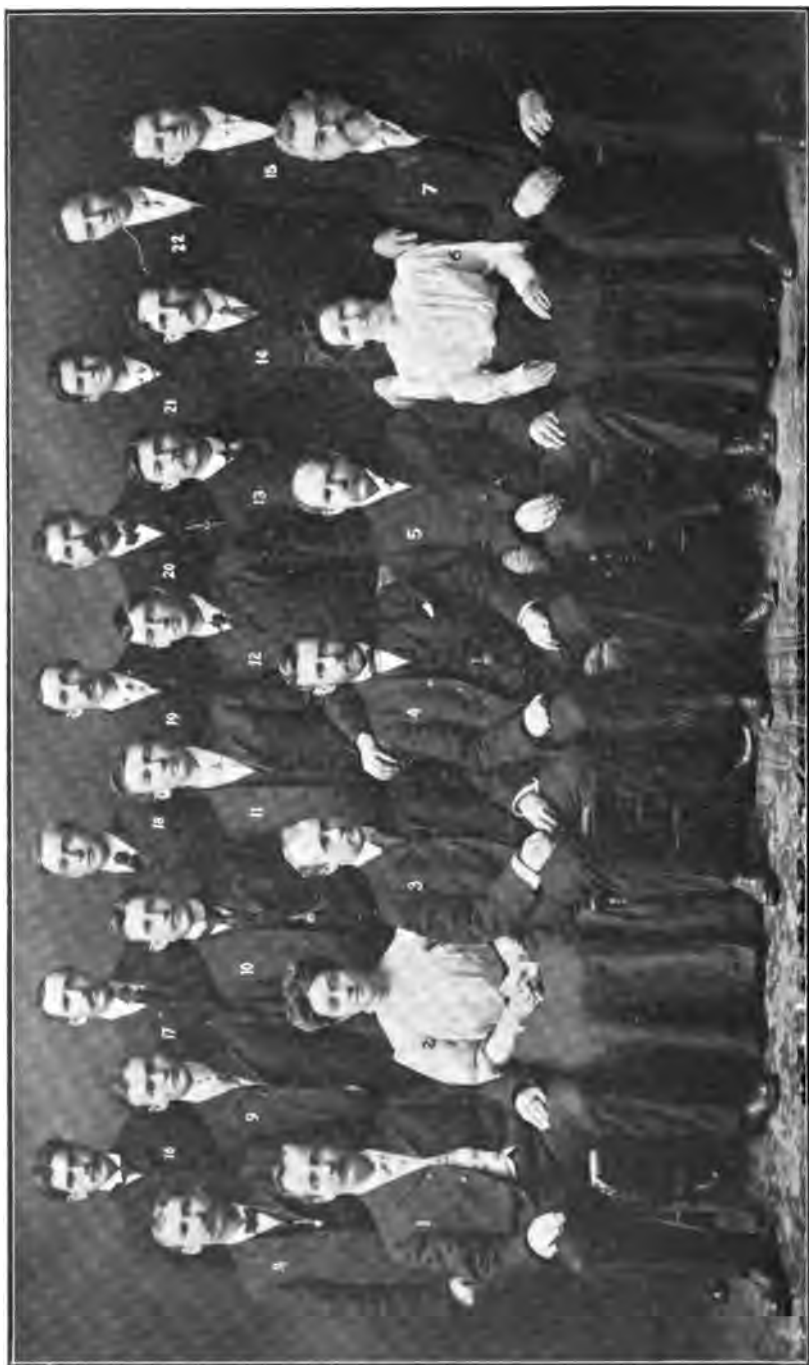
All circular letters mailed from the Mission Office, containing instruction regarding the work of the different Conferences, should be preserved in a regular letter file, and properly indexed according to the subject it deals with, that other Conference Presidents might also have the benefit of the instruction they contain. These circular letters are in no sense the property of those who receive them.

SAINTS MUST NOT JOIN OTHER RELIGIONS.

The members of the Church should be instructed that they must not join other religious bodies. When they have been baptized they have put on Christ, and are called out of the world, and consequently should remain separate and distinct and apart from all other churches.

TITLE TO CHURCHES SHOULD BE SECURED.

The title to all church property should be vested in the name of President Joseph F. Smith, who is trustee-in-trust for the Church of Jesus Christ of Latter-day Saints in all the world. This matter is of such importance that it should



Conference Presidents and Office Elders of Southern States Mission, January 20, 1906.
(For key to names and addresses see page 207.)

be attended to at once. All church buildings of any material worth should be insured in the same name, and before it is too late.

CHANGING CONFERENCE HEADQUARTERS.

Conference Presidents should not change their headquarters without first notifying the Mission President. This is very important. Let the address also appear at the end of the regular monthly review, so that it can be published for the benefit of any one who desires to correspond with the Conference President. Elders laboring in cities should send the Mission Office the complete address of their new quarters whenever they change their residence.

FOLLY OF PURCHASING CHEAP CLOTHING.

The Elders should not be "too cheap" in purchasing clothing. Let them order their apparel through the Mission Office, and not be tempted with bargain sales at "Cheap John" establishments in the cities where they happen to be laboring. There is no money in cheap clothing; cheapness is next to nastiness. Clothes talk, and you can take an Elder who is neatly dressed, and he makes a better appearance and talks better than does the Elder who has been out in a rainstorm with a suit of clothes bought at some irresponsible Jew store.

THE JOURNAL SHOULD BE IN EVERY HOME.

The Elders must not stop canvassing for THE ELDERS' JOURNAL until they get it into the home of every member of the Church and every friend. It is one of the most effectual weapons in the defense of the truth that we have at our command, and will make friends for us and the Gospel wherever it goes. Elder Jas. H. Wallis has charge of our Mission paper, doing the editorial and other work upon its pages, of course under the direction of the Mission President, and has proven himself a valiant defender of the faith. He has Elder Summerhays as his assistant in the circulating department, and I know of no two men who are working harder for the spread of truth or who are more devoted and in love with their labors than are these brethren. The JOURNAL should be carefully read by our Elders and members, and looked upon as a direct message to them from the headquarters of the Mission.

ADMINISTERING THE SACRAMENT TO NEW MEMBERS.

The Sacrament should be partaken of by the Elders at least once every week, no matter where they are, while it should be administered to new members as soon as they have been confirmed into the Church. When they visit the homes of the Saints they should inquire when they partook of the Sacrament, and a Sacrament meeting should be held, giving them the privilege of so doing and instructing them in the ordinance.

MEMBERS MOVING INTO OTHER CONFERENCES.

Members of the Church quite frequently move from place to place without properly notifying their Conference Presidents. The Elders should counsel the Saints to give proper notice, and obtain their membership certificates before leaving a Conference, and also to present those certificates to the new Conference in which they may locate, that such members may never become lost, nor miss receiving the JOURNAL.

FAMILIARITIES WITH THE OPPOSITE SEX.

Elders cannot be too particular in the company of the opposite sex. They have been warned by the authorities of the Church that their time is to be devoted to converting souls to Christ and not to making love. Any Elder who violates this solemn injunction will be relieved of his license and sent home.

WASTING TIME IN PLEASURE-SEEKING.

The time of the Missionaries belong to the cause they represent, and ought not to be wasted in seeking pleasure. Avoid all amusement not consistent with your calling in the ministry.

DON'T FORGET THE DEAR ONES AT HOME.

The Elders in the field should not forget their dear ones at home, but at

the same time they should not spend too great a portion of their time in writing letters to them.

PRESERVING THE ADDRESSES OF FRIENDS.

The Saints need teaching as well as the friend or stranger, and while greeting new-comers kindly, don't forget the old friends. Keep the names and addresses of friends made in your travels, and write them when you return home, so that they may know you are grateful for kindnesses received.

LET THE MYSTERIES ALONE.

Pray all the time and fast when it is wisdom. Don't be a sluggard in the mission field, but labor all the time for the uplifting of humanity by the Gospel of Jesus Christ. Avoid set speeches and mannerisms; don't condemn others; tell what you believe; preach Jesus Christ and Him crucified; tell of the divine mission of the Prophet Joseph Smith; let the mysteries of the kingdom alone.

KEEP YOUR BODIES CLEAN.

In the winter time the Elders should bathe once or twice a week, and as often as possible in summer time. It is not always convenient to get the accommodation for a full bath, especially while traveling in the country; but a good sized sponge can be carried, and it will not require a very large quantity of water to enable one to thoroughly cleanse his body. The Spirit of God will not dwell in an unclean tabernacle.

ANSWERING LETTERS OF INQUIRY PROMPTLY.

When Elders receive a letter of inquiry from the headquarters of the Mission which requires an answer, they should answer it by the very next mail. The Elders laboring in the office are but human and liable to make mistakes, but always willing and anxious to correct the same. If mistakes occur, notify the Mission Office in the Spirit of the Gospel, so that they can be rectified.

NECESSITY OF USING SEPARATE ORDER BLANKS.

In ordering articles from the office, don't forget to give proper addresses, and sizes of articles or apparel wanted. Use plenty of order blanks. Never order money, subscriptions for the JOURNAL, tracts or books, upon the same order blank used in ordering clothing. Place all these articles on separate order blanks.

NECESSITY OF SENDING CORRECT P. O. ADDRESS.

All mail should come to P. O. Box 417, Chattanooga, Tenn., and it will be forwarded promptly to the Elders each week if their weekly reports are received promptly and contain the correct postoffice address.

INSTRUCTIONS CONCERNING RAILROAD TICKETS.

When letters are received containing instructions about railroad tickets, read them carefully and follow them. Never destroy the letter until you thoroughly understand the same.

TELEGRAPHING TO THE MISSION PRESIDENT.

In case of sickness, death or serious trouble of an Elder, his companion should promptly invite aid by wire, sending the same at the expense of the Mission if necessary. Never limit your message to merely ten words, when a longer statement is necessary in order to make us fully understand the situation.

KEEPING THE CONFERENCE RECORDS.

Conference Presidents are the custodians of the conference records, and should see they are properly kept and safely guarded, for they are held absolutely responsible for their correctness, neatness and security.

ELDERS EXPECTING THEIR RELEASE.

Elders expecting their release should see to it that sufficient money is on deposit for them so that arrangements can be made for their tickets. At least ten days' notice should be given of the place from which the Elder desires to take the train.

THE LENGTH OF A MISSION.

The length of a mission is not two years; sometimes it is longer, and sometimes it is a year, or less than a year. It all depends upon circumstances, and

"circumstances" sometimes mean the health of an Elder, the condition of his loved ones at home, or it may mean the amount of more good to be accomplished at home than remaining in the missionary field; but always to the Elder it should mean an honorable release.

VALUE OF AN HONORABLE RELEASE.

An Elder's thoughts of home, if his thoughts are directed by the Spirit of God, will never make him homesick. Such an Elder will never be possessed with a desire to return until he can carry with him a consciousness of having done his duty, and bearing the impress of an honorable release stamped upon his countenance, as well as one written over the signature of his Mission President.

WHY ELDERS ARE SOMETIMES TRANSFERRED.

It is sometimes deemed of benefit to the Mission that transfers from one Conference to another be made; even in the selection of Presidents, as well as traveling Elders. A good, energetic traveling Elder, understanding all the details of the work in his Conference, is sometimes valuable enough to be transferred and made President of another Conference. He not only has the benefit of methods and ideas found in his new field of labor, but takes with him, for the benefit of the Conference, the very best of what he has learned in the other Conference while laboring there as a traveling Elder. By pursuing this policy, occasionally, it mixes up ideas, keeps a Conference from getting in a rut, and is very beneficial to the work. If the Elders will bear in mind that this method will be followed from time to time, it will do away with guessing, and speculating as to who will be the next Conference President, as well as removing the inducement for Elders to be filled with ambition to hold office, which we all know is foreign to the spirit of our work.

PROPER WAY TO REMIT MONEY TO THE OFFICE.

The headquarters of the Mission now being owned by the Church, the Elders and members can always find us by simply addressing their letters to "Southern States Mission, Chattanooga, Tenn." In this particular, it would also be well to remark that all remittances should never be made out in the name of the President of the Mission, but always in the name of the Southern States Mission.

VIOLATING PROMISES TO WRITE TO SAINTS.

Too often the Elders forget the promises they make to the Saints about writing letters to them after their return home. A few good letters from an Elder who has gone home does the Saints a world of good, and aids largely in the labors of the Elder who is still in the field; but a broken promise throws a damper upon the work and makes it up-hill work for the Elder who follows in the footsteps of the one who once labored as a missionary. Elders should be careful and not make too many promises; but when once they have made them, they should be cherished as a sacred covenant.

PROPER KIND OF CLOTHING TO WEAR.

The Elders should be particular about their appearance. They should be dressed in neat, dark suits, and derby hats; shirts and ties should be suitable for their clothing.

MEMBERSHIP CERTIFICATES FOR EMIGRATING SAINTS.

Membership certificates for emigrating Saints must be signed by the Conference President before they can be signed by the President of the Mission. The Saints may then take them to Zion, where they will be accepted by the Bishop when becoming a member of his Ward.

RESPONSIBILITY OF SENIOR ELDERS.

Let every Elder who takes a new companion—one who has recently arrived from Zion—sense the responsibility that rests upon him. God will hold him responsible for the example he sets to his new companion, and a reward or a punishment is certain to follow as a result of his acts. Teach the new Elder to love his work, to love his companion, to love his Mission, and to love and

forgive his enemies, because this is the spirit of a missionary. Show them how to seek opportunities to have Gospel conversations, to hold public meetings, to distribute the Gospel tracts and to sell the books containing the Word of God. If they do this, they are in the line of their duty. If they fail to do their duty in this respect, the new Elder should report the fact promptly to his Conference President, and a change in companions will at once be made. Be careful and not walk your new companion too far at first.

WRITING LETTERS TO CONFERENCE PRESIDENTS.

Elders should write a weekly letter to their Conference President and give him a brief statement of their labors and of all important happenings. This will enable the Conference President to properly report the history of his Conference, which should be terse and complete, not too lengthy, and promptly mailed to the Mission Office for publication.

SAINTS MUST RECOGNIZE THEIR PRESIDENTS.

Elders should instruct the Saints that any request for favors from the Mission Office must come from the Conference President. Letters are frequently received from Saints which have to be sent to the Conference Presidents for their personal examination before any action can be taken. If the Elders will inform the Saints of this procedure, it will save them and us a great deal of unnecessary trouble.

BOOK OF MORMON SALES SHOULD BE PUSHED.

Each Elder should take pride in having a large book record to his credit. Especially should he endeavor to sell as many copies of the Book of Mormon as possible, and ought never to be without one for sale.

MEANING OF "FAMILY VISITED" AND "RE-VISITED."

Where a family has never been visited by any other Elders, it should be reported as a family visited. Where a family has been visited by other Elders, it must be reported as a family re-visited. By faithfully reporting in this particular, it will give us a clear understanding as to the extent of missionary work done in the particular country the report deals with.

ELDERS SHOULD ALWAYS TRAVEL TOGETHER.

Elders laboring in the country should always go in pairs, never singly. Where Elders are laboring in a city they need not go in pairs to a person's house to distribute tracts; one may be on the other side of a street, or even canvassing on a different block, but still they should not be separated for any great length of time. Elders are less liable to be falsely accused when they are together.

WHAT IS A "GOSPEL CONVERSATION."

A "gospel conversation" does not mean a few words spoken while urging an individual to accept a tract, but it means a gospel conversation carried on in explaining the principles of our faith.

CONSECRATING OIL MAILED FROM THE OFFICE.

Olive oil sent from the office is never consecrated unless we are requested so to do. Elders should bear this in mind, and be careful to consecrate all oil ordered by them from this office. It is always better for the Elders to purchase the oil themselves if they are in localities where a good quality can be obtained.

INSTRUCTING THE CANDIDATES FOR BAPTISM.

Due care should be exercised by the Elders that the subjects for baptism be properly instructed before they enter the water; that they may know what is expected of them as Saints. The consent of the wife's husband should be obtained, and that of the parents when the children are under age. Confirmation should follow baptism as soon as convenient, and no candidate should be baptized unless the individuals believe with all their hearts that Jesus is the Christ and that Joseph Smith was a Prophet of God. They may not be able to know for themselves that Joseph Smith was a Prophet, but must believe with all their hearts and understand that baptism is too sacred an ordinance to be trifled with. Remember the conversation between Philip and the Eunuch, who

baptism was asked for; the answer was: "If thou believest with all thine heart, thou mayest." God is not looking for quantity as much as He is for quality.

We would have been glad could we have found room to have published a verbatim report of President Rich's remarks, for they were full of valuable counsel and instruction, as can readily be seen from the gems given above.

At the conclusion of the conference the presidents prepared the following communication, a copy of which they sent to the Elders laboring under their direction:

TO THE ELDERS IN THE SOUTHERN STATES MISSION.

Dear Brethren—Upon the eve of adjournment of the annual gathering of conference presidents, we desire to report to you the very profitable and interesting time we have spent while we have been together. We arrived in Chattanooga on Saturday, January 20, 1906, and were greeted by President Ben E. Rich, who instructed us as to arrangements for our stay during conference. In the afternoon we transacted business at the Mission Office, pertaining to our several conferences, and in the evening partook of a bounteous repast at our Mission Home. A fine program, consisting of songs, recitations, original poetry and selections on the graphophone, had been arranged and was delightfully rendered, every conference president taking part. President Rich greeted the gathering in a very kind and fatherly manner, trusting the Elders would enjoy themselves during the stay. This address was responded to by President W. H. Little, of the Georgia Conference, in behalf of the Elders.

Meetings were held on Sunday, Monday and Tuesday—seven in all—at which most profitable instruction was given, and which the Elders will be informed of through the *ELDERS' JOURNAL*, and also from the conference presidents.

The reports made by the Elders laboring in the Mission headquarters, touching on the nature and scope of their work, was of the greatest interest to us, and we only wish it had been possible for the brethren in the field to have been present and understood the business of the mission as it was there detailed to us. We must confess that we had no idea of the magnitude of the business that is done at headquarters. We not only heard for ourselves, but we also saw some of this business transacted. We saw the letters opened containing the weekly reports of the Elders, together with their orders for books, tracts, clothing, shoes, money, subscriptions for *THE ELDERS' JOURNAL*, etc. We saw these orders go to the Office Elders having charge of these respective departments, to be filled. In the mailing department we saw hundreds of letters, newspapers and packages being re-directed, weighed and re-stamped and sent into every part of the missionary field, from Ohio in the North to Florida in the South. The same in the commissary department; there we saw them wrapping up tracts and books in bundles and sending them out to the Elders, all over the field. The merry clicking of the typewriters in another part of the headquarters by two of the brethren told of hundreds of letters that were being written to the Saints in acknowledgement of tithing remitted, fast offerings received, subscriptions sent to the *ELDERS' JOURNAL*, and other kindred business, while letters were also being sent to the Elders to accompany money requested by them or instructing them on matters upon which they had desired information. In the bookkeeping department we found the brethren working twelve hours a day in making up yearly reports, balancing books, transferring accounts for the new year, filling out tithing and subscription receipts, and much other work. In fact, as before stated, we had no idea of the amount of work that is connected with the business of the Mission, and of the arduous labors of the Elders who have been called to headquarters to attend to it.

The conference will always be remembered by your conference presidents, for it was a time of spiritual feasting and replete with brotherly love and good will. We will return to our fields of labor with renewed energy in the work of the Lord, and a greater desire to magnify the responsible position unto which we have been called. We desire that the brethren in the field shall partake of the same spirit and determination, and that as a result we may from henceforth accomplish greater results and feel more encouraged.

(Continued on page 207.)

ELDERS' JOURNAL.

FEBRUARY 15, 1906.

BEN E. RICH, EDITOR.

JAMES H. WALLIS, ASSOCIATE EDITOR.

EDITORIAL.

ELDERS WITHDRAWN FROM HARKER'S ISLAND.

Our readers will remember that in the last issue we published an account of a mob burning down the church on Harker's Island, N. C. On the evening of February 1, as President Rich was leaving for Mobile, Ala., to attend Conference there, a letter from received from Elder Wm. A. Petty, detailing the situation on the Island, and showing the urgent necessity of some action being taken, as the Saints had received threatening letters if they persisted in entertaining the Elders, and so disturbed were the people as a result that they had commenced to guard their homes at night with guns. Elder James H. Wallis was at once dispatched to the island, going by way of Hampstead, a short distance from Wilmington, N. C., where President Wm. B. Fitt has his headquarters. He arrived at Hampstead Saturday afternoon, and as there were no trains out of that place until Monday afternoon, he remained with the Saints there and held two meetings in their beautiful little church, enjoying great freedom in his remarks on both occasions. The next afternoon, February 5, Elders Wallis and President Fitt left Hampstead for the island, going by way of New Bern and Beaufort. The train does not go direct to Beaufort, but stops a few miles this side, at a place called Morehead, and the rest of the journey was made by boat, arriving at Beaufort after dark Monday night. Beaufort is the county seat of Carteret County, N. C., and the next morning Elder Wallis went in search of the sheriff and prosecuting attorney, to see what steps could be taken toward bringing to justice the individuals who were responsible for the destruction of the church. Sheriff Hancock was found to be a fair, square man, but powerless to do anything. He said he had no authority to employ any help in the detection of the guilty persons, that his hands were practically tied. He was outspoken as to the dastardly act committed, and said the Mormon Elders had as much right to preach the religion they believed in as any other body, and if they ever wanted entertainment in his neighborhood they would be made welcome at his home. He was especially commendatory in alluding to the efforts made by the Mormon Elders to establish a free school on the island, to which the children of all classes, both Mormon and non-Mormon, were free to go, and receive a thorough education.

Mr. Chas. L. Abernathy, the county attorney, was also seen, and he stated he had no power at all, so far as criminal prosecutions were concerned; that he was simply employed to advise the county commissioners in civil matters. While Elder Wallis was discussing the situation with these county officials, Elder Petty reached Beaufort from the island, having been kindly conveyed over by Mr. Willie Willis, in his gasoline launch. Mr. Willis is a friend to the Elders, and one of God's noblemen. He has not been afraid to defend the Elders and shelter them, and administer to their comforts. After the interview closed, Elders Wallis, Fitt and Petty sailed for Harker's Island, with Mr. Willis, and on reaching that point were soon comfortably entertained at the home of Brother and Sister Oscar Brooks. This was Tuesday afternoon. School had not been dismissed, and the three Elders all walked to the building in which it was being held and found Elder John T. Parker, Elder Petty's companion, teaching it in the latter's absence. What a grand meeting that was for the four brethren! What a hand-shaking each other received! After school had been dismissed, the Elders remained in the building and held a counsel meeting,

at which the entire situation was fully discussed. Elder Petty related three dreams he had had, before having gone to the island, in which everything that had happened, even to the destruction of the church, had been shown him. Since the burning of the church, he had had a fourth dream, in which he saw a mob of men, resembling negroes and Indians, surround the house he was staying at, and then saw his body, clothed in white, lying in a casket, followed by a bright light from the east, out of which came a cross, with the one word, "Coming," on it, and which settled over him. Upon his relating these dreams, and in view of the impression it made, added to which was the disturbed condition of the people on the island, Elder Wallis decided it was best for the Elders to leave the island, until such time as some protection could be afforded to the brethren. As it is now, there is not a constable or justice of the peace there, and neither telephone nor telegraph. The island is entirely remote from the main land, and in case of a storm on the water, it would be hazardous getting help.

Through the threats made, a scene of terror had struck the people. They had received letters warning them that their homes would be burned down, as the church had been; and that if they did not close up the school being taught by the "Mormon" Elder, that would be burned down also. One man who keeps a store on the island had a "Mormon" girl employed as clerk. He was warned against further employing her, that if he did, his store would be destroyed. The next morning he discharged the young lady. The house Elder Wallis stayed at was guarded at night by armed men, and this had been done every night since January 22, when they received the first letter of warning. Every man in the "Mormon" church since that time, has not gone to bed at night for fear of his home being destroyed.

A meeting was held, at which all the Saints and friends met. There they were told of the action taken, and that the time had come to say "Farewell." At this they wept like children. The scene was more sorrowful than a funeral, and it seemed impossible for the Saints to say "good-bye." They clung to the Elders, and offered to protect them with their lives. They recounted the privations they had gone through for the Gospel—how they had almost deprived themselves of food in order to build a church in which to worship their God, only to see it burned down, and how they were willing to go further than that, and offer their own lives, if necessary, so that they would not be deprived of the presence of the servants of God. One good sister, amid her sobs, told how her father had beaten her about her head and body while investigating Mormonism, and how that since she had had a little family of her own, she was trying to bring them up in the fear and admonition of the Lord. Some of the Saints, with tears running down their cheeks, told how they had gathered up a little means to buy blinds and curtains for the church, and also a Bible and other Church works—how they had sewed their rags together, and made a carpet for it—all but just a short time before it was burned; and then as they thought of their little place of worship going up in flames, they wept afresh. But the hour of parting came, and Saints and friends bade the Elders a sad farewell.

The little island, containing some of the most faithful Saints in the Church, was left at three o'clock the next morning, and the party of Elders landed at Beaufort at daybreak. At New Bern, Elder Wallis separated from the other brethren, going to Raleigh, the capital of North Carolina, for the purpose of laying the whole situation before the Governor, and asking his aid in affording the Elders protection. The other brethren continued their journey to Hampstead.

Correspondence is now being had with the state authorities of North Carolina, and it is confidently expected that it will result in a peace officer being located on Harker's Island, who will see to it that our Elders are protected from any violence, and that the people are permitted to worship God according to the dictates of their own conscience, as the Constitution of our country directs, with none to molest nor make them afraid. The sheriff at Beaufort has been authorized by the Mission to offer a reward of fifty dollars for information leading to the conviction of those who set fire to the church, and with the honesty and determination evinced by Sheriff Hancock, it is hoped that the guilty ones will soon be brought to justice.

Elder Wallis was taken by Elder Petty to the spot where the beautiful little

church once stood, and saw the complete offering that had been made. A few handfuls of charred ashes was all that was left, everything connected with the building and its furnishings having been completely consumed. In the middle of where the floor stood, some people, who had gathered to the spot the morning after the fire, found the charred remains of the Bible. There was just one fragment of printing left, with these five words: "AND THEY SHALL BE KNOWN." As a prophecy burned in fire, those words will ever ring in the minds of every person who were witnesses to the incident.

In conclusion, we want to say to the members of the church and our friends on the island, that no efforts will be spared by us to bring them security, and that just as soon as this blessed condition becomes an assured fact, that Elders will again come to bless them, and a competent school teacher will again be teaching their children.

DEATH OF APOSTLE MARRINER W. MERRILL.

It will come as sad news to the Elders and Saints to hear of the death of Apostle Marriner W. Merrill, which occurred at his home in Richmond, Utah, on February 6, 1906, and whose picture we here present. Apostle Merrill was born in Sackville, Brunswick, September 25, 1832. When a boy of nine years of age,



and before embracing the Gospel, he received a testimony from the Lord that Joseph Smith was a Prophet of God. He emigrated to Utah in 1853, and in the settlement of Cache County was a main figure, receiving many divine manifestations of God's providence in those early days. When the Logan Temple was prepared for use, Apostle Merrill was appointed to take charge. He subsequently

was placed as President of the Cache Stake. The funeral services were held on Saturday, February 10, at the new Richmond tabernacle, which was especially fitted up for the occasion. It had been President Merrill's wish that he be buried from the new tabernacle, and every effort was made during the week to prepare the new building so that Elder Merrill's wish could be complied with. The speakers, all of whom dwelt eloquently upon the noble character of the departed, were President Lund, and Elders C. W. Penrose, George A. Smith, Hyrum M. Smith, Rudger Clawson and President Lyman.

MEETING OF CONFERENCE PRESIDENTS.

(Continued from page 203.)

Acting upon a suggestion made by President Rich, we will acquaint the Elders laboring under us of the expenses incurred while attending this conference and apportion it out to them, that all who feel so disposed may assist us in defraying these expenses, which we know the traveling Elders desire should be borne equally, inasmuch as all receive the benefit of it in common, and all being for the better accomplishment of the work of our Heavenly Father.

We cannot say too much in behalf of our beloved president, Ben E. Rich. He has been kind and encouraging, solicitous for our development, counseling us in the spirit of love and urging us forward to better results.

Praying the blessings of our Heavenly Father to rest upon President Rich, the Elders at the Mission Office and the missionaries laboring in the Southern States Mission and throughout the world,

Your brethren and fellow laborers,

WM. B. FITT, *President of the North Carolina Conference.*
 W. H. LITTLE, *President of Georgia Conference.*
 C. S. JONES, *President of Ohio Conference.*
 JAMES W. GRANT, *President of Middle Tennessee Conference.*
 JESSE F. BEAN, *President of Alabama Conference.*
 J. B. HEATON, *President of Florida Conference.*
 H. C. FORD, *President of East Tennessee Conference.*
 E. D. BUCHANAN, *President of Mississippi Conference.*
 C. F. WEIGHT, *President of Virginia Conference.*
 G. R. CROCKETT, *President of Kentucky Conference.*
 R. RAY NIXON, *President of South Carolina Conference.*

Following are the names of those represented in the picture, according to numbers indicated:

1. James H. Wallis, Associate Editor THE ELDERS' JOURNAL, Sugar, Idaho.
2. Mrs. Eugenia Neff Stokes, East Mill Creek, Utah.
3. J. Stokes, Jr., Secretary of Mission, East Mill Creek, Utah.
4. Ben E. Rich, President of Mission, Centerville, Utah.
5. Chas. R. Drumiler, Office Elder, Ogden, Utah.
6. Mrs. O. M. Drumiler, Ogden, Utah.
7. Wm. H. Little, President of Georgia Conference, Ogden, Utah.
8. S. L. Cox, ex-President of Middle Tennessee Conference, Idaho Falls, Idaho.
9. R. Ray Nixon, President of South Carolina Conference, Idaho Falls, Idaho.
10. J. W. Grant, President of Middle Tennessee Conference, Oxford, Idaho.
11. Andrew C. Jensen, Bookkeeper of Mission, Idaho Falls, Idaho.
12. C. F. Weight, President of Virginia Conference, Springville, Utah.
13. Wm. B. Fitt, President of North Carolina Conference, Price, Utah.
14. Hyrum C. Ford, President of East Tennessee Conference, Kanarra, Utah.
15. Geo. R. Crockett, President of Kentucky Conference, Preston, Idaho.
16. Calvin S. Jones, President of Ohio Conference, Fairview, Utah.
17. Jonathan B. Heaton, President of Florida Conference, Orderville, Utah.
18. Jesse F. Bean, President of Alabama Conference, Richfield, Utah.
19. John H. Gibbs, Office Elder, Paradise, Utah.
20. E. D. Buchanan, President of Mississippi Conference, Venice, Utah.
21. W. Aird Macdonald, Office Elder, Mesa, Ariz.
22. Richard B. Summerhays, Office Elder, Salt Lake City, Utah.

NOTES OF THE FIELD.

Writing from Glenwood, Ala., Jan. 26, 1906, Elder Jacob A. Paton says: "Since December 15 myself and Elder L. W. Willis have been visiting saints and friends in Barbour, Pike and Crenshaw Counties, where most all the Saints are taking the JOURNAL and have a word of praise to speak for this little Gospel messenger. On December 30 one honest soul was lead into the waters of baptism by Elder Willis, and on January 25 two more walked boldly into the waters to answer the requirements of God. An offer of twenty dollars, enough nails and an acre of land has been made by the people of Southern Crenshaw toward the erection of a meeting house. The land, nails and ten dollars are offered by a non-Mormon. The scarcity of Saints would hardly justify such a movement, but it speaks well of the community. God bless them in the future with the desires of their hearts and the light they so earnestly seek."

"When I consider the fact that I was in Atlanta when the first issue of the little JOURNAL was published, and that I carried the first 'bunch' down to the postoffice when it was entered as second-class matter, I feel condemned at the lack of interest I have shown in the matter of getting subscribers," writes Elder A. N. Sorenson, of Mendon, Utah. "But I got out yesterday, and as a result of my canvass I send you herewith four subscribers. My best wishes go out to the Southern States Mission and all its interests. I compliment you upon the appearance of the JOURNAL, as well as upon the subject matter it contains. It is a treasure and turns my thoughts twice a month to the boys in the field. I find the JOURNAL on the newscounter at the B. Y. College, and am pleased to inform you that it is read by the Missionary students."

"I am sending you the names of eight new subscribers for the ELDERS' JOURNAL," writes Elder R. F. Dennison, of Sterling, Utah. "The ELDERS' JOURNAL is a paper I appreciate very much. When it reaches me and I read its contents my memory goes back to the many happy days I spent as a Southern States missionary. I have been home fourteen months and am still kept busy in the Master's cause, laboring in the capacity of a ward teacher and being class leader of the senior class of our Y. M. M. I. A., as well as superintendent of our Sunday School. I have given nearly every family here a chance to take the ELDERS' JOURNAL, and would like to see it in the home of every Latter-day Saint. Success to the little messenger of truth."

Elder Joseph Young writes from Canton, Ky., on January 20 and says: "About the 6th day of December last Elder Wilde and I were in Canton and baptized an old gentleman bearing the name of Leander Taylor. He was in poor health and had been for ten years. We visited him yesterday and he said he was glad to inform us that he had been restored to health, and was feeling better than he had been feeling for ten years. This is the first time we have seen Brother Taylor since we baptized him. He tells us that much evil is spoken of him because of his joining the Mormons, but his salvation is worth more than even the respect of his pretended neighbors."

In sending five subscribers to the JOURNAL, Elder E. S. Davis, of Clifton, Ariz., says: "Since leaving the Mission my thoughts have been back in the fields where I labored, and my prayers have been for the success and advancement of the Gospel. It is certainly encouraging to me to read of the progress of this 'marvelous work and a wonder'—so encouraging that I have not shed the harness yet, nor shall I. I am still in the Mission field, trying to be faithful and true to that which has been intrusted to me. One source of encouragement to me is the ELDERS' JOURNAL. 'How noble its aim, how pure its thoughts.' Certainly it is doing a good mission work."

Elder E. E. Randall says: "I have been away from home is the reason I have not renewed my subscription to the JOURNAL before this, and not for lack of appreciation of its many fine qualities. I have just finished a perusal of No. 10

and am so enthused that I feel as if I were again in the Sunny South, grip in hand, or upon some street corner defending the cause we love and for which the blood of our prophets has been made to crimson our mother earth. I know of no better way to administer the antidote so much needed by those who receive a superfluity of the venom of so-called "Christianity" than through the pages of our little gem, the JOURNAL."

Elder W. Woodward, of Franklin, Idaho, writes: "I can not say, like Elder Musser, that I have circumnavigated the globe, but like him I went on a mission in 1852. I have crossed the Atlantic and the plains seven times; have had a son on a mission to Virginia for more than two years; a son and daughter on a mission to England; crossed the plains for a thousand miles in a handcart in 1856, and was in the snowstorm from the Sweetwater to Salt Lake City. I am still trying to keep the faith of the Divine Master, and love our leaders. There is nothing to compare with the Gospel. Success to the JOURNAL."

Sister Lissa C. Chadwick, of the North Carolina Conference, writes: "I consider the ELDERS' JOURNAL one of the sweetest papers I ever read, and think it should be a constant visitor to every home where religious truth can be endured, because it teaches the pure principles of life and salvation just as they have always been taught when a Gospel dispensation, recognized by God, has been upon the earth. Last week I went on a visit up in Onslow and Jones Cove. I took the JOURNAL with me and succeeded in interesting my friends sufficiently to obtain one subscription. I think others will subscribe also."

Elders H. S. Parkinson and Joseph S. Fish, writing from Key West, Fla., on Jan. 27, 1906, say: "We herewith send in seven subscriptions for the ELDERS' JOURNAL. We have been making a special canvass for it this week and we take great pleasure in being able to represent such a valuable paper. We will try to send in some more soon. The people of Key West are very liberal minded in regard to religion. We have full liberty from the mayor and also have received many favors from some of the prominent men of this island. The only opposition we now have to our work is the spirit of indifference."

Elder Dudley J. Hamblin, of Nutrioso, Ariz., writes: "I dearly love the JOURNAL. In it I read where Elders visit places where I have been and taught the truth in my weak way. I love the people of the South. There it was I found many a friend, when hungry and weary from traveling. I also love the South because there it was I gained a testimony of the Gospel, and the strongest testimony I ever received was when I stood before the people there and told them of the Prophet Joseph Smith and his divine calling, for the Holy Ghost bore witness unto me that what I said was true."

Elder W. R. Turner writes from Robinson, Utah, Jan. 3, that he is glad to hear all is lovely in the dear old Sunny South. "When I get the ELDERS' JOURNAL and read the reports of the Elders, I think of my labors while there in the old Savannah home. It was the happiest two years of my life. I met many good-hearted, dear old friends, for whom I still have a love and would like to hear from more of them, if I only had their addresses. The JOURNAL for January is the best paper I have read and I would not think of having it stopped."

"Uncle Mose" Smith sends us in the names of twelve new subscribers to the JOURNAL, and says he isn't half through yet. When he was released to return home, Uncle Mose said he was going to send us in about fifty new names, and it looks as though he was going to make his word good. How we would like to see some of our other returned missionaries go to work also, to show they have not forgotten us nor the good people of the South who were such friends to them when they traveled among them "without purse and scrip."

Elder M. Powell Cosby writes: "I have just completed my visit among my

relatives. I found thirty-five or forty of them and received the best of treatment. I find them very much divided on religious matters; seven different faiths are represented among them, while a portion of them are not connected with any church. I did not force my religious views upon them, but I had the privilege of explaining the scriptures to some of them and leaving tracts which they said they would read. Altogether I think my visit will be very profitable."

"My father takes the JOURNAL and I am his youngest daughter at home," writes Celia Phelps, of the Alabama Conference, "and therefore it is not necessary for two in the same family to have it. So I send you a new subscriber in place of my own. I am going to do all I can for the JOURNAL, for I know it is the best little paper any person can take. I have tried nine people today to get them to subscribe, and only got one, but that did not discourage me. The harder the world kicks at Mormonism, the stronger it makes our faith."

We have received a nice letter from Brother John H. Maynard, of Silver Point, Tenn., in which he says that Elders Miller and Etherington have held several meetings in that neighborhood, and as a result more homes have been opened up for the Elders to visit, while many who cared nothing for Mormonism before are now beginning to investigate the Gospel. Brother Maynard praises the JOURNAL and says that after reading it he distributes it among his neighbors and finds that it does much good.

Sister S. F. Kitchen, of Junction, Utah, who went there from Virginia twenty months ago, sends in four subscribers to our little paper and says: "The JOURNAL is a great comfort to our home. When I read it, it brings back to my memory all the happy hours I have spent in my little Virginia home with the Elders and Saints, when we first embraced the Gospel. But I love my mountain home alright, and last fall at Conference met many of the Elders who used to visit us in Virginia."

Brother P. H. Messervey writes from Osborn, S. C., that Brother Lemacks and he were requested by a few members of a Baptist congregation, about five miles from where he lives, to meet them at their school house and organize a Sunday School for their children. "So we went last Sunday," he says, "and complied with their request," adding that the good seed sown by the Elders there is bearing fruit. Brother Messervey sends us another subscriber to the JOURNAL and promises more. Good!

Brother Robert Barrett, of the Ohio Conference, sends in sixteen dollars, and says: "Apply five to the credit of my tithing, five towards payment of the grand monument so graciously and lovingly erected in memory of one of the greatest and most blessed of all time; five dollars in behalf of the needy, and one dollar for THE ELDERS' JOURNAL. The JOURNAL and the Deseret News keep my 77 years ripe with hope and inspiration. I may be called home any day, but have left no debts unpaid."

Elder W. H. Findlay, of Fish Haven, Idaho, writes as follows: "I am very much pleased with the JOURNAL. It takes me back to the fireside of my friends in the South, with the warm handshake and the kindly greeting. I have many friends in dear old Virginia with whom I labored twenty-six months. I have tried to keep up a correspondence with them, but I found it very unsatisfactory, and have not written lately. But I have not forgotten them by any means."

Elder John Bailey, of Bluff, Utah, says: "I am deeply interested in the JOURNAL, and though I have not sent in any subscriptions but my own, I can say that I never lose an opportunity to talk JOURNAL, and perhaps in this way have influenced some to subscribe for it. No Elder that has labored in the South, or expects to labor there, or expects to produce sons to labor in the South, or anywhere else for that matter, can afford to be without the ELDERS' JOURNAL."

Bishop Orson Wilkins, of Nutrioso, Ariz., writes: "I think the January 1 number of the JOURNAL, containing the articles and pictures of our martyred Prophet and Patriarch, well worth a year's subscription price. I always look for items of news from the Florida Conference, as that was my field of labor. I almost wish sometimes that I was back in the South helping to teach the Gospel to some of those good people down there."

"I desire to express my appreciation of the little JOURNAL. We have enjoyed the Elders' visits and looked forward to their coming with pleasure, but we were very lonely when they left. Since we subscribed for the JOURNAL it partly fills the vacancy and we are able to keep informed on what they are doing. Though I am not a member, I am always glad to have the Elders come." So writes Eli Stafford, in the Georgia Conference.

Brother J. W. Edwards, of the South Carolina Conference, sends in a subscriber, concerning whom he says: "Mr. W—— is a member of the Baptist Church and has been for many years, but he says he has learned more from the Elders in a few days than he ever did learn from his ministers in all his life. Elders Jones and Gillies were here last summer and held a few meetings and made many friends."

Elder C. K. Conrad, writing from Cincinnati, O., on January 26, 1906, says: "Elder E. P. Moser and I have just returned from a short country trip, where we visited Brother Alfred H. Young. He says the ELDERS' JOURNAL is one of the newest little papers he ever got hold of, and he says: 'I appreciate it as much as an Elder's visit to my home.' He also had one of his neighbors subscribe for the JOURNAL."

Sister A. C. Roryall, of the North Carolina Conference, writes: "I have been thinking for some time that I would write you and tell you how much good the little JOURNAL has done me. I have been very sick for four months, but I have had it read to me every time. It is my greatest comfort and it does me so much good. I would almost rather do without the necessities of life than be without it."

"I find the JOURNAL very interesting and watch very closely for everything that comes from the Florida Conference, as that is a very dear spot to me," writes Elder Thomas J. John, of Woodruff, Idaho. "I not only think of those scenes, but dream of them also, and I long to be there once again, for it was truly the happiest time of my life. God bless the Florida Conference and its good people."

"The richest memories of my life had their origin in dear old Mississippi, where I spent three years of my life, bearing testimony to the divine mission of our beloved Prophet, and of the saving power of the Gospel." So writes Elder Frank T. Pomeroy, of Mesa, Ariz., and adds: "The JOURNAL brings back and freshens those events, and does me good, and I don't want to miss a copy."

Elder Percival C. Winter, who was our efficient commissary Elder at the Mission office when released, writes from his home in Rexburg, Idaho, that he is working hard for the JOURNAL. He sends in the names of six new subscribers, and says: "These are only a few, but I am going to get more, for the JOURNAL is the proper kind of reading for the Saints to have in their homes."

"The JOURNAL is certainly an excellent missionary among the Saints at home as well as abroad," writes Elder L. M. Terry, of Hebron, Utah. "It carries my mind back to 'Old Kentuck' on the 'blue grass' hills, where I spent many happy days. I have kept up correspondence with some of the Saints and friends, while some have moved around until I cannot reach them any longer."

Sister Jane Ervin, of the North Carolina Conference, writes: "I am near seventy years old, and I am the only Latter-day Saint in this neighborhood. I can not do without THE ELDERS' JOURNAL, for it is a welcome mes-

senger of truth to me, as I don't hear the Elders preach often, and I can hear of them through our glorious little paper."

Brother W. H. Provoux, of the South Carolina Conference, writes: "My daughter and I have been taking the JOURNAL, but as we are both in the same house one will answer for both. I will not lessen your subscription list, however, so I went out and got another subscriber, for it should have a place in the home of every honest seeker after truth."

Writing from Cincinnati, O., Jan. 27, Pres. C. S. Jones says: "I arrived in Ohio from Chattanooga without mishap and learned that all are well in the conference. I have held two meetings and got a promise that every Saint except two in Cincinnati will pay their fast offerings. We have just got through holding a street meeting in Covington, Ky."

We have received another consignment of "The Re-organized Church vs. Salvation for the Dead," which we will sell as long as they last for twenty-five cents a dozen. Also "Blood Atonement," twenty cents per copy. Send in your orders early, as the supply will not last long. These are two excellent treatises, both by Elder Jos. F. Smith, Jr.

Elders Sylvester Broadbent and L. Loraine Bagley report that they are doing a good work in Tampa, Florida. Their report for the week ending Feb. 2 shows: "Families visited, 18; revisited, 12; tracts distributed, 151; books sold, 22; Book of Mormon sold, 1; books otherwise distributed, 12; meetings held, 3; gospel conversations, 41.

"I simply feast on the good reading the JOURNAL contains," is the way in which Elder Josiah Leavitt, of Gunlock, Utah, expresses himself, at the same time sending in four new subscribers. "I am greatly interested in the work in the Southern States, as I labored in Kentucky and found many good souls all around there."

"We lost our little five-year-old girl in September last, and had more sickness in our family," writes Brother Bowden Williford, of the North Carolina Conference. "My little boy was very sick, but some of the Elders came and administered to him and he has not been sick since. Five of my family belong to the church."

Subscribers to the Deseret News, Juvenile Instructor or Improvement Era, who desire to change their address, should write direct to the office of these publications in Salt Lake City, Utah, about the matter and not address this Office. You will lose fewer numbers of your papers and magazines if you will remember this.

Elder J. W. Golightly of Preston, Idaho, sends in several new subscriptions and says: "I enjoy reading the JOURNAL very much, as it brings the happy missionary days back to my mind. I shall never forget the tender companionship of the men I labored with, and the good counsel I received from President Rich."

Mary A. Melvin, of the Alabama Conference, who is only 11 years old, tells of the strong testimony her mother bore just before she died, leaving three little girls, the eldest being Mary. "My mother was a firm member," she writes, "and was the first one in Monroe County to let the Elders preach at our home."

Brother W. J. Hartless, of the Virginia Conference, writes of the funeral sermon preached over his wife by Elders H. Ashley Rand and Geo. A. Webb. "I have been so lonely since she passed away. She had been a faithful member of the church for fifteen years, and when she passed away she did so in peace."

"I can get more understanding of the Scriptures from one copy of the JOURNAL than out of a dozen common preachers around here, and I would have

to pay each of them more than fifty cents, or they would not preach for me." So writes Brother Morgan Martin, of the South Carolina Conference.

"I was wondering what to send my sister for a Christmas present," writes Elder James A. Blake, of Hinckley, Utah, "when it dawned upon me to send her a paid-up subscription to our dear little JOURNAL." And so he orders it sent, together with other subscriptions. Good for Brother Blake.

Elder Joseph J. Porter, of Escalante, Utah, writes on January 19 as follows: "Enclosed you will find check for \$15.50, in payment of thirty-one subscriptions to the JOURNAL." Thanks, Brother Porter; that is the largest list we have yet received at one time. Who can beat it?

Receipts are now being mailed to all who have sent in subscriptions since January 1. If you have not received yours within a day or two after this copy of the JOURNAL reaches you, drop us a postal card telling us about the date you mailed it, so as we can trace it up.

"We are thankful for the inspiring little JOURNAL, which visits our home twice a month," writes Brother W. Calvin Marshall, of the Virginia Conference. "We are subscribers for six different publications, but we value the JOURNAL above all the others put together."

"It is a source of joy and satisfaction to me to read the testimonies of many of the Saints that appear in the JOURNAL," writes Brother L. M. Faircloth, of the Kentucky Conference, who at the same time bears a strong testimony concerning the truthfulness of the Gospel.

Elders Thos. A. Storey and Benjamin Larsen write that they are feeling greatly encouraged in their labors in Amherst and Campbell Counties, Va., and were delighted with the Sunday School near Lynch Station, held at the home of Brother Tuck.

Elder A. Done, of Colonia Dublan, Mexico, writes that he considers the January 1 number of THE ELDERS' JOURNAL worth more than the price of subscription. He expresses the gratitude he feels for the privilege he had of laboring in the Southern States.

"Keep the JOURNAL coming," writes Sister M. E. Oliver, of the Virginia Conference, "for I would not be without it for anything. It is my greatest desire to help forward this great work, and the JOURNAL keeps me informed as to its progress."

"When I read the ELDERS' JOURNAL I can almost feel myself going over the once familiar ground, bearing glad tidings of good things to the people of Tennessee and other places where I labored." So writes Elder Jesse N. Perkins, of Taylor, Ariz.

"The JOURNAL brings many fond recollections of happy times spent in the South," writes Elder Anders Mortensen, of East Dale, Col., "and it would indeed be gratifying to shake the hands of my old friends in Virginia and North Carolina."

"Myself and three children are the only ones in this county who belong to the church," writes Sister Aldosa Yarn, of the Georgia Conference. "I cannot afford to do without the dear little JOURNAL, for it is such a solace to me."

Sister Martha Hodges, of the East Tennessee Conference, writes of meeting with a sad accident recently, hurting one of her arms, but says that through the administration of the servants of God she was almost miraculously healed.

Sister Mattie Carraway, of Pocatello, Idaho, sends in three more new

subscribers and says: "I love it better than any paper I ever read, and hope it will never die, for if it did, it would be like losing one of my loved ones."

Sister Eliza Hawkins, of the Alabama Conference, in sending us in a new subscriber, says: "I think I will be able to send more soon. I want to get every one I can to subscribe, for it is the best company they can have."

The East and Middle Tennessee Conference will be held at the Philharmonic Hall, corner Church and High streets, Nashville, on February 25. The Saints in both Conferences who can possibly arrange to attend should do so.

"I can say that I love to read the JOURNAL," writes Elder J. W. Caspersen, of Preston, Idaho, "for it not only reminds me of the many happy hours spent in the Sunny South, but teaches me the principles of the Gospel."

"The sample number of the JOURNAL I received reminded me of bygone days in the Sunny South, ten years ago. I enclose you money for two years' subscription." So writes Elder Orton A. Williams, of Kaysville, Utah.

"I have tried to get some of my neighbors to take the JOURNAL, but none seem to want it. I loan out mine all the time and also my church works," writes Brother Edward Wilson, of the Kentucky Conference.

Sister Josie Bodeford, of Hatton, Utah, sends us in seven new subscribers. She recently emigrated from the South, and says: "I am satisfied with my new home and would not be back there for anything."

L. G. McCard, of the Georgia Conference, says: "I have read several copies of the JOURNAL given me by the Elders and other friends, and every one gets better. It is the grandest little paper I know of."

"Here is the price for two years' subscription to the JOURNAL. Keep the little Southern visitor coming, for it is always welcome." So writes Elder N. A. Nelson, of Crescent, Utah.

Elder D. E. Boam, of the South Carolina Conference, writes that he has recovered from his recent sickness and has resumed his labors in the field. We are truly glad to hear it.

Brother L. S. Fleming, of the Florida Conference, writes: "We don't have the Elders very often, but we have the dear JOURNAL twice a month, and we prize it highly."

"I cannot get along without the little Preacher," is the way Sister Sarah A. Nye, of the Ohio Conference, writes concerning the JOURNAL, and we rather like the name.

"The JOURNAL is such a comfort to me and my family that it would be hard to miss getting it," writes Brother S. W. Woods, of the South Carolina Conference.

Brother R. J. Jewell, of the Georgia Conference, sends in two subscribers and says he will soon send some more, as several have told him they want the paper.

Brother John T. Bates, of the Georgia Conference, says: "I have been taking the JOURNAL for two years and would not be without it for twice the price."

If there are any Elders in the field who have not made application for clergy permits they should correspond with the Mission Office at once.

"I am pleased with the JOURNAL and especially with the subjects handled from a scriptural standpoint," writes Brother A. G. Brown.

From a letter just received from Elder Jos. F. Smith, Jr., we extract the following words of commendation for our little paper: "I have always taken a great deal of interest in reading THE ELDERS' JOURNAL, which we receive regularly at the Historian's office, for I feel that it is one of the brightest and most interesting of our publications, also one of historical interest. I feel that its value will increase as the years go by."

Brother R. H. Bowen, of the Kentucky Conference, writes: "I want my neighbors to learn the truth, and so I give you the names of two of them whom I induced to subscribe for the JOURNAL."

Elders receiving olive oil in tubes will kindly put a two-cent stamp on the tube and mail it back to us. Please do not forget this.

ARRIVALS.

The following Elders arrived in Chattanooga from Zion on Sunday, February 11, 1906:

Elder Marcus B. Farr of Ogden, Utah; Elder W. R. Wightman, Payson, Utah. Sister Sadie Turman, of Sugar, Idaho, arrived with these brethren, and will spend the summer among her father's relatives in Kentucky.

APPOINTMENTS.

Elder W. D. Bocker has been appointed to preside over the Middle Tennessee Conference.

Elder Geo. L. Morrison has been appointed to preside over the Alabama Conference.

Elder William A. Petty has been appointed to preside over the North Carolina Conference.

Elder John H. Gibbs has been appointed to preside over the South Carolina Conference.

Elder R. Ray Nixon has been released from presiding over the South Carolina Conference and will spend two or three weeks in each Conference, going over the records, and giving special instructions regarding their proper keeping.

TRANSFERS.

Elder D. A. Tidwell has been transferred from the Mississippi to the Florida Conference.

RELEASES.

Elders L. E. Harris and C. E. Moore have been honorably released from traveling in the Alabama Conference to return home.

Elder J. A. Humphries has been honorably released from laboring in the Kentucky Conference to return home.

Elder C. A. Montgomery has been honorably released from the North Carolina Conference to return home.

President W. B. Fitt, of the North Carolina Conference, has been honorably released to return home.

President J. W. Grant, of the Middle Tennessee Conference, has been honorably released to return home.

President J. B. Bean, of the Alabama Conference, has been honorably released and will be transferred to the Eastern States Mission.

Elder S. L. Cox has been released from laboring in the Middle Tennessee Conference to return home, on account of sickness due to injuries received in St. Louis on his way to Chattanooga, where he nearly lost his life by escaping gas in his bedroom. Elder John B. Woodward has been honorably released to accompany Elder Cox to his home.

Report of Mission Conferences for Two Weeks Ending February 2, 1906.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour-Sub.	Deseret News Subscriptions
J. F. Bean.....	Alabama ...	903	1904	139	230	13	1138	90	..	28	42	1290	1	6	.....	1	3	1
Hyrum C. Ford.....	East Tenn.	714	252	10	280	10	557	10	..	10	34	516	..	..	.....	..	1	.....
J. B. Heaton	Florida	1262	1167	65	443	19	1031	64	3	35	41	771	7	..	.....	..	8	.....
W. H. Little	Georgia	960	500	61	251	15	623	27	3	16	65	784	3	..	.....	..	2	.....
G. R. Crockett	Kentucky ..	877	1081	23	291	9	579	32	..	18	49	515	11	2	.....	..	2	.....
J. W. Grant	Mid. Tenn.	776	382	90	161	63	1969	73	1	82	22	375	..	..	.....	..	4	.....
E. D. Buchanan	Mississippi ..	877	1475	25	326	32	877	3	2	14	24	648	..	1	.....	..	2	.....
Wm. B. Fitt	N. Carolina ..	762	604	49	225	21	1112	22	3	9	39	413	1	..	.....	..	4	.....
C. S. Jones	Ohio	917	1742	328	282	..	1407	41	..	42	14	1092	..	..	.....	..	2	.....
E. Ray Nixon.....	S. Carolina ..	1303	818	51	483	19	1048	21	..	17	53	939	..	..	.....	..	4	1
C. F. Weight.....	Virginia.....	834	141	38	226	41	641	21	1	9	28	433	..	..	.....	..	3	.....
Totals .....	.....	10175	10906	879	3198	242	11012	344	13	230	411	7746	23	9	.....	1	29	2

THE DEAR WIFE AT HOME.

The dear little wife at home, John,
 She has ever so much to do,
 Stitches to set and babies to pet,
 And so many steps for you.
 The beautiful household fairy,
 Filling your home with light,
 Whatever you meet today, John,
 Go cheerily home tonight.

Although you are worn and weary,
 You needn't be cross or curt,
 There are words like darts to gentle hearts,
 There are looks that wound and hurt.
 With the key in the latch at home, John,
 Drop troubles out of sight;
 To the dear little wife who is waiting,
 Go cheerily home tonight.

What though the tempter try you,
 Though the shafts of adverse fate
 May gather near and the sky be drear
 And the laggard fortune wait.
 You are passing rich already,
 Let the haunting fears take flight,
 With the faith that wins success, John,
 Go cheerily home tonight.

MARGARET E. SANGSTER.

PAPA'S KISS.

"Why don't you kiss like mamma?"
 Asked the little maid of three,
 As she ran to greet her papa,
 And climbed upon his knee.
 "Her kisses taste like candy,
 And are dood enough to eat;
 But your mouth does taste awful,
 And ain't the least bit sweet."

"That is so," replied the father—
 Her eyes he dare not meet—
 "There's no reason why, my darling,
 My kiss should not be sweet."
 To him the thought was galling.
 That each evening with his kiss,
 He had thoughtlessly polluted
 Those innocent young lips.

"Come here, dear wife and mother,
 And help me take this vow:
 Neither liquor nor tobacco
 Shall touch my lips from now.
 And oh, dear Heavenly Father,
 Thou who art good and wise,
 I thank Thee for this angel
 Who has opened my blind eyes."

SAMUEL F. HARKER.

DEATHS.

HARRIS—At Jackson, Va., December 22, 1905, of bronchitis, Asa R., the six-year-old son of Brother J. W. Harris. Funeral was held January 24.

MARTIN—At Phoenix, Miss., January 26, 1906, of bronchial pneumonia, Mildred, the twin child of Brother and Sister J. J. Martin; born December 18 1904.

EDITED AND PUBLISHED BY
 ELDER BEN. E. RICH, OF THE SOUTHERN STATES MISSION,
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"Salvation cannot come without revelation; it is in vain for any one to minister without it. No man is a minister of Jesus Christ without being a Prophet. No man can be a minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy. Whenever salvation has been administered, it has been by testimony. Men of the present time testify of heaven and of hell, and have never seen either; and I will say that no man knows these things without this."—JOSEPH SMITH, the Prophet, June, 1839.

VOL. III.

MARCH 1, 1906.

No. 13.

FEBRUARY REVIEW.

ALABAMA—The Elders are still laboring in the Southern part of the Conference. Letters were sent out notifying them to be at Mobile on Feb. 4 for conference. All responded but Elders David Larsen and Chas. W. Smith, who failed to receive notice in time on account of their letters being delayed by the mail routes becoming impassable through the swamps in this high-water season. On Saturday a priesthood meeting was held in a room of the Duncan House. President Jesse F. Bean read the notes he had taken, and repeated much of the valuable instructions received at the meeting of the Conference Presidents at Chattanooga. After dinner all enjoyed a very pleasant excursion to Dophin, Point Clear and Battles, on board the steamer "Pleasure Bay." President Ben E. Rich arrived Sunday and at the afternoon and evening meeting explained the Gospel plan and what Mormonism stands for in a way that those who heard will never forget. All the Saints and Elders expressed their appreciation of his visit and timely instruction. Preparations had been made for a large crowd. The German Relief Hall was rented, two thousand dodgers distributed, a notice put in the papers, all the friends and investigators personally invited, but notwithstanding all this, the attendance was discouragingly small. The people here may see the day when they will be glad to hear from an authorized servant of the Lord. After having their photograph taken in a group, the Elders left for their fields of labor. Elder Geo. L. Morrison, who has been appointed to preside over this Conference, arrived from Virginia, and with President Bean proceeded to Walton county to meet with several other Elders in branch conference on the 17th and 18th, at Laurel Hill. The meetings were well attended and the conference in every way a success. On Sunday the Masonic Hall was packed at both services. The Elders have started again into the country, two by two. All are well and enjoying their labors. Elder R. S. Porter is teaching school at Lusk, Choctaw county. We wonder if the same Christian (?) spirit will inspire the people of that neighborhood to burn the new Latter-day Saints' Church and drive out the teacher as it did those poor people at Harkers Island, N. C. We hope not. We think that people ought to see that our Elders

are trying to do them good, when they will teach day-school free of charge in localities where the children have no other opportunities to attend school. What can be more like true Christian charity than this? Where will you find other preachers that will do it?

EAST TENNESSEE—The past month has been one of progress. Some few cases of sickness have been reported, but all were of short duration. On Feb. 7 Elders Taylor, Hobson and President Ford started visiting Elders and Saints of Van Buren, White, Putnum and De Kalb counties. In each of these counties good work is being done, and many friends and investigators have been made by the energetic work of the Elders laboring there. On Sunday, Feb. 18, the Elders being on their way to Nashville, four pair unexpectedly met at Ensor, Putnum county. It was a happy meeting for all, and to use the church house in which "Mormons" had never before held meeting, was granted and a very successful public meeting was held, after which the Elders and Saints retired to the home of Brother J. R. Fields, where a sacrament and testimony meeting was held.

FLORIDA—On the return of President J. B. Heaton from the successful conference held at the Mission Home in Chattanooga, he found all well excepting Elder Phillips, who is still afflicted with rheumatism, and Elder Thomas T. Farr, with kidney trouble. We have received a letter from Elders Sylvester Broadbent and L. Lorraine Bagley, at Tampa, Fla., from which we quote the following regarding their work there: "While canvassing the first day we met Brother and Sister Braunen, who, though not members of the Church, were kind enough to offer us their house to hold meetings in and we gladly accepted. We started a series of cottage meetings, holding three and four each week, while we were in Tampa. All the people in that neighborhood and some from other parts of the city attended quite regularly and became interested in the Gospel. We took up a series of subjects, and all were pleased with our interpretation of the Scriptures. We were also very successful in distributing literature, meeting with little opposition. We made many friends, who will be glad to see the Elders at any time they are in Tampa. We concluded our work in Tampa with a well attended meeting on the 14th." Elders R. W. Snyder and S. E. Peterson are now laboring in Jacksonville. They have just finished tracting Gadsden county. Our Elders seem to be united and taking an interest in spreading the Gospel of Jesus Christ, which is a great comfort to all who understand it and obey the same. Conference address—Jacksonville, Fla., Box 793.

GEORGIA—The work here for the past month has been somewhat hindered by the rainy weather. However, all the brethren are doing what they can for the progress of the Gospel. Some sickness has prevailed the past month, but all are well and happily at work again, with the exception of Elder B. B. Bradshaw, at Macon, who for sometime has been suffering with rheumatism. Elder W. C. Shipley and Geo. M. Gooch report from Soperton, Montgomery county, that recently they have held twelve meetings in that neighborhood, baptized three converts and have more invitations to visit homes than they can fulfill. At Macon the work is in a thriving condition. Elder A. B. Palmer, who has charge of the work there, continues to say, "There is not enough Elders here to do the work." In Atlanta and Augusta the work continues to grow. President W. H. Little and Elder B. Nielson are visiting through the country districts. They expect to see all the Elders on their trip. A branch conference has been appointed at Soperton in the Smut settlement. A rousing time is expected. The address of President W. H. Little will be Stillmore, Emanuel county, Ga., until further notice.

KENTUCKY—The first of the month opened with very favorable conditions for the work of the Lord in this part of His vineyard. Good weather prevailed and all the Elders felt well. A number of very successful meetings were held, and one baptism was reported from Sebree, Webster county, Elder J. A. Humphries officiating in the ordinance. On the 8th we were very pleased to have our ranks enlarged by Elder David E. Boam, who for the last fourteen months has

(Continued on page 230)

THE SACRED GROVE AND MEMORIAL MONUMENT.

Through the kindness of the publishers of the Improvement Era and Juvenile Instructor, we are enabled to present to the readers of the JOURNAL this issue some views of the Joseph Smith memorial monument, the cottage erected nearby, and the sacred grove where the boy prophet poured out his soul unto the Lord and received his grand vision of the Father and the Son. The cottage is a beautiful, cozy place, as can be very easily imagined from the picture herewith. When Junius F. Wells visited the spot for the purpose of building a memorial upon it, he found naught but the remnants of the crumbling foundation walls of the old house where Joseph Smith was born; but in the center thereof, guarded by two overreaching trees of flaming maple, lay the great hearthstone, still embedded in the earth, and around it a few crumbling bricks of the old chimney. Hither he led the architect: "Build me a house," he said, "which may be of varying proportions and details, but of whatsoever it be, let the center of this hearthstone be the center of all your plans. Above this stone, you shall erect a wide and simple open fireplace, in keeping with its outlines; and



The Cottage and Monument.

this hearthstone shall be the altar on which this home shall rest." And it is so done. The cottage itself is in exact harmony with the whole atmosphere of reality and ideality. Its broad, simple, flowing outlines, its sunny, wide porches, and its great, roomy cellar, its beautifully simple, yet costly furniture of mission design, its furnace below and its bathroom above, all mark it as a modern miracle to the plain, simple dwellers of the hills, who meet only with such luxuries as furnaces and bathtubs, in hotels and books. A caretaker will live at the cottage, plenty of literature for the stranger will be on sale there; while its roof-tree will shelter the weary elder or saint who may knock at its hospitable door.

We have already published a description of the monument in the July 15th number of the JOURNAL, so we will not repeat it here. We give, however, the dedicatory prayer of President Joseph F. Smith, delivered on December 23, 1905, the one-hundredth anniversary of the Prophet Joseph's birthday. It is as follows:

"Our Father who art in heaven, Hallowed be Thy most holy name. We, Thy servants and handmaidens, representing the Church of Jesus Christ of Latter-day Saints, have gathered here to dedicate this monument to the memory of Thy servant, Joseph Smith, the great Prophet and Seer of the nineteenth century, who was born into the world near this spot on the 23rd day of December, 1805—one hundred years ago.



The Sacred Grove.

"It was from him that we received the everlasting Gospel, revealed to him by the Eternal Father, through Jesus Christ, the Son.

"With hearts of gratitude to Thee for the light and truth of Thy Gospel, the authority of the Holy Priesthood, and the ordinances of salvation for the living and for the dead through Thy servant Joseph Smith; in loving remembrance of him, and grateful for the privilege of being present on this occasion, we dedicate to Thee the ground on which stands this monument that it may be sacred and most holy. We dedicate the foundation, typical of the foundation Thou hast laid, of Apostles and Prophets, with Jesus Christ, Thy Son, as the chief corner-stone.

We dedicate the base, as typifying the rock of revelation on which Thy Church is built. We dedicate the die, with its inscriptions, as appropriate to the whole design. We dedicate the capstone as a sign of the glorious crown that Thy servant Joseph has secured unto himself through his integrity to Thy cause, and of that similar reward which shall grace the head of each of his faithful followers. We dedicate the spire, as a token of the inspired man of God whom Thou didst make indeed a polished shaft in Thine hand, reflecting the light of heaven, even Thy glorious light, unto the children of men.

"We dedicate the whole monument, as signifying the finished work of human redemption. And we now earnestly invoke upon it Thy blessing, O Lord, and ask Thy divine approval, acceptance, and protection, that it may stand as a lasting testimony to the world of the love and devotion of Thy people, of the opening of the last dispensation, and the coming of the Son of Man. May it be preserved from the ravages of time, the disintegrating action of the elements, from upheavals of the earth's surface, and from the violence of human malice or caprice. May it be surrounded by the influence of the spirit of peace, and remain a joy to Thy people who may behold it, and a silent witness to Thee to all who may look upon it.

"And may the light of the Gospel restored to the earth through Thy servant, the Prophet Joseph Smith, shine forth to every land and nation, until all people shall come to the knowledge of Thy truth, and the name of Thy chosen minister be known for good, and not for evil, unto the uttermost parts of the earth.

"Bless those who have contributed of their means for the erection of this monument. And remember in loving kindness all Thy people. Deal out blessings, prosperity, and continued happiness upon our glorious country and all her people. Bless and preserve our nation, and guide those who direct her affairs in all their exalted stations. Give the judicial, lawmaking, and executive branches of our government adequate wisdom, that her integrity may be preserved, and that her glorious institutions, the just liberties of her people and the rights of all her citizens may be preserved and perpetuated.

"And, O God, we ask Thee, in the name of Thy Son Jesus Christ, that thou wilt bless and sanctify all the land surrounding this spot, sacred to the memory of all Thy people, it being the birthplace of Thy servant Joseph. May it be hallowed by Thy people. May Thy blessing abide upon it, that it may be a blessed place, where Thy people may visit from time to time and rejoice in contemplating Thy goodness in that Thou hast restored to the earth the fulness of the Gospel of Thy Son, with all the power and authority necessary to administer it and all its ordinances unto the inhabitants of the earth, for their salvation and for the redemption of their dead.

"And inasmuch as this little cottage has been erected and provision made by which all the expenses thereof may be defrayed, we offer unto Thee this building, and ask that Thou wilt sanctify it; for we dedicate it unto Thee, and consecrate it to the needs of those who shall come to visit here to contemplate, and to receive instruction, light, and understanding concerning Thy great latter-day work. May no harm come to this little dwelling. May those who dwell here possess the spirit of light and truth in their hearts. May their souls burn with love for the salvation of the human family, and may they take great pains in administering unto those that shall come, for their comfort and enlightenment, that they may be assisted in their search for that which will exalt them and bring them back into Thy presence.

"We ask Thee also, Heavenly Father, that Thou wilt remember in Thy mercy and in Thy continued love, Thy servant Junius F. Wells, who has borne this great labor and responsibility. May Thy blessing and peace abide in him. We thank Thee for him, and his integrity, for his persistent and intelligent labor in the accomplishment of this work. We pray for Thy blessings to be upon him from this time henceforth and forever. Bless him with those things that are needful for life, and with Thy Spirit, that he may continue to live in the light of Thy countenance.

"Wilt Thou bless abundantly also those who have taken part in this labor—the laborers, those who have directed the work, and those who have furnished the material and the skill with which this labor has been accomplished. We ask Thy blessing upon them, Holy Father, one and all. May they prosper in the land. May they be blessed of the Lord in their basket and in their store, in their outgoing and incoming, when they shall lie down and when they shall rise up. O God, put



First photograph of the completed Joseph Smith Memorial Monument, at Sharon, Windsor County, Vermont, after unveiling. President Joseph F. Smith in the centre of a group of Utah people about the base.

Thy Spirit into their hearts: lead them in the path of righteousness, and prosper them in the labor of their hands.

"We ask Thee to bless the people of South Royalton, of Tunbridge, and Sharon, and of the surrounding country. And this land being the birthplace and the nursingplace of many of Thy most faithful and renowned servants, who have made their mark in the world for the uplifting and benefiting of mankind, O God, wilt Thou let Thy blessing and peace be upon this land. May it be prospered. May those who dwell here multiply and increase and replenish the earth. May all barrenness be removed from the soil, that it may be fruitful and prosperous from this time forward; that good men may gather here, and those born here find place and be happy and enjoy themselves in the midst of these everlasting hills.

"We ask all these blessings, heavenly Father, and we dedicate unto Thee ourselves, our labors, and all that we have, and this gathering, and those who have come here to assist us in the services. Thy servants and handmaidens who have come here to sing for us, we pray for Thy blessing to be upon them, and upon each and every one. Bless all that seek to do good, to build up; and sustain the righteous, the upright, the honest, and the pure in heart in all the land.

"These mercies, Holy Father, we humbly ask, and we rejoice in Thy mercy and kindness unto us. We give honor, and glory, and praise and obedience unto Thy most holy name, and ask Thee to accept of this monument and of this little cottage, these services, and all our efforts.

"We rejoice in Thy goodness. We praise and adore Thee this day. We commend ourselves, with this monument, unto Thee. Glory, and honor, and majesty, and power, and dominion, be ascribed unto God and the Lamb now and forever. Amen."

The grove is three miles from Palmyra, which is in the northwestern part of the state of New York, and is part of the farm where Joseph Smith lived with his parents in 1820. It is upwards of eighty-five years since Joseph Smith, with wondering eyes, looked upon the Father and the Son in that grove; and the grove still remains as a silent witness to the fact that within its sacred precincts was beheld the most glorious manifestation of this age, if not of any age. "We approached the grove with peculiar emotions," says Bro. Arthur Winter, who was one of President Joseph F. Smith's party to that sacred place last December, "and, standing upon that sacred ground, our hearts were stirred within us. Here eighty-five years ago, on a glorious spring morning, the boy Joseph Smith knelt and prayed to God for light and wisdom. Here he struggled with the power of Satan until almost overcome. Here appeared before his wondering gaze the very Eternal Father and His Son Jesus Christ. The Father introduced His Son, and the Son, by His own mouth, answered the prayer of the humble boy. Here on this sacred spot and on that memorable spring day, a new era dawned. Here, in this wooded temple, God once again revealed Himself in person, and by so doing dissipated the false conceptions that prevailed concerning Him. Who will say that this was not a momentous time in this world's history? And surely the place where both the Father and the Son appeared in person must be hallowed ground on earth. In calling the place a grove, we do not wish to convey the impression that it is only a little place with a small bunch of trees. Not so. It is several acres in extent, and contains a large number of trees, principally maple and birch. Many of the trees are beautiful specimens, and some of them no doubt were standing when the Prophet visited it.

"Since the JOURNAL of January 1 came," writes Elder James E. Follett, of Mathews, Ariz., "I have tried to get others to subscribe. It is received with great joy at our home."

Sister S. A. Benton, of the South Carolina Conference, writes that the little Sunday School at Islandton is progressing finely and that it is regularly attended by many friends.

Brother Ed. Gordon, of Helier, Utah, sends us in a batch of four new subscribers, and says: "I have the promise of three more, and will do all I can for your little gem."

ELDERS' JOURNAL.

MARCH 1, 1906.

BEN E. RICH, EDITOR.

JAMES H. WALLIS, ASSOCIATE EDITOR.

EDITORIAL.

HE DOES NOT SPEAK TO THEM.

At the Sixty-Eighth semi-annual Conference of the Church, when Elders M. F. Cowley and A. O. Woodruff were selected to fill the vacancies which existed in the quorum of the Twelve, the late President George Q. Cannon, the illustrious father of the present editor of the Salt Lake Tribune, made the following remarks: *"I have been gladdened during this Conference over one thing. I believe the nomination of the two brethren who are appointed to fill the vacancy in the quorum of the Apostles came as a surprise to the community, if not to the Saints. I have not seen what the papers have said at different times, but I understand they have been picking and choosing and mentioning the name of every man that is at all conspicuous in the Church, as likely to be chosen. It is evident that the Lord did not tell them anything."*

CHINESE MOBS VS. CHRISTIAN MOBS.

In our correspondence with the governor of North Carolina, he states that his people do not like our faith. In this connection, we might mention that the papers just now are saying that the Chinese do not like the Christian faith. Such are not just reasons why Chinese should mob Christians, nor why North Carolina Christians should mob Mormon Elders and burn their churches. We call special attention to the cartoon in this issue on page 227, and recommend that Christian ministers take a little more notice of what is happening under their very noses and not let their interests in far-off China prevent them from being decent at home. What happened on Harker's Island was the outcome of the work of a Christian minister and we would be pleased to have some Christian minister challenge us to the contrary.

THE WORK ACCOMPLISHED IN 1905.

We publish herewith the statistical report of the Southern States Mission for the year ending December 31, 1905, and feel truly grateful to our Father in Heaven for having so greatly blessed the labors of the noble band of Elders who labored during that period in this part of His vineyard. We consider that a great work was accomplished, and that there is much cause to rejoice, because this is a day "as when they have gathered the summer fruits, as the grape gleanings of the vintage." There have been but an average of two hundred elders in the field during the past year, and yet 555 persons were initiated into the fold of Christ by baptism, and almost two hundred thousand people, who never before heard the Gospel, were privileged to have an Elder of the Lord Jesus Christ converse with them upon the glorious Gospel truths and the divine mission of the Prophet Joseph Smith. There is much food for reflection in the results shown by the figures published herewith, and we trust all will study the table carefully:

CONFERENCES	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour. Sub.	Discret News Subscriptions
Alabama	19252	8841	3368	5027	340	27105	1179	30	324	910	16887	43	27	5	...	49	15
East Tennessee	18270	8451	943	7206	689	19852	868	59	411	869	10591	58	26	...	...	33	10
Florida	23044	29168	1012	7807	283	16619	842	81	322	1028	16988	112	110	...	...	89	24
Georgia	25849	2 089	2243	9470	620	19286	810	91	647	1534	22659	55	56	3	2	47	18
Kentucky	21425	19400	1734	5955	552	27075	1454	53	534	1360	14560	85	87	4	...	53	15
Middle Tennessee	18314	6208	1198	4627	1267	18886	815	49	520	649	7578	30	17	2	...	45	10
Mississippi	15847	11123	954	8040	493	15113	379	79	469	656	14872	49	46	4	1	55	22
North Carolina	24577	7751	1921	6515	1073	19531	437	22	592	819	10292	44	28	3	...	33	14
Ohio	27442	43731	16395	12224	93	36188	2624	101	14 5	1215	32347	16	41	...	...	49	4
South Carolina	25906	11098	3221	1763	809	20381	9 8	85	510	920	23949	80	77	2	...	94	20
Virginia	23281	15227	2147	7622	1497	36635	1561	72	444	739	14235	45	40	1	...	48	17
Total	242607	180987	35136	87056	7716	237401	11977	728	6228	10699	184938	617	555	24	3	595	169

In this connection we take pleasure in publishing the following extract from a letter written by Pres. Heber J. Grant of the European Mission, which gives an idea of the work accomplished "across the pond" last year:

"We are busy on our annual reports. I have just taken off some figures as to tracts, books and conversations as well as baptisms and made some comparisons with 1904. I enclose you some figures which I have made. They show an increase of 351,906 tracts, 9,427 books, 58,086 conversations and 27 baptisms as against 1904. There may be some slight changes as all the conference reports are not checked up, but these figures are approximately correct. I need not tell you that I am very pleased indeed with the showing which the Elders in this Mission have made for the past year. They have worked hard and I am sure are happier and more contented than they were a year ago. I have always found that the more we do for the spread of the Gospel the happier we are in our labors." Our totals for 1905 were: 2,722,709 tracts, 62,182 books, 174,516 conversations and 629 baptisms.

MORE CONCERNING HARKER'S ISLAND.

In order that the Elders laboring throughout the Mission, and also the members of the Church and our friends, may realize that we are doing all that we possibly can to bring to justice the parties who are responsible for the destruction of our Church on Harker's Island, and the threats uttered against the Elders and Saints, we publish this issue some of the correspondence that has passed between President Rich and the Governor of North Carolina, together with some other additional facts connected with the trouble there, all of which we know will be read with much interest:

PRESIDENT RICH'S LETTER TO THE GOVERNOR.

Chattanooga, Tenn., Feb. 16, 1906.—Hon. Robert B. Glenn, Governor, Raleigh, N. C.—Sir: On the night of January 16, 1906, a church belonging to our organization was destroyed by fire on Harker's Island, off Beaufort, in your State, by persons unknown to us. The act was the direct result of an agitation worked up by a minister named Morgan, who incited the lawless element there to commit this dastardly act. Not content with destroying the place of worship erected by members of our Church, they have since threatened the lives and property of those who entertain and shelter our Elders, while they even warned a non-member of our Church, who is in business there, that if he did not discharge the young lady employed by him as a clerk, and who is a member of our faith, that they would burn him out. The young lady was immediately discharged.

There had been no school on the Island, and the children there were growing up in ignorance. As President of the Southern States Mission, I was appealed to for help and asked to send one of our Elders there, who was com-

petent to teach school. I did so, and the children of both members and non-members to the number of nearly forty, were enrolled, and our Church was fitted up for school purposes. The outlook was fair for excellent results, no charge being made for tuition, and all parents being free to send their children and have them educated. No religious instruction of any kind, in the least degree, was imparted, but the school was conducted as the most exacting would require. With the burning of the Church, school had to stop temporarily. An empty house was secured from a friend, and our Elders then commenced to fix it up until something better could be done, making benches, desks, blackboards, etc., so that it was only a few days before school re-convened. Threatening letters were then sent the parents, warning them to take their children out of the Mormon school, or their homes would be burned down, as the Church had been. They also threatened to burn the school building down, if school was not stopped. Fearing the results of these threats, the heads of families receiving these letters have continuously guarded their homes at night with guns, not knowing any moment when all that they possess of worldly goods would be destroyed by fire. Such a scene of terror did the conditions there become, that I sent Elder James H. Wallis, as my personal representative, to investigate conditions on the Island, and take what steps he considered necessary. He reached Beaufort on Monday night late, February 5, and the next morning he waited on the Sheriff, Mr. Hancock, who told him that he was powerless to render any help, that if he incurred any indebtedness in running down the perpetrators, he would have to pay the expenses out of his own pocket. He said there was no officer on the Island, nor even a justice of the peace or a constable; that there were about 400 people there; that the Island lay several miles out from the main land, with neither telephone nor telegraph communications. Elder Wallis next hunted up the County Attorney, Mr. Charles L. Abernathy, and that gentleman said he had no jurisdiction in criminal cases, that he was simply employed by the county commissioners to give that body advice in civil matters. Consequently Elder Wallis failed to get any promise of help or future protection from the county officials there, but did authorize the Sheriff to offer a reward of \$50 to be given to any person imparting information leading to the arrest and conviction of the guilty parties. He then crossed to the Island, and made a thorough investigation of conditions there. He found the people, as already stated, guarding their homes at night, and fearful of results. He concluded it best to withdraw the two elders from the Island, until the excitement abated, and something had been done to arrest and punish those who were responsible for the conditions there.

On his way back to Chattanooga, Elder Wallis stopped at Raleigh in the hopes of being able to meet you and lay the situation fully before you. Failing in this, I now present herewith a brief statement of the matter, and appeal to you, as Governor of a great State, as an upholder of law and order and good government, as the sworn defender of the Constitution of our glorious country, which guarantees every man religious freedom, to give the members of our faith on Harker's Island the protection they are entitled to. We feel that our earnest petition will not be ignored, but that with the co-operation of the Attorney-General of your State, some measures can be taken by you, looking to a peaceful solution of the trouble.

The matter is urgent, and we plead with you that there be no unnecessary delay in taking what steps are best in the accomplishment of the ends desired, so that no further crime may be committed, and that those who have outraged the law may be promptly dealt with. Most respectfully yours,

BEN E. RICH.

GOV. GLENN OF NORTH CAROLINA REPLIES.

State of North Carolina, Executive Department, Raleigh, February 21, 1906.—Mr. Ben E. Rich, Chattanooga, Tenn.—Dear Sir: Your letter is a very extraordinary one. I have just come from the section about which you write, and did not hear a word in regard to these terrible outrages committed against your people. However, we are a law-abiding people, and if any lawlessness has been committed, we will look into it. Write to Hon. L. I. Moore, Greenville, N. C., who is the solicitor of that district, and he will see that your wrongs, if

BUT THEY DON'T SEE WHAT IS HAPPENING UNDER THEIR NOSES!



WHY NOT MOBILIZE A FEW TROOPS AT HARKER'S ISLAND?

Sketch by a "Mormon" boy, whom modern Christianity would like to convert from the faith of his parents.)

any, are righted. Our people do not like your faith, but certainly will protect your people against criminal outrage. Yours very truly,

R. B. GLENN,
Governor of North Carolina.

PRESIDENT RICH REPLIES TO THE GOVERNOR.

Chattanooga, Tenn., Feb. 23, 1906.—Hon. R. B. Glenn, Governor, Raleigh, N. C.—Dear Sir: Your very candid letter reached me today, and I thank you for your promise of protection in behalf of my people, and I will write to Hon. L. I. Moore as suggested, sending him all necessary data.

I note what you say about your people not liking my faith, which I realize is strictly correct, when we consider what is known as the "majority." I am reminded, however, that the principal cause of the crucifixion of our Blessed Redeemer was on account of Him belonging to the helpless minority, and also, because the great majority was totally void of that spirit of religious tolerance which, about eighteen hundred years later, was injected into the veins of the American Constitution. But you realize, Governor, that many times in the history of the world, the minority has been misjudged and wrongfully dealt with, which should act as a lesson to you and to me that never, while we can prevent, shall might become right.

At the present time, I can truthfully say to you, from statistics at my command, that there are about 1,465 citizens of your state who DO like my faith, and belong to it. About 57 of this number reside upon the little Island where this trouble occurred, and thought enough of their faith to erect the little house of worship which has been destroyed, and still think enough of it to patiently cling to their faith, while all of these indignities are being heaped upon them. They are entitled to just as much protection as though they belonged to the great majority. In the country where I come from the majority do not like the faith of some other people, but, thank God, they have Americanism enough to see that the constitutional rights of individual American citizens are protected to the extent of permitting them to worship God Almighty according to the dictates of their own conscience, let them worship how, when and what they please. This is what we have a right to ask in North Carolina, and this is what the power of the State will see that we have, if the American blood running in their veins is of the same quality as that found in the veins of my people in the West, who probably do not worship at the same altar as the one to which some others bow. Pardon me, Governor, for making mention of this fact, but the little mention you made of my faith necessarily called it out.

The great Jefferson, referring to religious freedom, once said, "It behooves every man who values liberty of conscience for himself to resist invasion of it in the case of others, or their case may, by change of circumstances, become his own." I think this is as grand a sermon as can be found anywhere within the lids of the Sacred Scriptures, and if I were Governor of a State, by the Eternal I would enforce this Jeffersonian doctrine if it took the entire militia of the state to plant it, with granite-like stability, that all the religious bigots within her borders would never dare to mar its beauty.

Again thanking you for your promise of protection, I am,
Yours very truly,

BEN E. RICH.

With the commencement of the building of the Church came the first opposition to the work of the Lord on Harker's Island. The material was furnished by the Saints and the Elders constructed and painted the building. The lumber from which the church was constructed was floated across Core Sound, which was the only way of getting it over. The enemy realizing that the Mormon people were about to build a Church, put forth their power to prevent it. They went to the Sheriff and asked him to keep the Mormons from taking lumber across the Sound to build a Church with. The enemy, however, were disappointed in this, as they were told by the Sheriff that they had better attend to their own business and let other people's business alone. They then went back to the Island and even tried to prevail upon the women to join them in preventing

the Elders landing the lumber. One man threatened to split Elder L. W. Johnson's head open with an oar if he landed it. The Elders succeeded without being harmed, and work on the Church began immediately. Elder Johnson did the carpenter work, being assisted by Elder Spencer and some of the Saints. Elder Jenkins and Bro. Thomas Styson painted the building, completing it in the spring of 1904. It was one of the prettiest and neatest churches owned by the Latter-day Saints in North Carolina. When, in compliance with a suggestion made by President Rich at the North Carolina Conference held at Hampstead in December, six Elders arrived on the Island to spend Christmas with the Saints, they found there a minister (?) by the name of Thomas Morgan, stirring up strife and contention among the people and advocating persecution against the "Mormon" Elders and Saints. In his farewell address to his followers, he said: "You have certainly accomplished a good deed in burning the "Mormon" Church; and now you women folks, I want you to go hand in hand with your husbands and drive those Mormon devils off the Island, for they are worse than devils; yes, they are lower than hogs or dogs ever were. It is your duty to drive them out of your midst at once." In his sermon in an adjoining village, Marshallburg, he said: "You people should stand shoulder to shoulder with the men of the Island and drive those Mormon devils off. Why," said he, "they are over there buying clothes for the poor children, and they are now going to set up a school to be taught free. This is the way they have of winning people into their religion."

Meanwhile the Elders were holding some well attended meetings, from two to three hundred people being present at each gathering. The remarks made by Rev. (?) Morgan had aroused many of the people to such an extent that they wished to know for themselves what the "Mormons" really did believe and teach, so they came to listen to the Elders. The establishing of a free school and the successful meetings of the Elders aroused the animosity of the Rev. (?) and his few followers to action.

The enemy no doubt thought that burning the Church would stop the school, frighten the Elders from the Island, and make the Saints there renounce Mormonism. They found that to accomplish these things they would have to take even a more desperate stand, because the day following the burning of the Church the Elders held a meeting on the spot where the sacred building once stood. Two hundred people were present. The Saints were advised by the Elders to censure no one, but rather to return good for evil. Several people had applied for baptism and the Elders appointed February 4 as a time to perform the ordinance. These candidates for baptism received unsigned notes threatening them that their homes would be burned if they were baptized. They believed in the Gospel, however, and were baptized. The following is the copy of a letter written to the Elders in an undisguised hand on the morning of the baptism: "Elder Mormons—Sir: With friendship now to you and your partner you are quietly warned against staying on Harker's Island further. It's not right to take advantage of you without informing you in some way beforehand. Now, if you stand your ground and meet up with any danger physically or vital death, it's your own lookout. It can't be borne much longer. Our time has arrived and over with, and the next thing will be your time. You may think it is a scare crow, but it is just as true coming as the sun shines. Don't be surprised if you are pulled out of bed by the heels, because these things come like a thief in the night. Remember this is sure coming soon. Your presence is no longer required at Harker's Island. (Signed) Conspiracy."

Following the receipt of this threat, and since the Elders have been withdrawn from the Island, warnings and threats have been posted up on the houses of the members of the Church or nailed up to their gates, filling the people there with absolute dread. Some of these letters we have in our possession, and they will be placed in the hands of the prosecuting officials when the proper time comes.

ELDER WM. A. PETTY TELLS HIS DREAMS.

"While on my way to attend Conference at Hampstead, N. C., December 16-18, in company with Elder James R. Burbridge, I had a dream, which occurred on the night of December 10. I dreamed I saw the Prophet Joseph Smith. He

was with a very large herd of sheep, the largest, the whitest and most beautiful sheep I had ever seen. I rode up to him, being on horseback, and he pointed off to the east to a small flock of sheep that was some distance away from the main herd, saying to me: 'I want you to go to these sheep.' I went as he commanded, and when I reached the sheep a four-footed beast, of a very vicious character, came up to me, and rearing up, struck at me with his fore feet. He reached up as far as my knees, scratched my legs and fell to the ground, disappearing. This was the end of my first dream. The next night I dreamed I had left the sheep and gone to town for supplies for the herd. I had secured the flock I was commanded by the Prophet to get, and was preparing to go and take charge of the herd. I received a letter, apparently from my brother (who has been dead some time), stating that I need not go and take charge of the herd unless I wished to; that I was left to suit myself about it. Such was the end of the dream the second night. The third night I dreamed that I was on my way to take charge of the herd, and had a new man with me. We went, and when we arrived where the sheep were, I felt very much disappointed in not finding the tent up, but that instead it was down on the ground, and the sheep were scattered around. I felt very bad, and awoke feeling very much disappointed. In fulfillment of my dream, I was sent to Harker's Island, with a new companion, by the authority transmitted to the Prophet Joseph by God to his successors, and found the beast in the form of Rev. (?) Thomas Morgan, advocating persecution against the Saints and trying to scatter the sheep. After reaching the Island I was instructed to teach a school, as the Saints there had sent a request to Pres. Ben E. Rich for such an Elder. When I got everything ready to start school, word came that it had been decided, if agreeable with me, to send another Elder to teach school. Subsequently I received word that I should remain with the flock and teach the school. As for the tent being down, after I got the supplies necessary for the school and had arranged to take charge of the flock, the Church was burned to the ground, which was truly a great disappointment to me. About one week after the burning of the Church I had a fourth dream, mentioned in the last issue of the JOURNAL, which was given me as a warning and which I verily believe would have come to pass had Pres. Rich not sent Elder Wallis to look into the condition on the Island and take what action he thought necessary."

FEBRUARY REVIEW.

(Continued from page 218)

been laboring in the South Carolina Conference. On the seventeenth and eighteenth the Elders and Saints met at Louisville, Ky., in general conference. There were three public and four priesthood meetings held, all of which the Elders and Saints attended and received much spiritual food. We had with us President Ben E. Rich and Elder Jas. H. Wallis, from the Mission office at Chattanooga, who gave us some very valuable instructions, which the Elders have made resolution to obey. After a general hand shaking they left for their fields of labor.

OHIO—Jan. 25 President C. S. Jones returned to Cincinnati from his trip to Chattanooga, Tenn., where he had been attending the meeting of Conference Presidents. He expresses himself as there having the most profitable time of his life. He brought back many valuable instructions. He arrived in Columbus Feb. 7, where he is straightening up the conference books. Elder H. W. Olsen arrived in Cincinnati Feb. 7, having been transferred from West Virginia Conference on account of ill health. Elder W. H. Smith was transferred from Cleveland to re-open the work in Xenia and Elder Olsen will labor with him. Elders J. D. Stoddard and J. F. Corbett have been called to Camden, Peeble county, to administer to Sister Rebecca Ries. They report her full of faith and improving in health.

SOUTH CAROLINA—The month of January was exceptionally good this year. While the rain caused our Elders some little inconvenience, having, in some instances, to walk all day in water, still all are rejoicing that they are counted

worthy to suffer for the Gospel's sake. The Elders report good treatment, and state that they are finding old friends and investigators who have not seen the Elders in several years. Altogether our reports are small, on account of the rain and scarcity of white people. We are doing a good work. Elders J. Finlinson and J. L. Oman held services over the remains of Sister L. Lemachs. About one hundred people witnessed the services. A good time was had and the Elders were invited to come back again. The Saints and friends at Columbia, S. C., recently met at the home of Sunday School Superintendent P. W. Turner, in a farewell party in honor of Brother Preston Joyner, who is called to perform a mission in the Southern States. A nice program was rendered and all enjoyed themselves in a fruit supper, then Brother Joyner was made the recipient of many hand shakes and "God bless yous." A small purse of money was given him. Elders J. H. Cook and Jas. Anderson have been selected to labor in the interest of the JOURNAL. They are intending to place it in the home of every Saint in this Conference. At the gathering of Conference Presidents at Chattanooga, President R. Ray Nixon was called to labor in the Mission, visiting the Conferences and going over the records, giving special instructions in regards to their keeping. Elder John H. Gibbs was selected to take his place as Conference President.

VIRGINIA—President C. F. Weight left for Chattanooga Jan. 19, to attend the Conference of Conference Presidents, where a very interesting, instructive and enjoyable time was had. On his return to Richmond the train was late, and he was unable to make connections at Danville, and was here given free board and lodging at a hotel, where he had some very interesting conversations, giving away all his tracts. On arriving at Richmond, he received reports of all the Elders enjoying good health excepting Elders J. I. Bowers and H. J. Clark. Elder Clark is now at Brother Carpenter's at Golansville. He is slowly improving. Elder Strong has received his notice of release and will start for home after Conference, which will be held in Richmond, March 4, at 307 N. 7th street. Conference address: Box 427, Richmond, Va.

MIDDLE TENNESSEE—The Elders have enjoyed very good health during this month, with few exceptions. Elder S. W. Bills has been afflicted some with the same pest as Father Job (boils.) Elder S. L. Cox, who was honorably released, was accompanied by Elder J. B. Woodward to his home in Zion where he can receive rest and proper nourishment, until his system is cleansed from the effects of being overcome by gas in St. Louis. There have been many friends and a few saints found in the travels of the Elders in their new fields of labor, who were pleased to see them, as they had not seen any Elders for some time. The month closed with beautiful weather prevailing, and the Elders rejoicing in their labors, and all journeying to Nashville, the gathering place for conference, February 24 and 25. Our office address is 147 Fourth avenue, North Nashville, Tenn.

MISSISSIPPI—Good health has been prevailing among the Elders, with the exception of Elders Cheney and Savage, who have received their release. On Jan. 25, President Buchanan and Elder J. W. Woolsey arrived from Chattanooga, President Buchanan having been at the Conference of Presidents. We were glad to welcome them with our band. President Buchanan tried to get a place at Meridian and at Jackson to hold conference, but was unsuccessful at both places. Thinking Millville was next best, the conference was appointed there. On Feb. 2nd, Elder Le Roy Baker arrived from Virginia, and on the 7th inst., Elder A. G. Burton arrived from Florida. We are pleased to welcome them. On Feb. 11, 12 and 13 we had an enjoyable time in conference. We held six general meetings, well attended, and two priesthood meetings in the new meeting house among Elders, Saints and friends. We think that much good was accomplished. Friends as well as Saints were greatly interested. We think the number of our Saints will soon be added to in that locality. We were greatly disappointed at not meeting President Ben E. Rich. Elders Chauncy Jenks and Moroni Savage were compelled to sleep with Uncle Sam on the 5th and 6th of February, the two worst nights we have had this winter, but it only strengthened their testimony. After conference the Elders separated for their new fields of labor, all feeling well and encouraged.

Report of Mission Conferences for Two Weeks Ending February 16, 1906.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour. Sub.	Deseret News Subscriptions
J. F. Bean.....	Alabama ..	1178	1797	47	208	8	1024	32	1	1	80	875	...	...	...	...	2	...
Hyrum C. Ford.....	East Tenn.	794	79	20	331	3	786	13	1	8	35	567	1	...	...	...	2	...
J. B. Heaton.....	Florida ..	1121	1176	45	886	44	864	69	8	82	42	978	7	...	...	...	4	1
W. H. Little.....	Georgia ..	1009	288	47	379	9	760	37	8	89	66	857	1	6	...	...	...	...
G. E. Crockett.....	Kentucky ..	1037	2309	56	808	26	482	21	2	12	36	599	4	...	...	...	...	...
J. W. Grant.....	Mid. Tenn.	815	119	82	182	54	1410	76	...	40	17	341	...	...	...	...	...	...
E. D. Buchanan.....	Mississippi	1009	1071	15	463	34	446	16	1	11	40	543	3	...	...	...	...	...
Wm. B. Fitt.....	N. Carolina	628	996	44	195	3	483	7	...	12	34	288	2	8	...	...	1	...
C. S. Jones.....	Ohio ..	835	576	450	382	...	1632	56	2	47	23	1032	...	...	...	...	...	...
E. Ray Nixon.....	S. Carolina	1255	718	79	490	31	1867	24	1	23	37	904	5	...	...	...	5	...
C. F. Weight.....	Virginia...	897	895	21	241	15	845	20	2	18	28	436	...	...	...	...	...	4
Totals		10368	9522	906	3303	227	9996	370	17	243	380	6442	23	9	...	...	22	5

DO YOUR BEST.

Do your best and leave the rest!
 Never mind tomorrow;
 He who works with happy zest
 Has no need to borrow
 Trouble from some future day,
 True success will come his way.

Do your best and leave the rest!
 He who strives for duty
 Often finds that he is blessed
 With life's crown of beauty;
 Unseen forces lift the load,
 Roses bloom beside the road.

Do your best and leave the rest!
 What's the use of worry?
 Firm endeavor stands the test
 More than haste and hurry.
 Rich rewards will come to him
 Who works on with smiling vim.

Exchange.

SOME LITTLE THINGS.

A little cor, a little love,
 A little rift in clouds above.
 A little smile to start the day,
 A little song upon the way.
 A little trouble with a task,
 A little help is all you ask.
 A little lacking in your art,
 A little word that hurt your heart:
 A little strength to bear the pain,
 Your little world is bright again.
 A little clang of sunset bell,
 A little thought of "all is well."
 That little cot on the side street.
 The patter of some little feet;
 A little shout of "Papa's come."
 A little wife and home, sweet home.
 A little evening lamp that's dim,
 A little sweet contentment hymn.
 A little while her hand you hold,
 Your little wife's as good as gold.
 While twinkling stars send down their light,
 A little kiss—good night, good night.

Will Waters.

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ELDER BEN. E. RICH, OF THE SOUTHERN STATES MISSION,

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"Our troubles are invariably brought upon us by falsehoods and misrepresentations by designing men. We have ever held ourselves amenable to the law; and, for myself, Sir, I am ever ready to conform to and support the laws and Constitution, EVEN AT THE EXPENSE OF MY LIFE. I have never in the least offered any resistance to law or lawful process, which is a well-known fact to the public."—JOSEPH SMITH, the Prophet, in a letter to Governor Ford of Illinois, written at Nauvoo, June 22, 1844, five days before his martyrdom.

VOL. III.

MARCH 15, 1906.

No. 14.

A PROPHET OF LATTER DAYS.

BY ELDER EDWIN F. PARRY.

Would it not be joyful news to the seeker after truth to be assured that a prophet had been raised up in latter days? How glorious would be the thought that the Lord had again spoken from heaven! The direct word of God to man in this age ought to be sufficient to settle all disputes concerning the way of salvation.

Is it in accordance with scripture to expect prophets to come in these latter days? Let us search the scriptures and learn what they teach.

The Bible is a record of God's dealings with His prophets in past ages. It shows that He always raised up such men whenever He intended to perform any special work among mankind. One of the ancient prophets declared:

Surely the Lord God will do nothing, but He revealeth His secret to His servants the prophets. (Amos 3:7.)

The whole book of divine scripture confirms these words of Amos. Whenever it mentions an important event in the world's history it speaks of a prophet in connection with it.

Before destroying the earth with a flood the Lord sent Noah to cry repentance unto the people, that they might escape destruction if they would obey Him. In all following ages of which the Bible speaks the Lord sent prophets to warn the people before He brought destruction upon them. The Savior says:

But as the days of Noe were, so shall also the coming of the Son of Man be." (Matthew 24:37.)

This being true we are to expect that some prophet will be sent to warn the world of the destruction of the wicked. That the wicked will be destroyed at that time is evident. St. Paul says that when the Savior comes He will take "vengeance upon them that know not God, and that obey not the gospel of our Lord Jesus Christ." (II Thessalonians 1:8.)

The Prophet Malachi, speaking in the name of the Lord, says:

Behold, I will send my messenger and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to His temple. (Malachi 3:1.)

This is another proof that a divine messenger is to be sent to prepare the way for the coming of the Lord. That this passage does not refer to His first coming is shown by the following verse, which reads:

But who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner's fire, and like fuller's soap. (Malachi 3:2.)

The words of Jesus show that inspired prophets and apostles are necessary in His Church. He commanded His disciples in these words:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. (Matthew 28:19, 20.)

If all things whatsoever Jesus commanded are to be taught today how can one teach them unless he be inspired of God? It needs a prophet to reveal these things anew to mankind, for the Bible does not contain all the teachings and doings of the Savior. St. John in speaking of the doings of Jesus, says that "even the world itself could not contain the books that should be written." (John 21:25.)

The Apostle Paul gives us to understand that Christ's Church is founded upon apostles and prophets:

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. (Ephesians 2:19, 20.)

Apostles and prophets in olden times were men who received power from the Lord to act in His name.

And when he called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. (Matthew 10:1.)

Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. (Matthew 18:18.)

They were also men who "spake as they were moved by the Holy Ghost." (II Peter 1: 21.)

St. Paul tells why apostles and prophets and other officers are in the Church:

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; * * * that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. (Ephesians 4:12, 14.)

He shows plainly that these inspired officers should remain in the Church of Christ "till we all come in the unity of the faith, and of the knowledge of the Son of God." (Ephesians 4: 13.) As that condition has not yet been attained, there is still need of apostles and prophets to bring mankind to the "unity of the faith." This desirable state cannot be brought about without living apostles and prophets, who are inspired of God. People are divided in their opinions about the meaning of many things written by ancient apostles and prophets, and they will not unite without receiving new revelation to enlighten them. Some may be led to think prophets are no longer needed in the Church because of the words of Paul:

Whether there be prophecies, they shall fail. * * * For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. (I Corinthians 13:8, 9, 10.)

The time he speaks of, "when that which is perfect is come," has not yet arrived. When it does come prophecies may fail or be "done away;" but that time will be when "they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall know me, from the least of them unto the greatest of them, saith the Lord." (Jeremiah 31: 34; Hebrews 8: 11.)

The following words of St. John are supposed by some to imply that no more revelation is to be given:

For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. (Revelation 22:18.)

The apostle here only warns man against adding to the words of the

prophecy of his book. He says nothing about the Bible as a whole; nor does he say that God will not add any more revelations to His word.

The Bible contains many predictions concerning marvelous events to take place in latter days, just before or at the time of the second coming of Christ.

The Gospel of the kingdom is to be preached in all the world as a witness to all nations. (Matthew 24: 14; Revelation 14: 6.)

The Lord's elect is to be gathered from the uttermost parts of the earth. (Mark 13: 27; Isaiah 11: 11, 12.)

The house of the Lord is to be established in the top of the mountains. (Isaiah 2: 2, 3; Micah 4: 1, 2.)

The Lord is to set up a kingdom which shall never be destroyed, nor left to other people. (Daniel 2: 44.)

The gifts of the gospel as enjoyed in the days of Christ's former apostles are to be restored. (Isaiah 35: 5, 6.)

According to the ancient predictions, many other great things are to take place in latter days. But how can they be accomplished unless the Lord directs what is to be done by revealing "his secret unto his servants the prophets," and by sending his messenger to "prepare the way" before Him?

Sufficient proof has been given to show that apostles and prophets should be in the Church of Christ, and that we should expect prophets to be raised up by the Lord in these latter days.

The scriptures furnish abundant evidence to prove another peculiar fact respecting the Lord's holy prophets. That is, they have always been misunderstood, reviled, persecuted and spoken evil of. Jesus says to His disciples:

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. * * * For so persecuted they the prophets which were before you. (Matthew 5: 11, 12.)

Our Savior Himself met with the same kind of treatment. He is spoken of as a "stumbling stone and a rock of offense."

The Gospel narrative as given by the four evangelists, shows very clearly that He was indeed a stumbling stone to the Jewish nation. He did mighty miracles before their eyes. They were in possession of the prophecies concerning His coming and ministry; but He did not fulfill their preconceived and erroneous ideas of what they expected of Him, and so they refused to accept Him as their Redeemer.

The Prophet Noah was rejected by all in his day except his own family. His message, no doubt, was regarded as a very strange and extraordinary one. It was hard to accept. No such thing as a flood covering the entire earth was known up to that time, and how could they accept his warning only through simple faith?

When Moses, under the direction of the Lord, undertook to free the Israelites from bondage in Egypt the people whom he was sent to deliver murmured against him, notwithstanding the Lord performed such mighty wonders in their behalf.

When Jeremiah and Ezekiel predicted the downfall of Jerusalem in their day they were not believed. The historian Josephus says that Zedekiah, the king, refused to believe the prophets because Jeremiah foretold that he, the king, should be taken captive to Babylon, while Ezekiel said he should not see Babylon. These two prophecies seemed to disagree, so Zedekiah made this apparent disagreement an excuse for not believing either of the two prophets. Yet they were both correct in their utterances. The king was taken to Babylon, but he never saw the city, for his eyes were put out before he arrived there.

The words of Jesus to His disciples about the prophets before them being persecuted convey the idea that those who should follow would get the same reception.

If they have persecuted me, they will also persecute you. (John 15: 20.)

So says the Savior to His apostles; and so it was. They were persecuted and put to death. It is reasonable to believe that other prophets might be treated in a similar manner. If it is to be as in the days of Noah at the time of the coming of the Son of man, then we may expect that the great majority of mankind will reject the message of salvation proclaimed to them by the prophets which the Lord will send.

The scriptures pointed out in the foregoing clearly show these facts:

1. THAT PROPHETS ARE SENT BY THE LORD TO ANNOUNCE ALL IMPORTANT EVENTS CONNECTED WITH HIS PURPOSES.
2. THAT A PROPHET SHOULD BE RAISED UP IN LATTER DAYS TO PREPARE FOR CHRIST'S SECOND COMING.
3. THAT APOSTLES AND PROPHETS ARE ALWAYS NECESSARY IN THE CHURCH OF CHRIST.
4. THAT THE TRUE CHURCH IS BUILT UPON APOSTLES AND PROPHETS.
5. THAT THE CANON OF SCRIPTURE WAS NOT COMPLETED IN FORMER DAYS.
6. THAT WITHOUT NEW REVELATION THE BIBLE PROPHECIES CANNOT BE FULFILLED.
7. THAT IN ALL PAST AGES PROPHETS HAVE BEEN PERSECUTED.

SAYINGS OF THE PROPHET JOSEPH SMITH.

"O ye Elders of Israel, hearken to my voice, and when you are sent into the world to preach, tell those things ye are sent to tell; preach and cry aloud: 'Repent ye, for the kingdom of Heaven is at hand; repent and believe the Gospel. Declare the first principles and let the mysteries alone, lest ye be overthrown. Never meddle with the visions of beasts and subjects you do not understand, but preach those things the Lord has told you to preach about—repentance and baptism for the remission of sins.'"

"If the ministers of religion had a proper understanding of the doctrine of eternal judgment, they would not be found attending the man who has forfeited his life in the injured laws of his country by shedding innocent blood, for such characters cannot be forgiven until they have paid the last farthing; the prayers of all the ministers in the world could not close the gates of hell against a murderer—unconditional election to eternal life was not taught by the Apostles."

"No unhallowed hand can stop the work of God from progressing. Persecution may rage, mobs may combine, armies may assemble, calumny may defame; but the truth of God will go forth boldly, nobly and independently, until it has penetrated every continent, visited every clime, swept every country and sounded in every ear, till the purposes of God shall be accomplished and the Great Jehovah shall say the work is done."

"All men who become heirs of God and joint heirs of Jesus Christ will have to receive the fullness of the ordinances of His Kingdom; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole."

"Ever keep in exercise the principle of mercy, and be ready to forgive your brother on the first intimation of repentance, and asking forgiveness; and if we even should forgive our brother, or even our enemy, before they repent or ask forgiveness, our Heavenly Father would be equally merciful unto us."

"If you wish to go where God is, you must be like God, or possess the principles which God possesses, for if we are not drawing toward God in principle, we are going from Him and drawing towards the devil. A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power, than many men who are on earth. Hence it needs revelation to assist us, and give us knowledge of the things of God."

"We came to this earth that we might have a body and present it pure before God in the Celestial Kingdom. The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment. He is pleased when

he can obtain the tabernacle of man, and when cast out by the Savior, he asked to go into the herd of swine, showing he would prefer a swine's body to having none."

"Salvation means a man's being placed beyond the power of all his enemies. The more sure word of prophecy means a man's knowledge that he is sealed up unto eternal life by revelation and the spirit of prophecy, through the power of the Holy Priesthood. It is impossible for a man to be saved in ignorance."

"There is a law, irrevocably decreed in Heaven before the foundation of this world, upon which all blessings are predicated; and when we obtain a blessing from God, it is by obedience to the law upon which it is predicated."

"I will give unto you one of the keys of the mysteries of the Kingdom. It is an eternal principle that has existed with God from all eternity: that man who rises up to condemn others, finding fault with the Church, saying that they are out of the way while he himself is righteous, then know assuredly that that man is in the high road to apostasy; and if he does not repent will apostatize as God lives."

"Many men will say, 'I will never forsake you, but will stand by you at all times.' But the moment you teach them some of the mysteries of the Kingdom of God that are retained in the Heavens, and are to be revealed to the children of men when they are prepared for them, they will be the first to stone you and put you to death. It was the same principle that crucified the Lord Jesus Christ, and will cause the people to kill the prophets in this generation."

"We do not believe it is just to mingle religious influence with civil government, whereby one religious society is fostered, and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied."

"We believe that every man should be honored in his station: rulers and magistrates as such, being placed for the protection of the innocent, and the punishment of the guilty; and that to the laws, all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of Heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker."

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property and the protection of life."

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgment are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience."

"The Constitution of the United States is a glorious standard. It is founded in wisdom; it is a Heavenly banner; it is like a great tree under whose branches men from every clime can be shielded from the burning rays of an inclement sun; and Mormons, as well as the Presbyterians, and every other denomination, have equal rights to partake of the fruits of this great tree of our national liberty."— (While in Liberty jail, Clay County, Mo.)

"We have never violated the laws of this country; we have every right to live under their protection, and are entitled to all the privileges guaranteed by our

State and National Constitution. We have turned the barren, bleak prairies and swamps into beautiful towns, farms and cities, by our industry; and the men who seek our destruction and cry thief, treason, riot, etc., are those who themselves violate the laws, steal and plunder from their neighbors, and seek to destroy the innocent, heralding forth lies to screen themselves from the just punishment of their crimes by bringing destruction upon innocent people. I call God, angels and men to witness that we are innocent of the charges which are heralded forth through the public prints against us by our enemies."

"Meddle not with any man for his religion; for all governments ought to permit every man to enjoy his religion unmolested. No man is authorized to take away life in consequence of difference of religion, which all laws and governments ought to protect."

"Attempts to promote universal peace have failed. The world has had a fair trial for six thousand years; the Lord will try the seventh thousand Himself: 'He whose right it is will possess the kingdom, and reign until He has put all things under His feet: iniquity will hide its hoary head, Satan will be bound, and the works of darkness destroyed; righteousness will be put to the line and judgment to the plummet,' and 'He that fears the Lord will alone be exalted in that day.' To bring about this state of things, there must of necessity be great confusion among the nations of the earth, 'distress of nations with perplexity.'"

"Though our religious principles are before the world, ready for the investigation of all men, yet we are aware that the sole foundation of all the persecution against us has arisen in consequence of calumnies and misconstructions, without foundation in truth or righteousness. Posterity will yet do us the justice, when our persecutors are equally low in the dust with ourselves, to hand down to succeeding generations, the virtuous acts and forbearance of a people who sacrificed their reputation for their religion, and their earthly fortunes and happiness to preserve peace."—(July 25, 1836.)

"If a people, a community, or a society, can accumulate wealth, increase a worldly fortune, improve in science and arts, rise to eminence in the eyes of the public, surmount difficulties so much as to bid defiance to poverty and wretchedness, it must be a new creation, a race of beings superhuman. But in all our poverty and want, we have yet to learn for the first time, that we are not industrious and temperate, and wherein we have not always been the last to retaliate or resent an injury, and the first to overlook and forgive."

"It has been the design of Jehovah, from the commencement of the world, and is His purpose now, to regulate the affairs of the world in His own time, and to stand as Head of the universe, and take the reins of government in His own hand. When that is done, judgment will be administered in righteousness; anarchy and confusion will be destroyed, and 'nations will learn war no more.' It is for want of this great governing principle that all this confusion has existed."

"No unhallowed hand can stop the work of God from progressing. Persecution may rage, mobs may combine, armies may assemble, calumny may defame; but the truth of God will go forth boldly, nobly and independently, until it has penetrated every continent, visited every clime, swept every country and sounded in every ear, till the purposes of God shall be accomplished and the Great Jehovah shall say the work is done."

"Hell may pour forth its rage like the burning lava of Mt. Vesuvius, or of Etna, or of the most terrible of burning mountains; and yet shall Mormonism stand! Water, fire, truth, and God are all realities. Truth is Mormonism! God is the Author of it! He is our shield. It is by Him we received our birth. It was by His voice that we were called to a dispensation of His Gospel, in the beginning of the fullness of times. It was by Him we received the Book of

Mormon; and it is by Him that we remain unto this day; and by Him we shall remain, if it shall be for our glory; and in His Almighty name, we are determined to endure tribulation as good soldiers unto the end."—(In Liberty, Mo., Jail, March 25, 1839.)

"Those who have not been enclosed in the walls of prison, without cause or provocation, can have but little idea how sweet the voice of a friend is! One token of friendship from any source whatever awakens and calls into action every sympathetic feeling; it brings up in an instant everything that is past; it seizes the present with the avidity of lightning; it grasps after the future with the fierceness of a tiger; it moves the mind backward and forward, from one thing to another, until finally all enmity, malice, hatred and past differences, misunderstandings and mismanagements are slain victorious at the feet of hope."—(In Liberty Jail, Clay County, Mo., March 25, 1839.)

"We have been driven time after time, and that without cause; and smitten again and again, and that without provocation; until we have proved the world with kindness, and the world has proved us, that we have no designs against any man or set of men; that we injure no man; that we are peaceable with all men, minding our own business, and our business only. We have suffered our rights and our liberties to be taken from us; we have not avenged ourselves of those wrongs; we have appealed to magistrates, to sheriffs, to judges, to the government and to the President of the United States—all in vain; yet we have yielded peacefully to all these things. We have not complained at the Great God; we murmured not, but peacefully left all, and retired into the back country, in the broad and wild prairies, in the barren and desolate plains, and there commenced anew; making the desolate places to bud and blossom as the rose."—(September 1, 1838.)

"By the power of God I translated the Book of Mormon from hieroglyphics, the knowledge of which was lost to the world; in which wonderful event I stood alone, an unlearned youth, to combat the worldly wisdom and multiplied ignorance of eighteen centuries, with a new revelation, which—if they would receive the everlasting gospel—would open the eyes of more than eight hundred millions of people and make 'plain the old paths,' wherein if a man walk in all the ordinances of God blameless, he shall inherit eternal life."—(Nov. 13, 1843.)

"We cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know, unless we comply with or keep those we have already received. That which is wrong under one circumstance, may be, and often is, right under another. God said, 'Thou shalt not kill'; at another time He said, 'Thou shalt utterly destroy.' This is the principle on which the government of Heaven is conducted—by revelation adapted to the circumstances in which the children of the kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof until long after the events transpire. If we seek first the kingdom of God, all good things will be added. So with Solomon; first he asked wisdom, and God gave it him, and with it every desire of his heart, even things which might be considered abominable to all who understand the order of Heaven only in part, but which, in reality, were right, because God gave and sanctioned them by special revelation."—(August 25, 1842.)

"Marvel not if you are persecuted; but remember the words of the Savior: 'The servant is not above his Lord; if they have persecuted me, they will persecute you also'; and that all the afflictions through which the Saints have passed, are the fulfillment of the words of the prophets which have spoken since the world began. We shall, therefore, do well to discern the signs of the times, as we pass along, that the day of the Lord may not 'overtake us as a thief in the night.' Afflictions, persecutions, imprisonments, and death, we must expect, according to the Scriptures, which tell us that the blood of those whose souls were under the altar could not be avenged on them that dwell on the earth, until their brethren should be slain as they were."—(April 22, 1839.)

"We glory in our tribulation, because we know that God is with us, that He is our friend, and that He will save our souls. We do not care for them that can kill the body: they cannot harm our souls. We ask no favors at the hands of mobs, nor of the world, nor of the devil, nor of his emissaries the dissenters, and those who love, and make, and swear falsehoods, to take away our lives."—(Liberty Jail, Missouri, Sunday, December 16, 1838.)

"Seek to know God in your closets, call upon Him in the fields. Follow the directions of the Book of Mormon, and pray over and for your families, your cattle, your flocks, your herds, your corn and all things that you possess; ask the blessing of God upon all your labors, and everything that you engage in. Be virtuous and pure; be men of integrity and truth; keep the commandments of God, and then you will be able more perfectly to understand the difference between right and wrong—between the things of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day."—(June 15, 1843.)

"Salvation cannot come without a revelation; it is in vain for any one to minister without it. No man is a minister of Jesus Christ without being a Prophet. No man can be a minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy. Whenever salvation has been administered, it has been by testimony. Men of the present time testify of heaven and of hell, and have never seen either; and I will say that no man knows these things without this."—(June, 1839.)

PORTER ROCKWELL, "THE PROPHET'S FRIEND."

There are thousands of people, both in and out of the Church, who have heard or read of "Port" Rockwell, but have never seen his picture. Herewith is a faithful likeness of him, showing his "eagle eye" and his long hair, which he wore in that manner because, it is said, the Prophet Joseph Smith promised him that he should never die at the hand of an assassin if he did so. And certain it is, that notwithstanding the many hairbreadth escapes he experienced as an officer, he died a peaceful, natural death, at a good old age, in Salt Lake City, Utah.

The early life of Orin Porter Rockwell was closely associated with that of the Prophet Joseph Smith, whose faithful friend he was. Truly could Brother Rockwell say of the Prophet, as President John Taylor said of him in his beautiful hymn, "Joseph the Seer:"

The Seer, the Seer! Joseph the Seer!
O, how I love his memory dear!
The just, the wise, the pure and free—
A father he was, and is to me!

When the Prophet Joseph was unjustly incarcerated in Liberty jail, in Clay Co., Mo., in 1839, Porter Rockwell carried refreshments time and time again to him and to his suffering companions. A few months afterwards, when the Prophet went to Washington for the purpose of laying the grievances which the Saints had endured before President Van Buren and the Congress of the United States, O. P. Rockwell accompanied him. This was on November 29, 1839. He accompanied the Prophet to Washington a second time; this was in the latter part of January, 1840, when Joseph had a second interview with President Van Buren, who treated him insolently, and told him, "Your cause is just, but I can do nothing for you."

On May 6, 1842, Lilburn W. Boggs, who was Governor of Missouri at the time the Saints were driven out of that state, was shot at and wounded at his house at Independence, Mo. He charged Rockwell with the crime, and the Prophet as an accessory before the fact. Knowing that they were entirely

innocent of the offense, and that the charge was trumped-up for the purpose of getting them in custody, Rockwell left for the Eastern States and the Prophet went to Iowa. About a year afterwards Rockwell decided to return to Nauvoo, but was arrested in St. Louis, where he was thrown into jail. Iron hobbles were welded to his ankles, and several plans were formed to kill him.



ORIN PORTER ROCKWELL.

Joseph heard of his arrest, and prophesied in the name of the Lord Jesus Christ that he would get away honorably from the Missourians. This prediction was fulfilled. God preserved him, for His power alone could have preserved him. Several times, while being taken back and forth to the jail, men had planned to waylay him and kill him, but they failed. The grand jury

could not find any evidence to prove that he had shot at Boggs, and he was released from jail, having been a prisoner upwards of nine months, and suffering almost everything but death. When the irons were taken off, he was so weak he had to be led. He was reduced to a mere skeleton.

While in jail, Rockwell heard plans formed to secure the arrest of the Prophet and carry him to Missouri, yet he was a prisoner and had no means of informing him of the danger he was in. He knew that they were determined to kill Joseph, and his anxiety was so intense upon the subject that his flesh twitched on his bones. Twitch it would, and he could not help it. While he was in this condition he heard a dove alight on the window in the upper room of the jail where he was confined. The dove commenced cooing and then went off. In a short time it came back to the window, where a pane was broken, and crept through between the bars of iron, which were about two and a half inches apart. It flew around the trap door several times; did not alight, but continued cooing until it crept through the bars again, and flew out through the broken window. This proved a comfort to Brother Rockwell, and he accepted it as a favorable sign. The twitching of his flesh ceased, and he was fully satisfied from that moment that they would not get the Prophet in Missouri, and that he should regain his own freedom, all of which happened. As near as could be found out, this happened at the time Joseph was in custody. It was the only time he had a visit from the dove.

On Tuesday, August 22, 1842, while Rockwell was in prison at St. Louis, the Prophet wrote in his history as follows: "There is a numerous host of faithful souls, whose names I could wish to record in the Book of the Law of the Lord, but time and chance would fail. There is one man I would mention, namely, Orin Porter Rockwell, who is now a fellow-wanderer with myself, an exile from his home, because of the murderous deeds and infernal fiendish disposition of the indefatigable and unrelenting hand of the Missourians. He is an innocent and a noble boy. May God Almighty deliver him from the hands of his pursuers. He was an innocent and a noble child, and my soul loves him. Let this be recorded forever and ever. Let the blessings of salvation and honor be his portion."

Upon Brother Rockwell's liberation from prison, he made his way to Nauvoo, arriving there Christmas night, 1843. Straightway he went to the home of the Prophet, where there was a happy company enjoying the season's festivities. In the midst of them a man with his hair long and falling over his shoulders and apparently drunk, came in and acted like a Missourian. Joseph requested the captain of police, who was present, to put him out of doors. A scuffle ensued, and Joseph had an opportunity of looking the man full in the face. It was no drunken man; it was no Missourian; "but," as Joseph writes in his history, "to my great surprise and untold joy, I discovered it was my long-tried, warm, but cruelly persecuted friend, Orin P. Rockwell."

Five days before the Prophet's martyrdom, Brother Rockwell rowed him across the Mississippi river, from Nauvoo, when he was about to flee to the Rocky Mountains, in obedience to a warning from the Lord, to save his life. Rockwell was sent back to Nauvoo to get horses for Joseph and Hyrum. On the afternoon of June 23, 1844, Emma, Joseph's wife, sent Rockwell back, requesting him to entreat of Joseph to come back. He carried the message. Joseph was deeply wounded. He said, "If my life is of no value to my friends, it is of none to myself; but," he added, "we shall be butchered." While walking towards the river, Joseph fell behind with Rockwell. The others shouted to him to "come on," but he replied, "It's no use to hurry, for we are going back to be slaughtered." And so it proved to be, for on June 27, four days later, while incarcerated in Carthage jail, under a solemn pledge of protection from Gov. Ford of Illinois, a mob of over one hundred persons, with faces painted black, broke into the jail, shot and killed the Prophet Joseph, and his faithful brother, Hyrum the Patriarch, besides wounding President John Taylor. Brother Rockwell was faithful to the Prophet until the last. He would gladly have died for him, for he loved him better than his own life.

While we do not say it authoritatively, yet it is our candid conviction that "Port" Rockwell, the Prophet's friend, was one of a limited few who knew the final resting place of the bodies of the Prophet and Patriarch, and that secret he carried with him to his grave.

MIND AND HAND.

BY NORA TAYLOR.

By hand we mean the whole physical being. In dealing with this subject we shall endeavor to prove that the education of the mind, no matter how extensive, is materially faulty unless the hand is educated also; and that the education of the hand is valueless unless the mind is properly developed. True, the education includes not only education of the mind but the development of the physical, intellectual and moral powers of man. The whole being must receive training and development. Assuming this to be a fact, I will venture and endeavor to sustain the statement that, if it were possible to obtain an ideal school, fully one-half of the time would be devoted to the training of the hand. Charles H. Ham tells us that the tendency to undervalue the worth of the hand has come to us from the middle ages, and the effect is vicious in the extreme, for out of this a contempt for manual labor was born, and this contempt has multiplied the dishonest means by which men struggle to gain wealth by any means other than by manual labor, and thus has society been corrupted. The mind and the hand are allies; they are associated with each other as helpers. The mind can and does work without the aid of the hand, but very often the work which it does is absolutely useless until the hand puts into effect that which the mind has done. The mind forms the desire, and the hand acts upon it. The body is the servant of the mind; not an imaginary but a real servant, and it must be absolutely under the control of its master. The hand is the instrument by which the mind and the outside world go together. The body must express all the sentiments and desires of the mind and the mind must keep the body in a position to do so. That the mind has control of the body is very generally accepted, but we are surprised when we find to what an extent. When the body is exposed, worn out, weak, and susceptible to disease, the mind in a great many instances may ward off the threatening disease. The hand only supplies its own needs, but when the other senses are rendered useless it takes their duties upon it. The dumb man speaks with his hand, the blind man reads with it; it plucks the flower for the nostril and supplies the tongue with objects of taste. The mind speculates, the hand tests its speculations in things by practically applying the ideas of the mind and finds out whether or not they are valuable, or whether they are such as will prove useless when the hand attempts to apply them. The hand explodes the errors of the mind. Things are more easily said than done; so, it is much easier for the mind to form the ideas, to make the speculations, than it is for the body to carry out those plans. An inventor may think of his invention for years perhaps, until he thinks he has planned it perfectly, but when he comes to make his experiment he finds that only a small part of his plans will work. By the act of doing the hand finds out wherein the mind has made mistakes. The mind may reason falsely without the error being exposed at once, but if the hand works falsely the result is that the thing produced is badly shaped. The hand is the mind's moral rudder. Just as the hand tests the speculations of the mind so it guides it. If the hand in acting upon the ideas formed by the mind demonstrates that the mind has made an error, then the mind is guided by that which the hand has demonstrated to be true. If then, the work done by the hand is so important, let us consider the effect of its training upon the being:

First—physically. Manual training has a very important effect on the physical being. If the arm remains inactive it is only a very short time till its strength is gone and it becomes limp and unable to work, and it can be restored in no way except by work, by exercise. And so with all other parts of the

body if they become inactive for a time, they lose all their strength. The more a limb is exercised and the more difficult the work it has to do, the stronger and more able it becomes. No part of the physical being can be developed in the slightest degree without exercise and the more the exercise the higher the development of the body. When the hand has been trained in one direction the training is valuable not only for the development it gives the hand by the exercise but it becomes apt and more easily trained for other things.

Second—intellectually. The quality of all civilization depends upon its intelligence and its moral standard, and the more practical the intelligence the higher the development of the character. If the intelligence one has is practical, if he can use it in the work he has to do, his character is developed by that intelligence; but though his mind may be full of ideas they are of no use to him if he cannot apply them in that which he has to do. Cleopatra was one of the most learned women of her time on the arts; she also had a very great amount of book learning, yet she was extremely narrow in her views and her moral side was totally undeveloped. Her education was valueless as far as the development of her character was concerned. Work, manual labor, whether difficult or easy, is full of materials for the building up of the character if the laborer loves it. Look into the penitentiaries of today and you will find that a great percent of the prisoners are men of learning. They have had so much book learning that they have grown to despise the honest laborer and have determined to make their means without disgracing themselves by work, whether it was accomplished by fair means or foul. Morality springs from intelligence; not intelligence from morality, and practical intelligence is a better character builder than mere theoretical learning.

Making of things arouses the attention, sharpens the observation, and steadies the judgment. We may see a thing done or hear a thing rehearsed day after day without having our interest awakened, but if we once have it to do ourselves, our attention is aroused and we are more interested in that thing afterward. As soon as we begin to construct we are compelled at once to think and reason. When we look at any thing we usually do not pay much attention to the construction; we take it all in at a glance, not thinking much about the details; but if we attempt to construct we encounter many little details which we had never thought of, and the more we make the more we observe in other things we see.

James Watt was extremely delicate when a child and unable to join in the games and sports of the other children, so he amused himself by drawing a great part of the time. His father also supplied him with a few carpenter tools from his workshop which the boy soon learned to handle with great expertness. Mr. Smiles in his biography of Watt says: "The mechanical dexterity he acquired was the foundation upon which he built the speculations to which he owes his glory, nor without this manual training is there the least likelihood that he would have become the improver and almost the inventor of the steam engine. As a student Watt was dull. He left the school room at an early age, but while engaged at humble employment he studied after hours and nearly starving his body, he constantly added to his intellectual store—studying art, science, history, etc., and acquiring several modern languages. In short, without the aid of schools, but under the stimulating influence of mechanical investigation and hard labor, Watt became an accomplished and scientific man."

Next we consider the effect of manual training on the moral being. Often our impulses are vicious, but the exertion of physical power in work of any kind is beneficial. Manual training tends to correct those vicious mental impulses. The body is constantly accumulating physical strength which must be expended in some way. If a child is put in school and has no physical exertion either in work or play his physical strength accumulates and must be expended, if not physically it may have an outlet in vicious impulses. All useful and beautiful thoughts are the issue of labor and study. When the hand is working the mind is on that work. Manual training has two immediate effects, first—the development of the mental qualities; second, the forming of the character. The mind must necessarily be occupied; if not employed with good thoughts it will be with evil ones. The human mind is never in a state of rest.

Every mental impression produces a moral effect. By this we do not mean that every influence or effect on the intellect is moral, but that every influence exerted without, whether good or evil, produces either a good or an evil effect morally. If the impression is good the moral standard is raised; if the impression is evil the standard is lowered. Our thoughts make our character. When we hear a thing told it is not that which affects morally, but it is rather the impression it makes on our minds. If it is good, that thought has made us better; but if it is evil, the very same thing may be detrimental to our characters. An idea given may produce a moral impression on one person and thereby uplift him, while on the other the impression may be immoral and thus lower him morally. Charles H. Ham said: "Morality can no more be acquired by memorizing a series of maxims than the art of using tools can be acquired by studying the laws of mechanics and of mechanism." Education which educates the mind only in a way prompts selfishness, for it relates to self, and all that is attained intellectually becomes a part of self and so remains until transmitted into things by the hand, while on the other hand manual training promotes altruism, for it relates not to self but to the outside world. Man-kind receives a benefit of the skilled hand, and the moral influence of a good act exerts itself upon the mind of the benefactor.

Let us consider the power of the trained hand. We often hear that man is the wisest of animals because he has hands; he is also the most powerful of animals for the same reason, for with his hands he controls all animals. A story is told of Adam, of how he refused to obey his Maker; the animals also revolted against him. Accordingly he called upon the Lord for aid, and the Lord told Adam to take a limb from a tree in the garden and make of it a weapon. This he did and immediately the animals were filled with instinctive fear and wonder. A lion, however, bolder than the rest, leaped upon him to devour him, but Adam struck the animal to the ground with a single blow. At this the other animals were so terror stricken that they came up to their master trembling and licked the stick which he held in his hand as a token of submission. Thus throughout the early ages the stick was a symbol of power, and the hand alone could use it. In our day the hand no longer exerts its power by the stick; it is no longer a menace to mankind, but it has complete control over the mechanical powers. It controls steam and electricity and forces them to do their work. It makes the plows, mowers, harvesters, planters, etc., which the farmer finds so indispensable; the separator and the sewing machine for the housewife. It digs the canals, makes the roads, opens rich mines, builds the mills and factories, cultivates the waste lands, and covers the globe with tracks of steel which bear the commerce of the world. Two hundred years ago England knew nothing of most of these things. And what was her stage of civilization? She had not even good dirt roads. Mail was carried on horseback. No bridges were erected, no canals dug, no factories of any importance. Most of the people were poor and ignorant; brutal masters beat their servants, husbands their wives, and in the school room the rod was the principal means by which the teacher imparted knowledge. The people were little more than barbarians, delighting in all kinds of fights, and the witnessing of an execution was a very interesting amusement. From this low state England has been raised to a fruitful garden, and her subjects have assumed the garb of civilization. All the world admires her public works; her ships sail upon the waves of every sea, and her manufactories are monuments of genius and industry. And to whom does England owe all this? Not to orators or statesmen; no, they neither build factories, open mines nor build railroads. Perhaps the pen in their hand was mightier than the sword; but is that any match for the planters, the harvesters, the power of steam and electricity? It is very easily understood then that it is not to the men who make the laws we owe the progress in civilization, but it is through the arts that the world has been civilized. The arts make the difference between the savage and civilized man, and all the advancement a race can make will be by the expansion of arts. To gain the result our schools must be transformed into laboratories for the development of the mind of man. Through the mastery of useful arts, we add to the happiness and sweetness of our lives, adorn our homes and beautify our surroundings and enlarge our neighborhood. These are the arts that fill our

hearts with good and generous impulses, and in which our noblest impulses are made manifest, and the only hope we have is that civilization shall triumph over barbarism, and rest in universal, impartial and scientific education.



THE ABSENT FATHER.

Thou art absent, dearest father,
Gone and left us here alone;
But thy name is often mentioned
By thy little ones at home.

Much we miss thy kind attention,
Miss our father's warm embrace;
Oft forgetful thou art absent,
Run to greet thy loving face.

When the hours of day are numbered,
And the evening lamp we light;
When we seek our peaceful slumber,
How we miss thy kind "Good-night."

How we miss thee in the morning,
When draws near the hour of prayer;
At our table, at our meeting;
Yes, we miss thee everywhere.

"Why does father go and leave us?"
Little loving hearts do say,
"He must know that it will grieve us
When he stays so long away."

"We have playmates, and their fathers
Never think to leave them so;

But when next he comes to see us,
Mother, do not let him go!"

"Stop, my children, be not angry
With your father, kind and true;
For 'tis not for worldly pleasure
That he bld his home adieu.

"Let us take the Holy Bible,
O'er its sacred pages look;
Read the words of Christ, our Savior,
Which are written in that Book.

"He that leaveth father, mother,
Wife and children for my sake
To go forth and preach the Gospel,
Of my glory shall partake."

So while we are separated,
O how good we'll try to be;
Seek to make each other happy,
We will never disagree.

Let us ask our Heavenly Father
To protect him while away,
And, as God loves little children,
He will hear us when we pray.

The above picture is reproduced from the Southern Star, published in 1890,

and accompanying it at the time were the following choice words from our Mission President:

"Mother! Wife! Home! These three words have a sweet sound and should always be remembered when Heaven is thought of, or the name of the Deity lisped. A young man will not fall into sin nor disgrace if the memory of Mother is fresh in his mind. He will fully realize that her prayers in his behalf are that he might retain his purity and keep his manliness. The married man does not give way to temptation when a vision of Wife, Children and Home is before him. An honest man is always anxious to return to his loved ones with honor and manliness stamped on his brow. God has honored us with noble mothers, he has given us devoted wives, and blessed us with lovely children; how God-fearing we should be! Our loved ones at home are ever praying that we may perform an honorable mission. When we return unto them may the expression of our countenances bespeak an honorable release. This should be the ambition of every Mormon Elder while remembering Mother, Wife and Home!"

REMEMBERS HIS FRIENDS IN THE SOUTH.

LOGAN, Utah, Feb. 27, 1905.—President Ben E. Rich, Saints and Friends: On December 16, 1898, I left the dear old state of North Carolina for my home and loved ones in the City of Logan, Utah, after having filled an honorable mission in that part of the Lord's vineyard. I shall never cease thanking our Heavenly Father for this privilege of proclaiming His everlasting Gospel, in the days of my youth, to such a good, kind-hearted people as I found the people in the South to be. President Rich, you can feel yourself proud (and perhaps you do) for the honor and privilege of presiding over the Southern States Mission. Notwithstanding there may be those who are unfriendly towards the Latter-day Saints, yet the people of the Southern States as a body are big-hearted, and earnestly seeking after the right way to be saved in the Kingdom of God. I believe I have many friends in the South, and perhaps some would be interested in hearing from me, and I take the liberty of using the ELDERS' JOURNAL as a means whereby a great many may hear from me once more. I believe, too, many of the Elders, after they return home, forget all about the kindness of the good people in the missionary fields where they labored and had to depend on the mercy of the people for food and for shelter, for we had no money to fall back upon, but desired to fulfill the commandment of our Saviour when He required His servants to travel without purse or scrip. If we still remembered the kindness of the children of God toward us in these circumstances, we would not be so slow in writing to our friends and encouraging them in the faith. I greatly delight when I receive letters from the Saints and friends in the South, and, would time permit, I should write a great many more than I do.

As children of God we have great cause to rejoice, for I am sure if we will look around us we must admit that we are being blessed by some power greater than the power of man. There is a subject which comes to my mind as I am writing which we should reflect upon more than we do, and that is the subject of prayer. We should remember that our Saviour said, "If you love me, keep my commandments." Prayer was a commandment given by our Saviour in these words: "And He spake a parable unto them to this end, that men ought always to pray and not to faint." (Luke 18:14.) Again, here are some great promises and blessings to be obtained by obeying his command: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21, 36.) We should "also pray that we enter not into temptation." (Luke 22, 40.) Even Jesus, though He were the Son, yet learned He obedience by what He suffered, and thereby became perfect; but still, when He was in pain and distress, He always went before His Father in prayer and thereby set the example. (See Matt. 14, 23; Mark 6, 46; Luke 6, 12, and Luke 22, 41 to 44.) He does not require long prayers of

(Continued on page 253)

ELDERS' JOURNAL.

MARCH 15, 1906.

BEN E. RICH, EDITOR.

JAMES H. WALLIS, ASSOCIATE EDITOR.

"Behold, they that have been sent to preach my Gospel among the congregations of the wicked: wherefore I give to them a commandment thus: "THOU SHALT NOT IDLE AWAY THY TIME."—(Doctrine and Covenants, section 60, verse 13.)

EDITORIAL.

THE SIGNS OF THE TIMES.

As the Savior sat upon the Mount of Olives, just prior to his crucifixion, four of His Apostles sought Him privately to let them know what particular remarkable manifestations would take place in the earth to indicate His second coming. About the first thing He told them was that many should come in His name, and deceive many. He then followed this by depicting the awful scenes of distress and commotion and bloodshed which should come upon the earth—wars, and rumors of wars, pestilence, famine, earthquakes, "fearful sights," "signs in the sun, and in the moon, and in the stars; and upon the earth, distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." And then to make it still more impressive, He added: "For in those days there shall be affliction, such as was not from the beginning of the creation, neither shall be." But the Savior said the people would be as indifferent to this awful condition of things when it occurred as they were in the days of Noah, "eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away. So also shall the coming of the Son of Man be."

We have been led to think of these things because of the terrible occurrences that have taken place since the beginning of this present month. March had barely made its appearance when news came of a cyclone striking the city of Meridian, in Mississippi, blotting out many lives and destroying nearly two millions of property. It was all over in an instant, so suddenly did it occur. There were several Elders in the city at the time, and President E. D. Buchanan wrote at once to us to allay any fears we might have as to their safety. He says: "We went down town early, intending to make some purchases before supper. When we reached the center part of town we were moved upon to get supper first, which we did. We had not left the restaurant more than three minutes, and were possibly 300 yards from the place when the cyclone struck the city; in fact, we were in the edge of it, for windows, brick, lumber, etc., were flying in every direction. We stopped at a corner and stood in the door of a bank. The buildings around us were toppling over, and the telephone and telegraph poles were hurled through the air like pieces of kindling wood. But not a thing came near us, nor were we harmed in the least manner, all of which we attribute to the hand of Providence. There are Saints here living in the east and west ends of the city. The cyclone whistled so close to them as to blow over the homes of their neighbors, but none of our Saints were marred at all. The damage was all done in five minutes without a moment's warning." It was only last month that President Buchanan tried in every possible manner to get a hall in Meridian in which to hold conference, but without success, on account of the prejudice existing there. A Mormon missionary was murdered there a few years ago, and on December 21 last, President Buchanan received this letter from one of the people there:

"To the Elders of the Mormon Church—We, the citizens of Meridian, take this means of warning you to leave the town, as you and your followers have caused the peace and happiness of some of our homes to be broken up, with your so-called religion. Now, we are law-abiding citizens, and respect all laws of our country, and hope that we will not be forced to assist you and your kind to leave; but will, if necessary, do so, if you and yours are not out of town by the end of this week. T———"

Three days after the Meridian catastrophe, news reached this country of a great tidal wave in the south Pacific ocean, which overwhelmed some of the Society Islands. The damage is estimated to have reached three millions of dollars, with heavy loss of life, especially in the lagoons of the Tuamotu Islands. The waves were estimated at sixty-five feet high, and it was impossible to see twenty feet away at 3 o'clock in the afternoon. Hundreds of houses were destroyed, and thousands of acres of land were swallowed up in the depths of the sea. The hurricane, or cyclone, reached the velocity of 120 miles per hour, and swept from the face of the earth several settlements. The waves rose up to the necks of the people, and those who escaped with their lives did so by clinging to trees for safety and support. Elder Edward S. Hall, President of the Society Islands Mission, in sending the news to President Joseph F. Smith, says:

"I am pleased to report to you that our property here in Papeete has not been damaged at all, for it is in the highest part of town where the sea did no damage, and the mountains protected it from the wind. All the low lands and the business part of town were flooded and every house broken to pieces or washed away. The 'Reorganite' mission, which included a large meeting house and from 50 to 100 frame houses, was entirely washed away and nothing but a sand bank left. Our Saints here in Papeete have not suffered to any great extent. The land which I talked to you of buying for the mission to colonize on was not hurt at all. The work on the new buildings is prospering nicely, and the Elders and sisters are all well."

The Elders on the Society Islands saved the records of the American consulate from destruction, and also relieved the sufferings of the consul's family, for the consular building was entirely wrecked. The American consul, Hon. Wm. F. Doty, reporting the matter, says: "The Elders have produced a splendid example of loyalty to the interests of their country abroad. I have reported their bravery and successful service to the department of state. I congratulate you upon such noble representatives in this insular community."

Ships arriving in New York on March 11 and 12 report fearful times on the Atlantic on the night of March 9. Capt. Mills, of the American Line steamer Philadelphia, and Capt. Juham, of the French Line steamer Hudson, say they never experienced such huge waves in all their thirty years' sea travel. Panic reigned on board, and it was only after the officers had threatened to shoot the passengers that they were quieted. The huge ships reeled and quivered under the shock produced by the violence of the waves. "It seemed," said Capt. Mills, "to pick the great vessel up like a tiny shell, toss it into the air and catch it again."

On March 10 the lives of eleven hundred French people were blotted out in a frightful coal mine disaster near Paris, bringing sorrow to six thousand fathers, mothers, wives and children. The work of relief was carried on until the relief parties themselves were engulfed in the same grave. The burdens that have been brought up from the bowels of the earth consist of a mere heap of burnt flesh. It is not possible that one-tenth of the charred remains will ever be identified.

And so the signs given by the Savior are taking place in the earth, and in very truth "men's hearts are failing them for fear." "But the end is not yet," said the Redeemer, "but this Gospel shall be preached in all the world as a witness, and then shall the end come." This is the most important sign of all. The Elders of the Church of Jesus Christ are now going among the people in all parts of the earth, preaching this Gospel of the Kingdom, and declaring unto them that if they will comply with its ordinances and live Godly in Christ Jesus they will escape the wrath of God. They also testify to the world that God

has raised up prophets and apostles in these days, and communicated His mind and will to them. God will not be mocked, and has declared in this day, by His servant Joseph Smith: "And after your testimony cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people."—(Doc. & Cov., sec. 88, vs. 88-91.)

Let the Saints heed the voice of the Savior: "When ye therefore shall see the abomination of desolation, stand in holy places," and "flee to the mountains." The vials of God's wrath are being broken on the nations, and every word uttered by the mouths of His holy prophets will be fulfilled.

SAYINGS OF THE PROPHET JOSEPH.

We have received so many requests from new subscribers for a republication of the sayings of the Prophet Joseph Smith, which have appeared each issue on the first page of the JOURNAL, that we have decided to do so, and they will be found in this issue. There is another reason which has impelled us to republish these sayings, and that is the fact that our stock of most of the back numbers of the JOURNAL of the present volume is entirely exhausted, and can only be secured in the few bound volumes we will have for sale when this volume closes. We are frequently receiving calls for back numbers of November 1, January 1 and February 15. There is not a copy left, but we have a few copies of some of the other issues.

We want to say a few words, in this connection, regarding our bound volumes. As announced elsewhere, we can not fill any more orders for volume 1, because there is not another copy left. We have a few bound copies of volume 2, orders for which will be filled as long as they last. They are \$1.25, postage prepaid to any address. We are now entering up orders for the present volume at the same price, which will be filled next August in the order in which they are received. We advise all missionaries and members of the Church who want to secure a bound volume to file their orders now. This volume is going to be one of the most precious books of the Church, containing as it does many valuable articles from the pen of some of our earliest writers, which have been resurrected from the first publications of the Church.

We again suggest the importance of sending in without delay your orders for bound volumes.

ANOTHER HOUSE BURNED ON HARKER'S ISLAND.

The sad news has reached the Mission Office that the house in which the Saints on Harker's Island were holding school temporarily after the burning of their church, has been destroyed by fire just as the mob there threatened they would do if school was continued. The use of this house had been loaned by a friend of the Saints, and not only was school held in it, but also Sabbath school and meetings. An arrest was made after this second fire and an examination held at Beaufort, before the authorities there, but the defendant was acquitted. The condition of the people on the Island is such now as to call forth the sympathies of every person who has a heart to feel for another's sufferings. Isolated from all protection, at the mercy of cut-throats and assassins, afraid to leave their homes after dark, standing on guard through the dreary hours of the night to save their little earthly possessions and the lives of their loved ones, deprived of the association of their spiritual advisors, their places of worship burned to ashes, afraid to mingle with each other in sacred devotion—such is the condition of the devotees of an unpopular religion, on American soil, who are now awaiting protection at the hands of those who have taken solemn oaths to uphold the law and

support the Constitution, which guarantees to all men religious freedom and immunity from molestation in their civil rights. When will these poor people receive some assurance that this condition of affairs will cease? Surely there is power enough in the civil authority of North Carolina to extend protection to these people? Why delay the matter? Send some one to Harker's Island with authority to hunt down the human bloodhounds who are responsible for this scene of terrorism and arson, and let the law be vindicated, and the good name of that State upheld.

THROUGH HOLDING CONFERENCES.

With the holding of Conference at Richmond, Va., on Sunday, March 4, President Rich has made a complete tour of the Mission, having held successful Conferences during the winter in all of the States under his presidency. Everywhere was heard the most encouraging reports regarding the spread of the work of the Lord. The people among whom the Elders are laboring show an anxiety to hear the message they have been sent to declare, and are investigating the Gospel as revealed through the Prophet Joseph Smith. The Elders are working with an earnestness that shows they are filled with the spirit of their missions, and are united in the conflict being waged against the powers of darkness. President Rich has taken occasion in every Conference to personally interview every Elder regarding his health, his circumstances, and the condition of his loved ones at home. Now that these general Conferences are over, it will rest with the Conference Presidents to hold district meetings at such points as will be beneficial to the Saints, and where a few pairs of Elders can meet together without traveling too far. It is not wise to compel Elders to travel too far and to leave their fields of labor too long at a time in order to attend these district meetings. Where it is possible for two or three pairs of the Elders to meet together, much good can be accomplished, and the Conference Presidents by using good judgment can distribute these district meetings throughout their Conferences in a way that will be of great benefit to the Saints and investigators. But don't take too many of the Elders away from their fields of labor.

REGARDING DEBATES.

Recently quite a number of our Elders have been challenged by ministers to hold debates, and in almost every instance it has been done with a desire, on the part of ministers, not to have the truths of the Gospel presented, but to present a rehash of all the foul and contemptible and exploded statements which in the past have been made against the Church, and which on account of the narrow, contracted ignorance on the part of the ministers, they have not yet discovered the proven falsity of the same, or else they are actuated with a wicked, wilful desire to deal in falsehoods and misrepresentations. We, therefore, desire to give this final counsel to the Elders, and we wish them to record it in their books and remember it, that under no consideration must they deal in these discussions without first submitting all the facts in the case to the Headquarters of the Mission. It is always a pleasure on our part to divide time with ministers in speaking upon the question, "What shall we do to be saved?" and no application of this kind will ever be ignored when submitted to us with an honest desire on the part of those who request it. But, as we have said, the large majority of these individuals must know of a surety that the usual statements used by them are false, and they desire to deal in such lies, even though it bring damnation to their own souls.

IMPORTANT TO ELDERS.

With the coming week's mail, we will enclose to the Elders, with their papers, two of the little reference pamphlets, same as the one sent last week, together with some rubber bands. The Elders can send one of these to their

folks at home, that they may also know of the instructions under which the Elders are laboring. A good way for the Elders to preserve these pamphlets in a handy manner, for constant reference, is to open their daily journal in the centre, lay the pamphlet on it, opened up also in the centre, and bind them together with the rubber band. If the Elders will do this they will not lose sight of them, and will always have them handy. If any of our Elders fail to receive these pamphlets, they should notify us, and others will be sent; also, when they become worn, Elders should send for new ones, which will always be sent without charge. On account of an error in the ones already sent, we desire the Elders to replace them with one of these now mailed out. While these references are not for general distribution, yet much good will be accomplished if the missionaries will let our Saints and friends peruse them and understand just what the instructions are governing the labors of our traveling Elders.

QUITE FREQUENTLY Saints in the South write letters to the President of the Church in Salt Lake City which always have to be referred back to the President of the Mission. If the Saints will understand this matter and send their letters to the headquarters of the Mission, instead of sending them to President Smith at Salt Lake, it will be of the greatest benefit to all parties concerned. The Elders should teach the Saints the necessity of observing the rules governing these matters. It will be far better for the Saints to honor their Conference Presidents and let their communications reach the headquarters of the Mission through their Conference Presidents, who are always in close touch with the Saints, understanding their necessities far better than we do and much better than can be understood by our brethren in Zion.

FLORIDA LEADS the Mission in the matter of subscribers to the **ELDERS' JOURNAL**, with South Carolina a close second. There is but one subscriber difference in the Conferences of Kentucky, North Carolina and Virginia, they standing in the order named. In the next issue of the **JOURNAL**, and in each succeeding issues, we hope to be able to show the standing of each Conference.

ELDERS DAVID POWELL and Royal M. Jeppson send us clippings from one of the Vicksburg, Miss., papers, in which city they had been refused permission to hold street meetings and distribute literature. The published reply of these Elders was excellent, and must have had its effect with all fair-minded persons. We regret we cannot find room to reproduce it.

THE ELDERS and Saints in Zion are warned against complying with requests they receive for help from people in the South professing to be members of the Church, unless they are well acquainted with such individuals and know they are worthy of the helping hand. We would appreciate it if all such calls for help were sent to us to pass upon.

SAINTS DESIRING the Elders to call on them, will get much quicker response, if they will write direct to their Conference Presidents, whose names and addresses appear in the **JOURNAL**. All we can do when we receive their letters is to send them to the Conference President.

PRESIDENT GEORGE REYNOLDS sends us the gratifying information that one hundred Elders have been called on missions to the Southern States, and that the first consignment will leave Salt Lake City on the 21st inst. Good!

ELDER WM. A. MORTON, business manager of the Juvenile Instructor, has been called on a mission to England, to succeed Elder Nephi Anderson as associate editor of the *Millennial Star*. He leaves in June.

IN A letter just received we learn that the First Presidency have expressed themselves as being well pleased with the **ELDERS' JOURNAL** and the excellency of the subject matter it contains.

EAST AND MIDDLE TENNESSEE CONFERENCE.

On Sunday, February 25, 1906, the Elders of the Middle and East Tennessee Conferences held their conference together in the Philharmonic Hall, Nashville, Tenn., commencing at 10 a.m., when they met with President Rich in priesthood meeting, and had an enjoyable time together. President Rich congratulated the Elders upon their neat appearance, and gave them very valuable advice as to their becoming accustomed to the conditions surrounding them, and learning not to complain; showed the necessity of being humble and forgiving towards those who maltreated them, for we never know when the door of their hearts will be opened. As an example of this, he related the forgiving spirit of Stephen and the conversion of Saul. He urged the Elders to get the ELDERS' JOURNAL into the homes of every Saint and friend in the Conference. Following President Rich, Elders A. C. Jensen and R. B. Summerhays, from the Chattanooga office, addressed the Elders, dealing with the work under their supervision. Elder Jas. H. Wallis spoke of the marvelous growth of the JOURNAL and encouraged the Elders to write for it. He made some valuable suggestions in this particular. President H. C. Ford of the East Tennessee Conference, and President J. W. Grant of the Middle Tennessee Conference, reported the condition of the work under their charge. President Rich introduced Elder Wm. D. Bocker, who succeeds President Grant. He spoke for a few moments, expressing his appreciation of the united vote given him as their president. President Rich occupied the rest of the time in giving much valuable counsel to the Elders.

In the afternoon President Bocker addressed the meeting upon the first principles of the Gospel. Elder A. C. Jensen illustrated the parable of the talents, it being suggested to him by a solo sung by little Miss Katie May West. A quartet, composed of Elders Hobson, Ball, Taylor and McGavin, of the East Tennessee Conference, then sang "School Thy Feelings," followed by a few words from Elder Summerhays, after which Elder Jas. H. Wallis sang "Who's on the Lord's Side, Who," all joining in singing the chorus. President Rich then delivered one of his characteristic eloquent and forceful Gospel discourses. He explained in a very clear and direct way the necessity for prophets and apostles and the organization of the Church. President Ford bore testimony to the divinity of the mission of the Prophet Joseph Smith.

At the evening meeting President Grant bade farewell to the Elders and Saints, as he is about to return home to Zion. Elder Wallis sang the solo "I Have Heard of a Beautiful City." Elder J. G. Shields spoke upon our pre-existent state, and was followed by Elder Jas. H. Wallis, who spoke in a very convincing way upon the divine authenticity of the Book of Mormon, the history of the mighty races of people who were the original inhabitants of this nation. After a few concluding remarks from President Ford, Conference adjourned with prayer and benediction.

JAS. W. GRANT, President.

REMEMBERS HIS FRIENDS IN THE SOUTH.

(Continued from page 247)

us, for He Himself set the example in this regard, and taught us the manner in which we should pray. There are but few acquainted with the Bible but what know the Lord's prayer. How beautiful it is, and how to the point. We often hear people pray who do not consider to whom they are praying, for what they are praying, and where they are praying. When we have our family prayer, which we should always ask for the blessing desired "in the name of Christ," "and whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it." (John 14, 13-14.) Also John 15, 16, and John 16, 23. In Ephesians 5, 20, it reads: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." This is very plain, for whatsoever we receive is from above and cometh down from the Father of light, and hence His name is worthy the honor. Yet we should not

use the name of the Father nor His Son Jesus Christ in our prayers any more than is necessary, for this is displeasing in His sight.

There are a great many points to which I should like to call your attention, showing you how answers to prayers are promised, how essential it is to have faith in prayers and how prayers have been answered both in the days of old as well as in these latter days.

In conclusion, I desire to bear my testimony to all who may read this letter that God does live and that Jesus is the Christ and the Only Begotten of the Father. Joseph Smith was a true Prophet of the Living God as also all that proceeded him including Joseph F. Smith the present President of the Church of Jesus Christ of Latter-day Saints, who is indeed a prophet of God and a true leader for us as children of God to sustain. This Gospel, known by the world as Mormonism is true and the only Gospel on earth. It must be preached in all the world as a witness, unto all nations, for none will be excused, and then will the end come, for every knee shall bow and every tongue confess that Jesus is the Christ and that Joseph Smith was a true prophet of God. Let us prove faithful to the end, finish the fight we have started out to defend, come what may, and our reward will be sure.

God bless us all, help us to do right and live in peace.

Your Brother and Friend,

WILLIAM M. HANSEN,
428 N. First East Street, Logan, Utah.

POETRY COMPOSED BY MISSIONARY MOTHERS.

[The following poems were composed by the mothers of two of the Elders now laboring in the Southern States—Elder Lyman J. Ball of the East Tennessee Conference, and Elder David A. Penrod of the Kentucky Conference. The sentiments expressed by these noble women are inspiring, and show the loyalty that burns in their hearts for the Cause of Truth.]

A MOTHER'S THOUGHT.

The fire burns brightly at home tonight,
Everything seems at peace and is quiet;
As I sit in silence these thoughts come
to me:

Where and O where can my dear boy be?
Shall I worry and fret and be full of
fear?

Why not? he is one that I love so dear!

The rain-drops patter, the mud is deep;
He knows not where tonight he'll sleep.
Hungry and tired, wet and cold,
Will anyone take him into their fold?
Will the minister great, who hires for
gold?

No, verily, no, he is cruel and cold.

Darkness comes on, he is still outside,
Too dark to see the path for his guide,
Yet there's something within his burn-
ing breast

That will guide him on to a place of
rest.

The angels will guard while he sleeps
at night.

Sweet rest will come with the morning
light.

Shall I worry? No! My strength is in
prayer.

Shall I murmur? No! He is in God's
care.

MARY A. BALL.

GOD'S GOODNESS.

Oh, how grand is the plan of salvation
Revealed by our Father above!
How great are His mercies and blessings,
How boundless His infinite love!

He restored the glorious Gospel,
Through a brave but humble youth,
And gave us the dear Book of Mormon,
That sacred message of truth.

To guide us through life's thorny path-
way.

This message to us is given,
To help us live pure lives of honor,
That we might return to heaven.

May our Elders ever declare it,
And testify boldly its birth,
That thousands may hail its glad mes-
sage,

And know of its beauties and worth.
ISABEL PENROD.

NOTES FROM THE FIELD.

Brother J. J. Blansett, writing from Darbun, Pike Co., Miss., says: "I haven't been here very long, but I find some twenty-five or thirty Latter-day Saints here, and most of them are true to the cause of truth. All of them are getting along fairly well and the most of them are on their own land, and generally they take an interest in the Sunday School. Those that are regular at the Sunday School are progressing finely and learning the word of God, so much so that they are not ashamed of the Gospel of Christ, for they know it is the power of God unto salvation. If we had some one to take the lead, there could be a grand work done here. This is a fine farming country. We can raise nearly everything that is used, such as corn, cotton, vegetables of all kinds, and it is fine for stockraising and poultry. We have a good market near by for all farm products. If one will work there isn't any reason why a man can not do well. I came here a few months ago, and though very feeble, I built a blacksmithing shop. In two weeks I have made enough to pay all expenses up to date. The Saints are not persecuted here like they are at some other places, and the people generally are glad to see the Saints come here to live, and help them get a start. We have a good school here, which the Latter-day Saints and all others attend. If we had a few more good Saints here we could have our own school and do all of our own work of every kind."

We publish the following choice words from a letter received from Bro. C. M. Hauser, of Washington, D. C.: "Your little coin card invitation, desiring donations to assist the Saints in paying for their nice little church house in Jacksonville, Florida, came safely. My better half, Mrs. Job-like, said to put in only fifty cents, and the devil suggested fifteen cents. Then I was reminded of the story I heard of an old negro slave, who was addicted to drinking all of the "hurrah juice" he could get. He joined the Methodist church, and when communion day came around he, with others, went forward to receive the sacrament, and kneeled at the altar. The pastor poured the goblet full of wine, and, approaching old Uncle Jesse (expecting him to take but a sip of it), exclaimed, "Drink ye, all of it." Uncle Jess drained the goblet, and exclaimed as he handed back the vessel, "Fill 'em up agin, brudder; I luv de Lawd gude enuf to drink a quart." So I decided to "fill up" the envelope, and put in \$1.30, all it will hold, for I love Mormonism good enough to die for it, if God so requires. I trust enough of the Saints will donate their mite to pay off the church debt; and I can truly say to the Saints of my beautiful Southland, that Mormonism is simply Godism, and to never allow satan to pull the wool over your eyes and cause you to apostatize from the Church of Jesus Christ of Latter-day Saints."

"I have just read the JOURNAL containing the account of the burning of the Church at Harker's Island," says Brother Edward S. Rolph, of Foxport, Ky. "I can indeed sympathize with these people, for a mob took sledge hammers and axes and tore down our little Church at Beechburg, and threatened us all, and went to hunt the Elders, but did not find them. Don't get discouraged. God is on our side. We have proved it. After tearing down our Church, several of the Saints and their families left here for Brigham City, Utah. One of them, Elder Figgins, has since been called to Australia on a mission, and is now President of the Tasmania Mission. One of the mob said he saw that the judgments of God were coming on every one who took part in the destruction of our Church, and he has been baptized into the Church. Another has been eaten up by a cancer, one was killed before the year ended, one was arrested and punished for insulting another man's wife, another lost a fine cow. So you can see how God follows them up and chastens them if they do not repent and serve Him. Be faithful, and all will be well."

Elders W. A. Walker and I. L. Ballard visited a Christian Sunday school Feb. 11, near the Deboard settlement, Bledsoe Co., Tenn., and was asked by the minister of the church to sing them some opening hymns, which they gladly

responded to. The Elders sang the following: "Welcome, Welcome, Sabbath Morning," and "In Our Lovely Deseret," after which they were asked to take part in the Sunday school lesson, and were granted the privilege of asking any question they desired. After Sunday school, the Elders were asked by many present to hold a meeting. This they did, and met many approving friends. At night the minister with others met at W. C. Meddley's, where the Elders were staying and requested them to hold another meeting. After these services were over, an elderly gentleman shook hands with the brethren and said: "Young men, I watched your sermons very closely to find some place to catch you, but failed to find you dealing on dangerous ground. The only fault I have to find with your speaking is that you don't speak long enough, for I could listen to you a half day." There is a good chance for some new members in that part soon."

Writing from South Washington, N. C., Feb. 24, Elders Lorenzo Depriest and Wallace Young write: "We have been laboring in Pender county, as it has been several years since this county was canvassed. We have been very successful and have met many kind-hearted people, several of whom have purchased books from us. It has been extremely wet on account of rain, which made it difficult to accomplish very much. On the 11th, after holding our morning service at J. J. Wells, we decided to attend a non-denominational Sunday school, held in the neighborhood. We had scarcely set down, when, to my surprise, a gentleman touched me on the shoulder and asked, 'Are you Mormon Elders?' On replying 'yes,' he asked us to preach. The superintendent was willing and the time was granted for a short service. The congregation sang two songs, and the time was given in our hands. The fundamental principles were taken up, and we bore our testimony that the Gospel had been restored in these last days. Another interesting meeting was held at night, when the Book of Mormon was discoursed upon."

While tracting the little town of Center Hill, Fla., Elders Stokes and Phillips met two Baptist ministers on the street. They told the Elders they would like to "correct some of the lies" they had been preaching. "We told them," says Elder Phillips, "to prove from the Scriptures wherein we were preaching any principle that was wrong. In a short time a large crowd gathered together, who listened very attentively to the investigation. One of the ministers said we claimed to give the Holy Ghost by the laying on of hands, and this was untrue. We proved from the Scriptures that in the days of the Apostles it was bestowed by the laying on of hands. Then they raised the old cry, that the Apostles were all done away with, and that if any preached the Holy Ghost was given in these days by the laying on of hands, they were sinning against the Holy Ghost. When we got through talking to them, we distributed our tracts among the crowd. They all took one, excepting the two preachers. They said they didn't want anything to do with us."

Another of our Mormon girls, Helen M. Shultz, of the Ohio Conference, sends us in some new subscribers and says, "I will send more later. It is a dear little pamphlet. I do believe the happiest moments of my life are when I am talking Mormonism and reading the JOURNAL. I try to get every one to read it who will. We are delighted at home with it, and could not do without it. We learn so much from the testimonies and experiences of others. We were pleased with the answer the little girl gave to that Methodist minister. I am fifteen years old, and go to school every day. I know my prayers are answered, because the children surely treat me royal. And it seems quite strange, because they all know I am one of those despised Mormon girls. I never looked to be treated so after I was baptized. I have the pleasure of talking Mormonism to them whenever I please, and they seem very interested and ask me questions."

Elder W. C. Shipley writes from Dexter, Ga., as follows: "Elder Gooch and I have been visiting Saints and friends in the southern part of the Conference, and have been invited to preach in many homes where we have been turned away before. Near Soperton we have met with extraordinary success.

During the last two weeks we have held twelve meetings and made many friends. On Sunday, Feb. 11, we baptized one applicant, and Monday, two more were added to the fold. Notwithstanding the fact that the weather was very cold large crowds were at the water's edge and at the confirmation meetings. Monday night we were invited to preach in the Second Advent Church, but owing to cold weather our congregation was small. Tuesday night we held another meeting in the same neighborhood, and had a large crowd. At this meeting we sold seven books and one Book of Mormon, and distributed all the literature we had. Prospects here look very favorable."

Elders Albert Harper and Peter G. Whitehead are at work in Mount Airy, N. C., as the following clipping from the paper published there plainly shows: "A pair of Mormon preachers have been making a systematic canvass of this town this week, at least we think so. We saw them and noted their methods, which are gentlemanly and above criticism. They go to a home and call for the lady; if not invited in they talk of their religion for a few minutes and leave some literature and depart for the next house. We are fearful that there are many homes here that receive no pastoral visits from the ministers of the town, and if this is true these homes are the more easily reached by a Mormon preacher."

A poor old sister in one of the conferences in the Southern States Mission expressed her desire to have the JOURNAL sent her, and regretted her helpless condition was such that she could not pay for it. The case was brought to the attention of President Rich, and while he was considering it Elder Jensen, the bookkeeper in the Mission office, was opening the mail from the West. One of the letters was from one of the returned Elders, who enclosed one dollar to pay for his subscription, and for the subscription of some worthy poor Saint in the South. It is needless to say the great good that such a thoughtful act accomplished. The heart of our poor sister was made glad in consequence.

"I haven't forgotten the work in the South," writes Elder C. E. Ferrin, from Pima, Ariz., "which I learned to so dearly love. My heart and prayers are ever with the Elders and Saints; that the work may continue to progress. I find no time for idleness here, and hope to be able to do much in furthering the cause at home. I feel grateful for having had the great pleasure of laboring in the South. The JOURNAL always brings good tidings, and from its pages I obtain the desired information as to how the work is progressing. It also awakens within my heart the love that has been instilled therein for the dear people who were so kind to me during my labors in the Sunny Land."

Elder T. R. Canova, of Douglas, Ga., is to be congratulated upon the gallant stand he made in defense of character. It seems a Rev. (?) Hill villified him and abused him in a shameful manner, the result of which was they met on the streets of Douglas, and Bro. Canova administered to him a severe drubbing. The professors and teachers of the Southern Normal Institute, of Douglas, where Bro. Canova has been for the past two years taking a course in English, unite in testifying to his high moral conduct, and the leading business men of the place raised the money among themselves to pay the expense of his defense and the fine imposed, realizing that he had been shamefully abused by this divine (?), and all because he was a Mormon.

"I think the lovely little JOURNAL is getting better all the time," writes Sister Isabella H. Putnam, of the South Carolina Conference. "There cannot be too much said in praise of it. I love to read about the Gospel. On Christmas I was very sick, not able to do anything hardly. I received the "Brief History of Joseph Smith" just a few days before Christmas, so I spent that day reading it. I read every word in it from beginning to end. I was filled with so much sympathy and love for the Prophet and his brother Hyrum, the Patriarch, that I just had to stop and sigh to relieve myself of the feelings it produced. I do not

see how human beings could have been so cruel as to wilfully murder such good men. When I read the chapter narrating their martyrdom, I had to weep."

The Signal, published at Emporia, Florida, publishes an account of the burning of the church on Harker's Island, and the editor in commenting on the outrage, says: "The perpetrators of the heinous crime of incendiariism should be adequately punished by the North Carolina authorities. The Mormons are American citizens and have the right to go into any state to preach and establish churches, the same as any other denomination, and it is as great a crime to burn a Mormon church as it is to burn any other kind of a church. Besides burning the church the Elders were threatened and told to leave. The crime was premeditated, as the press dispatches show."

Sister Etherington, of West Weber, Utah, the wife of Elder Geo. W. Etherington, now laboring in the East Tennessee Conference, sends in a batch of new subscribers, and says: "I never got to read it until my husband went on his mission, and now I wouldn't be without it. I only wish it came every week. It is a paper that should be in every home, and I will do all I can to get it there." Good for Sister Etherington. Why cannot the loved ones of other missionaries help us in a like manner, and thus co-operate with their husbands in doing good missionary work, for such it is when you get the JOURNAL into the homes of the people.

Elder Ed. L. Pomeroy, of Mesa, Ariz., sends in a batch of eight new subscribers, and says, "Just a few lines in one of your issues of a few weeks ago pays me for all the trouble I can possibly go to here in the interests of the JOURNAL, and that was where it speaks of one of our dear Saints in the South, whom I had not heard from for a long time, as being a faithful tithepayer and still firm in the Gospel, Sister Rebecca Nettles of the Georgia Conference. She was one of the few converted under the sound of my voice, and I will at once write her a good long letter to renew our acquaintance."

Elder G. Williams, of Kanarra, Utah, says: "The JOURNAL is such an interesting little paper, with so much good reading matter in it. It brings back old times to one who has walked the swamps of the South. I spent some twenty-six months in Middle Tennessee, as a laborer in that part of the Lord's vineyard, and very much appreciate having had that experience. It makes my heart rejoice when I see the pictures of the noble servants of God, and read their counsel to the laboring Elders. Some of the best people on the earth live in the Southern States."

"The JOURNAL brings past experiences to my mind while I was in the mission field," writes Elder Jedediah M. Brown, of Woods Cross, Utah. "I traveled a great many miles in the State of Tennessee, endeavoring to spread the Gospel, and had many enjoyable times and found many kind friends in that State of sunshine and flowers. I love to recall the many good times I have had at their homes and the inexpressible joy I had while in the mission field. They were the happiest days of my life, although I had the chills and fever and rheumatism to contend with."

Elder P. N. Nelson, of Richmond, Utah, contrasts the excellent work being done in Jacksonville now, compared to the time when he labored there, before the destruction of that city by fire. "I labored in that city for three months, and we were not permitted to hold meetings on the streets nor sell books. But, thank God, there was no law forbidding us giving them away. They did not heed our warning voice, but when the Lord spoke from heaven with flames of fire, then that proud, independent spirit was melted to humbleness and obedience."

Sister Birdie L. Bailey, of Bluffton, S. C., tells of the great loss she suffered in the death of her little boy Quincy, which occurred on Jan. 13, aged 1 year, 4

months and 2 weeks. The little tot went off to play, and was not missed but a short while when his body was found floating in an old well at the edge of their garden, the well being but two feet deep. He was the only child the parents had, and the loss is a great one. We deeply sympathize with the bereaved parents.

Elder P. C. Winter, of Rexburg, Idaho, is still working for the JOURNAL, and we have received another remittance from him. "Am trying to get more of the people interested," is what he says, "and hope to send in more subscriptions soon. My heart is still with the Mission and I hope it will always be." He remembers his old companions in the Office, and our hearts go out in blessings to him.

Elder Alvin Warner, of Safford, Ariz., writes: "I take a great deal of pleasure in reading the JOURNAL, especially when I can find some news from my old field of labor, South Alabama and West Florida. I often think of the good times I had and the people who were so kind to me. May God bless them, and all those who share their food and shelter with a Mormon Elder."

"I am one of the mothers of a missionary in the South, so when I saw your request in the JOURNAL for aid in getting new subscribers, I at once went out among my friends," writes Sister Mary A. Willardson, of Mayfield, Utah. "I read pieces from the JOURNAL in our Primary Association, as I am the President here. I will get you some more subscribers after awhile."

"I have been out among my friends in the interests of the JOURNAL, and had a nice talk with some of the Baptist people," writes Brother Robert L. Coxey, of the North Carolina Conference. "They told me that it took all the money they could spare to pay their preacher. I told them not to pay the preacher, but to subscribe for the JOURNAL."

"I am walking six miles to get you these new subscribers" writes Elder F. J. Sorenson, of Park City, Utah, in sending in another batch of names. "The little JOURNAL is indeed a welcome visitor to me, and the spirit that accompanies it makes me long to be back in the 'Sunny South,' grip in hand, laboring among that kind and hospitable people."

Accompanying the names of four new subscribers are the following kind words from Elder C. E. Owens, of Woodruff, Ariz.: "The JOURNAL brings to my heart many pleasant remembrances of the good people of the South, and I am still proud that I had the privilege of traveling for a little more than two years in the Southern States Mission."

"I am getting very old now, having just passed my eighty-second birthday," writes Sister Eliza C. Mason, of the Kentucky Conference. "My eyesight has failed considerably, and I can see to read but very little; but I enjoy reading the JOURNAL, and it revives me, as I don't often see the Elders or Saints. I am glad to hear of its success."

"The JOURNAL is a little busy bee, and is a ray of sunshine in my home, and my heart is full of praise for it," writes Sister Sadie E. Branch, of the North Carolina Conference. "I am all alone in my faith here, and the JOURNAL comes like the visits of the Elders, and drives away the dark clouds which sometimes hover around me."

"I think the 'little preacher' is a grand paper," writes Sister G. H. Stoddard, of Downey, Idaho. "We can hardly wait after it arrives until we are seated in our little happy home circle to listen to its inspiring contents. As a family, we often wonder how we ever existed without its counsel, which is so inspiring and consoling."

Brother Morgan Martin of the South Carolina Conference says the JOURNAL is nourishing food for the hungering Saints, who do not get to hear the Elders. "The JOURNAL is my preacher, and the mail box our place of meeting," he says, "and how joyful is that meeting. All the Saints should take it; it is so full of truth."

Elder Thos. Lawrence, Jr., of Summit, Utah, sends in seven subscriptions and says: "When I read the dear JOURNAL, I long to get back again in the South, defending the truth. It is a pleasure to labor in so good a cause, under such men as are at the head of the Mission. The JOURNAL has a good future before it."

President C. F. Weight, of the Virginia Conference, boiled down President Rich's address to the Conference Presidents into fifty-four terse statements, embodying the gist of the instructions given, and sent them out in typewritten form to the Elders laboring under him. It was very nicely and effectively done.

A friend in the Virginia Conference, Mr. James Fitzgerald, says: "I am no Mormon, and may never be, but I want it understood that I am a friend to the Elders, and while I am very poor in this world's goods, the Elders can always find a welcome at my home. God bless the Elders and the dear little JOURNAL."

"The fifty cents I spent for the JOURNAL has done me more good than any money I ever spent. When I read it my spiritual thirst is quenched and my soul revived, for I feel as though I had heard a sermon from some of the Elders of Israel." So writes Sister Ellen J. Howerton of the Kentucky Conference.

We have completed an entire revision of our subscription list, excepting the Elders' list. In order to get this correct, we want the Elders to send with their next reports, on a separate order blank, the name and address of the individual who is supposed to be getting their home copy of the JOURNAL.

Sister Rachel Bartlett, of the Georgia Conference, in a very interesting letter, tells of her joy in reading and re-reading the memorial number of the JOURNAL of Jan. 1, devoted to the life and mission of Joseph the Prophet. "That one number was worth many times the price of the JOURNAL," she says.

The Elders of the Middle Tennessee Conference had a little gathering in Nashville on Tuesday following the Conference there, and presented their retiring President, Elder James W. Grant, with a military set of hair brushes in a leather case, to show their love and confidence in him.

Elder M. C. Pierce, of Colonia Diaz, Mexico, writes that he is still interested in the work of the Lord in the Sunny South. "I often feel I would like to return, and tramp over some of the country again, and visit some of my friends and enjoy myself with the Elders."

We are unable to supply any more bound copies of Vol. 1 of the JOURNAL, having sold them all out. There are still a few copies of Vol. 2 left. First come, first served. They will be worth ten times what we ask for them now. Send in your orders.

Sister Mary Sturgill, of the Kentucky Conference, sends us an account of her being remarkably healed by the power of God. She had not walked a step for eight weeks at the time she was administered to, but the morning following was able to do so.

"We can not do without the JOURNAL in our home," writes Rosa Lee Patterson, of the Mississippi Conference. "We always have time to read its beautiful pages. Papa has been taking it for a year."

Brother Elijah S. Coleman, of the Virginia Conference, says: "I hope the honest-hearted people of the South will read the JOURNAL, for I am sure that wherever it is read by those who desire to know the truth it will do good."

Elder Eli Gordon, of Heber, Utah, says: "I love the JOURNAL, for it reminds me of the good times I had in the states of North Carolina and Virginia, and I would love to be there again, for I love the people of the South."

Sister M. E. Paschal, of the South Carolina Conference, writes that THE ELDERS' JOURNAL is the most welcome visitor she has, and she can hardly wait for it to reach her. She has been successful in loaning it to her friends.

"The JOURNAL is highly appreciated by all those that read it in this part," writes Elder Walter M. Bird, of Bingham Canyon, Utah, in sending in some more new subscribers.

By letter from President Wm. A. Petty, of the North Carolina Conference, we learn that the school at Hampstead has been stopped, and Elder Parker has gone into the field.

"I can always get two or three good sermons out of the dear little JOURNAL, even though I do not see the Elders," writes Brother Eugene Poynter, of the Kentucky Conference.

Sister Ella F. Gatlin, of the Florida Conference, is another of our good Saints who are loaning out their JOURNAL to their friends, so as to get them to subscribe for it.

"I appreciate every visit the worthy JOURNAL makes at my home, as its pages recall the dear old days I spent in the South," writes Elder B. Mann, of Woods Cross, Utah.

"I find the JOURNAL to be not only a comfort but a great aid in studying the principles of the Gospel," writes Sister Mary Ellinger, of the Virginia Conference.

"At the suggestion of Apostle Geo. A. Smith, I desire to become a subscriber to the JOURNAL," writes Elder Geo. E. Woolley, of Salt Lake City. Good!

Elder J. W. Workman, of Park City, Utah, says: "I have found the JOURNAL one of the best investments I ever made with the small capital required."

Elder S. H. Price of the North Carolina Conference sends us in some new subscribers, and writes a letter full of testimony and the spirit of the Gospel.

President Edward S. Hall, of the Samoan Mission, sends seven dollars for fourteen paid up subscribers. The JOURNAL will help all our missions.

"I realize the JOURNAL is doing much good in my old Mission field, where I still have an interest," writes Elder Samuel Cook, of Syracuse, Utah.

Elder J. B. Broderick, of Emery, Utah, sends in fourteen new subscribers, and says the JOURNAL is a welcome guest and doing untold good.

Sister Mary J. Podgett, of the Florida Conference, writes an encouraging letter concerning the good the JOURNAL is doing in her home.

Brother G. W. Bragg of the Georgia Conference induced one of his Baptist friends to take the JOURNAL. That is the way to work.

"We would rather have the JOURNAL to read than any other paper," writes Sister W. F. Faylie, of the Florida Conference.

The following Elder arrived in Chattanooga from Zion on Sunday, February 18, 1906: Elders John W. Jones, of Lehi, Ariz., and Geo. L. Wilcox, of Preston, Idaho.

"The JOURNAL breathes the spirit of the old times in the mission field," writes Elder Anders Mortensen, of East Dale, Colo.

"The ELDERS' JOURNAL vibrates a pleasant chord within my soul," writes Elder O. K. Meservy, of Wilford, Idaho.

Sister J. D. McGavin, of Marysville, Idaho, sends us in a number of new subscribers, and we bless her for it.

We thank Sister Mary E. Kidd, of the East Tennessee Conference, for the press clippings she has sent us.



HEADQUARTERS OF THE EUROPEAN MISSION.

Here is shown the present beautiful location of the Mission Home in Europe—No. 10 Holly Road, Liverpool, England—with President Heber J. Grant and his noble band of workers in the foreground. For over half a century the Liverpool office—as it is known—was located at 42 Islington, Liverpool, and thousands of Elders will remember the historic building, at the corner of Islington and Ann street, with its flight of stone steps and double doors, mounted with the regulation iron “knocker.” That is now a thing of the past, and the new quarters are in a better neighborhood, more convenient, and, what is still more pleasing, are owned by the Church.

CONFERENCE ADDRESSES.

- ALABAMA—Geo. L. Morrison, 160 St. Francis street, Mobile, Alabama.
 EAST TENNESSEE—Hyrum C. Ford, P. O. Box 417, or 711 Fairview avenue, Chattanooga, Tennessee.
 FLORIDA—J. B. Heaton, 511 West Adams street, or P. O. Box 793, Jacksonville, Florida.
 GEORGIA—W. H. Little, 1463 Estes street, Augusta, Georgia.
 KENTUCKY—Geo. R. Crockett, 611 Third street, or P. O. Box 554, Louisville, Kentucky.
 MISSISSIPPI—E. D. Buchanan, 3126 Seventh street, or P. O. Box 162, Meridian, Mississippi.
 MIDDLE TENNESSEE—Wm. D. Bocker, 147 Fourth avenue North, Nashville, Tennessee.
 NORTH CAROLINA—Wm. A. Petty, Hampstead, Pender Co., North Carolina.
 OHIO—Calvin S. Jones, 154 East McMicken avenue, or P. O. Box 31, Station V. Cincinnati, Ohio.
 SOUTH CAROLINA—John H. Gibbs, 25 Bull street, Charleston, South Carolina.

APPOINTMENTS.

- Elder John W. Jones has been appointed to labor in the East Tennessee Conference.
 Elders Preston M. Joynes and Geo. L. Wilcox have been appointed to labor in the Middle Tennessee Conference.
 Elder Sylvester Broadbent has been appointed to preside over the Virginia Conference.
 Elder Jacob A. Paton has been appointed to preside over the Alabama Conference.
 Elder David A. Tidwell has been appointed to preside over the Florida Conference.
 Elder George Berry, of South Carolina, is appointed to labor in the Mississippi Conference.

TRANSFERS.

- Elder E. Z. Taylor has been transferred from the East Tennessee to the Virginia Conference.
 Elder Thomas F. Farr has been transferred from Florida to labor in the Georgia Conference.
 Elder W. C. Shipley has been transferred from the Georgia Conference to labor in the Mission Office.

RELEASES.

- Elder James Phillips of the Florida Conference has been honorably released to return home on account of sickness.
 Elder B. B. Bradshaw of the Georgia Conference has been honorably released on account of sickness to return home.
 Elder R. G. Strong of the Virginia Conference has been honorably released to return home.
 Elder Moroni F. Savage of the Mississippi Conference has been honorably released to return home on account of sickness.
 Elder Ralph W. Cheney of the Mississippi Conference has been honorably released to return home on account of sickness.
 Elder C. F. Weight has been honorably released from presiding over the Virginia Conference to return home.
 Elder Geo. L. Morrison has been honorably released from presiding over the Alabama Conference to return home, on account of the dangerous illness of his mother.
 Elder W. E. Jones has been honorably released from laboring in the South Carolina Conference to return home.
 Elder James B. Heaton has been honorably released from presiding over the Florida Conference to return home.

Report of Mission Conferences for Two Weeks Ending March 2, 1906.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour-Sub.	Deseret News Subscriptions
J. A. Paton.....	Alabama ..	840	196	43	184	19	621	25	1	10	35	765	1	1	.....	.....	4	.....
Hyrum C. Ford.....	East Tenn.	1784	2250	26	358	1	302	6	1	3	30	473	.....	.....	.....	.....	1	1
David A. Tidwell.....	Florida ..	1218	1133	23	442	17	920	30	.....	19	46	861	3	8	.....	1	5	.....
W. H. Little	Georgia ..	1162	466	41	339	12	607	26	6	23	58	779	1	.....	.....	.....	1	1
G. R. Crockett	Kentucky ..	1115	1277	77	161	19	573	37	.....	20	31	507	.....	.....	.....	.....	5	.....
W. D. Crocker	Mid. Tenn.	838	1084	74	117	35	618	21	1	13	23	230	.....	.....	.....	.....	2	.....
E. D. Buchanan	Mississippi	922	1025	96	345	49	1449	10	1	11	25	655	5	2	.....	.....	10	2
Wm. A. Petty.....	N. Carolina	733	370	26	238	17	736	11	1	8	32	344	1	.....	.....	.....	3	.....
C. S. Jones	Ohio	876	785	344	327	.....	1604	58	1	39	23	1096	.....	.....	.....	.....	1	.....
John H. Gibbs.....	S. Carolina	1312	927	72	551	56	944	11	2	18	38	840	3	.....	.....	.....	12	.....
S. Broadbent.....	Virginia ..	941	473	23	194	16	690	14	2	6	34	408	1	.....	.....	.....	4	.....
Totals .....	.....	11741	10286	844	3233	241	9464	249	16	170	373	6958	15	7	1	.....	48	4

DON'T WAIT UNTIL HE'S DEAD.

While traveling onward with heart all aglow,

You meet with the man who is down,
Just give him a lift and thus let him know

He still has a friend in the town;
Your kindness will help him to battle with life,

He'll cheerfully raise up his head—
Yes, give him one flower, 'twill help him to live,

Don't wait until after he's dead.

When going and coming abroad or at home

Keep ever this object in view,
Be cheerful and pleasant wherever you roam,

'Twill ever your pleasure renew,
Don't sigh nor look blue if perchance you are poor,

But sunshine on other lives shed,
Give a flower to one who is poorer than you—

Don't wait until after he's dead.

For a word and a smile will cheer those who weep,

And many you'll find on your way,
A friendly word given, a mem'ry to keep—

Will come back to bless you some day;
For many there are who see never a bud,

For whom no bright blossom glows red,

Give him a flower, then, while he's alive—

Don't wait until after he's dead.

ANNIE MALIN.

Salt Lake City, Utah.

BEFORE IT IS TOO LATE.

If you have a gray-haired mother,
And from home you are away,
Sit down and write the letter
You put off day by day.

Don't wait until her tired steps
Reach heaven's pearly gate;
But show her that you think of her
Before it is too late.

If you've a tender message,
Or a loving word to say,
Don't wait till you forget it,
But whisper it today.
Who knows what bitter memories
May haunt you if you wait?
So make your loved ones happy
Before it is too late.

The tender word unspoken,
The letter never sent,
The long-forgotten messages,
The wealth of love unspent—
For these some hearts are breaking,
For these some loved ones wait:
So show them that you care for them
Before it is too late.

F. H. SWEET.

DIED.

BOWES—At Woodsdale, N. C., January 24, 1906, Willie, son of William and Ellen Bowes, aged 5 years, 5 months and 12 days. His last words were, "I'm going home to sleep on my own little bed. Papa, don't you want to go with me; I don't want to go by myself. Mamma, go with me; I am going now." He told his parents where he wanted to be buried, which was done as he requested.

ELDERS' JOURNAL

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"The great Jehovah contemplated the whole of the events connected with the earth, pertaining to the plan of salvation, before it rolled into existence, or ever the morning stars sung together for joy; the past, the present and the future were and are, with Him, ONE ETERNAL NOW. He knew of the fall of Adam, the iniquities of the antediluvians, of the depth of iniquity that would be connected with the human family, their weakness and strength, their power and glory, apostacies, their crimes, their righteousness and iniquity; He knew the plan of salvation, and pointed it out; He was acquainted with the situation of all nations, and with their destiny. He ordered all things according to their several circumstances and the laws of the kingdom of God, whether in this world, or the world to come."—JOSEPH SMITH, the Prophet.

VOL. III.

APRIL 1, 1906.

No. 15.

THE GOVERNMENT OF GOD.

BY JOSEPH SMITH, THE PROPHET IN 1842.

The government of the Almighty has always been very dissimilar to the government of man, whether we refer to his religious government, or to the government of nations. The government of God has always tended to promote peace, unity, harmony, strength and happiness; while that of man has been productive of confusion, disorder, weakness and misery.

The greatest acts of the mighty men have been to depopulate nations and to overthrow kingdoms; and whilst they exalted themselves and became glorious, it has been at the expense of the lives of the innocent, the blood of the oppressed, the moans of the widow, and the tears of the orphan.

Egypt, Babylon, Greece, Persia, Carthage, Rome—each was raised to dignity amid the clash of arms and the din of war; and whilst their triumphant leaders led forth their victorious armies to glory and victory, their ears were saluted with the groans of the dying and the misery and distress of the human family; before them the earth was a paradise, and behind them a desolate wilderness; their kingdoms were founded in carnage and bloodshed, and sustained by oppression, tyranny and despotism. The designs of God, on the other hand, have been to promote the universal good of the universal world; to establish peace and good will among men; to promote the principles of eternal truth; to bring about a state of things that shall unite man to his fellow man; cause the world to "beat their swords into ploughshares, and their spears into pruning hooks," make the nations of the earth dwell in peace, and to bring about the Millennial glory, when

the "earth shall yield its increase, resume its Paradisean glory, and become as the garden of the Lord."

The great and wise of ancient days have failed in all their attempts to promote eternal power, peace and happiness. Their nations have crumbled to pieces; their thrones have been cast down in their turn, and their cities and their mightiest works of art have been annihilated; or their dilapidated towers, or time-worn monuments have left us but feeble traits of their former magnificence and ancient grandeur. They proclaim as with a voice of thunder, those imperishable truths—that man's strength is weakness, his wisdom is folly, his glory is his shame.

Monarchical, aristocratic and republican forms of government, of their various kinds and grades, have, in their turn, been raised to dignity, and prostrated in the dust. The plans of the greatest politicians, the wisest senators and most profound statesmen have been exploded; and the proceedings of the greatest chieftains, the bravest generals, and the wisest kings have fallen to the ground. Nation has succeeded nation, and we have inherited nothing but their folly. History records their puerile plans, their short-lived glory, their feeble intellect and their ignoble deeds.

Have we increased in knowledge or intelligence? Where is there a man that can step forth and alter the destiny of nations and promote the happiness of the world? Or where is there a kingdom or nation that can promote the universal happiness of its own subjects, or even their general well being? Our nation, which possesses greater resources than any other, is rent, from center to circumference, with party strife, political intrigue and sectional interest; our counselors are panic stricken, our legislators are astonished, and our senators are confounded.

What is the matter? Are we alone in this thing? Verily no. With all our evils we are better situated than any other nation. Let Egypt, Turkey, Spain, France, Italy, Portugal, Germany, England, China, or any other nation, speak and tell the tale of their trouble, their perplexity and distress, we should find that their cup was full, and that they were preparing to drink the dregs of sorrow. England, that boasts of her literature, her science, commerce, etc., has her hands reeking with the blood of the innocent abroad, and she is saluted with the cries of the oppressed at home. Charterism, O'Connellism and radicalism are gnawing her vitals at home; and Ireland, Scotland, Canada and the East are threatening her destruction abroad. France is rent to the core, intrigue, treachery and treason lurk in the dark, and murder and assassination stalk forth at noonday. Turkey, once the glory of European nations, has been shorn of her strength, has dwindled into her dotage, and has been obliged to ask her allies to propose to her tributary terms of peace; and Russia and Egypt are each of them opening their jaws to devour her. Spain has been the theater of bloodshed, of misery and woe for years past. Syria is now convulsed with war and bloodshed. The great and powerful empire of China, which has for centuries resisted the attacks of barbarians, has become tributary to a foreign foe, her batteries thrown down, many of her cities destroyed, and her villages deserted. We might mention the Eastern Rajahs; the miseries and oppressions of the Irish; the convulsed state of Central America; the situation of Texas and Mexico; the state of Greece, Switzerland and Poland; nay, the world itself presents one great theater of misery, woe and "distress of nations with perplexity." All, all speak with a voice of thunder, that man is not able to govern himself, to legislate for himself, to protect himself, to promote his own good nor the good of the world.

It has been the design of Jehovah, from the commencement of the world, and is His purpose now, to regulate the affairs of the world in His own time, to stand as head of the universe, and take the reins of government into His own hand. When this is done, judgment will be administered in righteousness; anarchy and confusion will be destroyed, and "nations will learn war no more." It is for want of this great governing principle that all this confusion has existed; "for it is not in man that walketh, to direct his steps;" this we have fully shown.

If there was anything great or good in the world, it came from God. The construction of the first vessel was given to Noah, by revelation. The design of the ark was given by God, "a pattern of heavenly things." The learning of the

Egyptians, and their knowledge of astronomy was no doubt taught them by Abraham and Joseph, as their records testify, who received it from the Lord. The art of working in brass, silver, gold and precious stones was taught by revelation, in the wilderness. The architectural designs of the temple at Jerusalem, together with its ornament and beauty, were given of God. Wisdom to govern the house of Israel was given to Solomon and to the Judges of Israel; and if He had always been their king, and they subject to His mandate and obedient to His laws, they would still have been a great and mighty people—the rulers of the universe, and the wonder of the world.

If Nebuchadnezzar, or Darius, or Cyrus, or any other king, possessed knowledge or power, it was from the same source, as the Scriptures abundantly testify. If, then, God puts up one and sets down another at His pleasure, and made instruments of kings, unknown to themselves, to fulfill His prophecies, how much more was He able, if man would have been subject to His mandate to regulate the affairs of this world, and promote peace and happiness among the human family.

The Lord has at various times commenced this kind of government, and tendered His services to the human family. He selected Enoch, whom He directed and gave His law unto, and to the people who were with him; and when the world in general would not obey the commands of God, after walking with God, He translated Enoch and his Church, and the Priesthood, or government of heaven, was taken away.

Abraham was guided in all his family affairs by the Lord; was conversed with by angels, and by the Lord; was told where to go, and when to stop; and prospered exceedingly in all he put his hand unto; it was because he and his family obeyed the counsel of the Lord.

When Egypt was under the superintendence of Joseph it prospered, because he was taught of God; when they oppressed the Israelites, destruction came upon them. When the children of Israel were chosen with Moses at their head, they were to be a peculiar people, among whom God should place His name; their motto was, "The Lord is our lawgiver; the Lord is our judge; the Lord is our king, and He shall rule over us." While in this state they might truly say, "Happy is that people whose God is the Lord." Their government was a theocracy; they had God to make their laws, and men chosen by Him to administer them; He was their God, and they were His people. Moses received the word of the Lord from God Himself; he was the mouth of God to Aaron, and Aaron taught the people, in both civil and ecclesiastical affairs; they were both one. there was no distinction; so it will be when the purposes of God shall be accomplished: when "the Lord shall be king over the whole earth," and "Jerusalem His throne." "The law shall go forth from Zion, and the word of the Lord from Jerusalem."

This is the only thing that can bring about the "restitution of all things spoken of by all the holy prophets since the world was"—"the dispensation of the fulness of times, when God shall gather together all things in one." Other attempts to promote universal peace and happiness in the human family have proven abortive; every effort has failed; every plan and design have fallen to the ground; it needs the wisdom of God, the intelligence of God and the power of God to accomplish this. The world has had a fair trial for six thousand years; the Lord will try the seventh thousand Himself; "He whose right it is will possess the kingdom, and reign until He has put all things under His feet;" iniquity will hide its hoary head, Satan will be bound, and the works of darkness destroyed; righteousness will be put to the line, and judgment to the plummet, and "he that fears the Lord will alone be exalted in that day." To bring about this state of things, there must of necessity be great confusion among the nations of the earth; "distress of nations with perplexity." Am I asked what is the cause of the present distress? I would answer, "Shall there be evil in a city and the Lord hath not done it?"

The earth is groaning under corruption, oppression, tyranny and bloodshed; and God is coming out of His hiding place, as He said He would do, to vex the nations of the earth. Daniel, in his vision, saw convulsion upon convulsion; he

"saw till thrones were cast down, and the Ancient of Days did sit; and one was brought before him like unto the Son of Man; and all nations, kindred, tongues and people did serve and obey him." It is for us to be righteous, that we may be wise and understand, for "none of the wicked shall understand; but the wise shall understand, and they that turn many to righteousness shall shine as the stars forever and ever."

As a Church and a people it behooves us to be wise, and to seek to know the will of God, and then be willing to do it; for "blessed is he that heareth the word of the Lord, and keepeth it," say the Scriptures. "Watch and pray always," says our Savior, "that ye may be accounted worthy to escape the things that are coming on the earth, and to stand before the Son of Man." If Enoch, Abraham, Moses, the children of Israel, and all God's people were saved by keeping the commandments of God, we, if saved at all, shall be saved upon the same principle. As God governed Abraham, Isaac and Jacob as families, and the children of Israel as a nation, so we, as a Church, must be under His guidance if we are prospered, preserved and sustained. Our only confidence can be in God; our only wisdom obtained from Him; and He alone must be our protector and safeguard, spiritually and temporally, or we fall.

We have been chastened by the hand of God heretofore for not obeying His commands, although we never violated any human law, or transgressed any human precept; yet we have treated lightly His commands, and departed from His ordinances, and the Lord has chastened us sore, and we have felt His arm, and kissed the rod; let us be wise in time to come, and ever remember that "to obey is better than sacrifice, and to hearken than the fat of rams." The Lord has told us to build the Temple and the Nauvoo House; and that command is as binding upon us as any other; and that man who engages not in these things is as much a transgressor as though he broke any other command—he is not a doer of God's will, nor a fulfiller of His laws.

In regard to the building up of Zion, it has to be done by the counsel of Jehovah, by the revelations of heaven; and we should feel to say, "if the Lord go not with us, carry us not up hence." We would say to the Saints that come here, we have laid the foundation for the gathering of God's people to this place, and expect that when the Saints do come, they will be under the counsel of those that God has appointed. The Twelve are set apart to counsel the Saints pertaining to this matter; and we expect that those who come here will send before them their wise men, according to revelation; or if not practicable, be subject to the counsel that God has given, or they cannot receive an inheritance among the Saints, or be considered as God's people, and they will be dealt with as transgressors of the laws of God. We are trying here to gird up our loins and purge from our midst the workers of iniquity; and we hope that when our brethren arrive from abroad, they will assist us to roll forth this good work, and to accomplish this great design, that "Zion may be built up in righteousness, and all nations flock to her standard;" that as God's people, under His direction, and obedient to His law, we may grow up in righteousness and truth; that when His purposes shall be accomplished, we may receive an inheritance among those that are sanctified.

MARCH REVIEW.

ALABAMA—The Elders, like busy bees, are revisiting the Saints in the southern counties. The city of Mobile is still being canvassed, and a number of friends in that city adds to the pleasure of the Elders who are laboring there. During the month four baptisms have been performed, with good prospects for more in the near future. The school taught by Elder Porter in Choctaw county is reported in good running order, and much good is being derived from his labors. On March 1, with an honorable release, Pres. Jesse F. Bean and Elder L. E. Harris left the Southern States Mission, Pres. Bean being transferred to labor in the Eastern States, and Elder Harris being released to return to his loved ones in Zion. The Conference will greatly miss the labors and advice of these brethren. On March 15, on account of sickness at home, Pres. George L. Mor-

rison was honorably released, and Elder Jacob A. Paton appointed to succeed him as President of the Alabama Conference. On March 19 Elder C. E. Moore, who for the past twenty-four months has faithfully labored in the Conference, was honorably released to return to his loved ones at home. The health of the Elders in general is good, and the weather excellent for spring work.

EAST TENNESSEE—The month opened with good health prevailing. On February 20 another honest-hearted soul was initiated into the fold of Christ, Elder T. S. Johnson officiating. On Sunday, the 25th, we met in conference at Nashville with the Elders of the Middle Tennessee Conference, and received many timely instructions from Pres. Rich and Elders James H. Wallis, A. C. Jensen and R. B. Summerhays, from the Mission Office. Elder E. Z. Taylor was transferred to the Virginia Conference. We very much regret to lose Elder Taylor from our ranks, but welcome in his stead Elder J. W. Jones, from Lehi, Arizona. On Monday, the 26th, the East Tennessee Elders met in priesthood meeting, where all had the privilege of speaking a few minutes, and all expressed a determination of returning to their new fields of labor with renewed energy. Many notes taken by Pres. Ford during the Presidents' conference at Chattanooga were read and explained. The Elders were assigned to their different fields of labor as follows: Elders Hobson and Jensen to labor in Bradley county; Elders Walker and Barker in Bledsoe; Elders Johnson and Whiting in Rhea; Elders Oldroyd and Ballard in Jackson; Elders Miller and Fillmore in Van Buren; Elders Boyle and Killian in Putnam; Elders Etherington and Allen in DeKalb; Elders McGavin, Jones, Ball and Pres. Ford to make a tour throughout the Conference for the purpose of visiting Saints, teaching them their duties and hunting up the lost ones. The two first named will visit the north half of the Conference. On March 13 Bro. Jesse Harris, of Chattanooga, applied for baptism. His request was granted, Elder W. Aird Macdonald being selected to perform the ordinance. The month closes with good health prevailing, and the reports show the Elders are making their resolutions good.

FLORIDA—On March 3 Brother and Sister Drumiler arrived from Chattanooga, where they have been laboring in the Mission Office, and will now continue their labors here. On March 9 Elder Lyon arrived in Jacksonville from Georgia, where he and Elder Moore have been visiting Saints. The Conference headquarters have been moved to No. 1707 Highway avenue, where we started to "keep house," Sister Drumiler in charge. On March 12 Pres. Heaton and Elder Tidwell arrived in Jacksonville from Georgia, where they have been visiting Saints for the past three weeks, and Elders R. W. Snyder and Lyon went to Peoria to hold a few meetings. On March 15 Elder T. F. Farr received notice of his transfer from this Conference to Georgia. Pres. J. B. Heaton received notice of his release March 16, and left with Elder Tidwell for Bradford county and other counties in Southern Florida for the purpose of holding meetings with the Elders, and turning the work of the Conference over to Elder Tidwell, who will preside hereafter.

GEORGIA—This month closes with the Elders all well and hard at work for the spread of the Gospel, excepting O. W. Guymon, who is now in Augusta until he gets better. The Branch Conference, which was appointed for Soperton, Smut Settlement, Montgomery county, February 25, was changed to Empire, Dodge county, owing to not being able to obtain a house or building in which to hold it. We had a very pleasant time; all were filled with renewed energy, and the Elders departed to their fields of labor feeling that success would crown their efforts. The Elders in Macon and Atlanta have been reinforced, as there are bright prospects for a good work in each of these places. Street meetings will soon commence in Augusta, Atlanta and Macon.

KENTUCKY—During the last month the Elders have been in the very best of health and meeting with good success. On account of so much mud, and it having snowed and rained most of the month, the Elders have been hindered from traveling and getting about much. Therefore our reports have been low during the past month. In some parts the Elders have been unable to hold meetings on account of so much sickness. On the 22d of February Pres. Crockett and Elder Christiansen started out through the country looking up lost members and exhorting

Saints and friends to subscribe for the JOURNAL. They have reported as meeting with good success. They have visited a number of pairs of Elders, and have found them with a good spirit, working hard in the line of their duty. On the 26th of February Elder J. A. Humphries left Louisville for his mountain home, and has reported that he enjoyed his trip home very much, finding his loved ones all O. K. On the 7th of March Sister Clark's daughter, of Litchfield, Grayson county, passed peaceably away after lingering for a number of months. She has always had a desire to be baptized, but as it was against the wishes of her husband, she died out of the Church. She had great faith and called for the Elders a number of times. Today we were very pleased to have our ranks enlarged by Elder R. J. Hunsaker, who has just arrived from Zion.

MISSISSIPPI—During the past month three of our companions have returned home, which makes our band somewhat smaller; but we were proud to welcome to our ranks Elder George Berry, a native of South Carolina. Elders Burton, Gourley, Powell, Jeppson, Kennington and Wignall have been laid up for some time with the itch, but they are some better now. Elder Powell has also had a lame foot, which kept him from walking for some time. With these exceptions, the Elders are well and enjoying their labors. On March 2 a cyclone passed through Meridian at 6:30 p. m. It came without a moment's notice, and all the damage was done in less than five minutes, killing twenty people, injuring about twice as many, and destroying thousands of dollars worth of property. Elders E. D. Buchanan, George Berry and L. R. Baker hadn't left the restaurant, where they had supper, more than three minutes when this building and those adjoining (some of them five stories high) were struck and laid flat on the ground. The Elders stood in the door of a bank and watched timbers, brick, etc., flying in almost every direction. They were not injured at all, and in a few moments returned to the restaurant and assisted in the rescue of several persons, working there till midnight. There are a few Saints and friends in both east and west ends of town, and their escape was marvelous. They acknowledge the protecting hand of Our Heavenly Father and are very grateful unto Him. On the 9th of March Pres. E. D. Buchanan and Elder Berry went into the country to labor among Elders, Saints and friends, leaving Elder L. R. Baker in the office. On March 4 Elders Jenks and Williams preached the funeral sermon of Sister Lessie L. Quinnelly, wife of Charles E. Quinnelly, who died January 26, 1906. Bro. Quinnelly did not even have a hymn sung at her burial, but waited till the Elders could reach there and preach her funeral sermon. He is strong in the faith. Elders David Powell and Royal M. Jeppson have, by an encounter with a minister, made many new friends, and a meeting is appointed ahead for them. Just previous to this, they were refused the privilege of canvassing Vicksburg and Speed Addition, by both the Mayor and Chief of Police. Elders Gubler and Rowley report the people as mostly colored in the district they have to canvass, which causes them considerable walking. Elders Burton and Gourley report the Saints and friends at Speed, Covington county, Miss., as wanting a meeting house built, to be used for both Church and school purposes, so as they can have an Elder go there and teach school. If this can be done, some of the scattered Saints will move there. Almost enough money has been promised for this purpose. It is a very friendly neighborhood. Elders Hopkins and Woolsey report several good friends and investigators at Roxie, Franklin county, Miss., and some baptizing to be done. Pres. Buchanan and Elder Berry met Elders Jenks and Williams at Quitman and held an enjoyable meeting together. For the past week it has been rainy and cold.

MIDDLE TENNESSEE—The past month opened up with fair weather and occasional rainstorms. The Elders were somewhat slow in starting out after Conference, which was held here on February 25. We have been fairly successful in our work here in Nashville, having been able to distribute a number of tracts and sell a number of books, and have been invited to hold several meetings. In some of the rural districts the Elders report some little bitter feeling towards them, but their greatest complaint is the indifference manifested by the people. So far no one reports having had to accept the hospitality of Uncle Sam. On the Monday prior to his leaving for home, a surprise party was arranged for Elder J. W.

Grant, at the home of one of the friends here, Sister Meadows, where a very pleasant evening was spent in social chat and partaking of some very delicious refreshments. Two very pretty and substantial presents were given him, showing the respect and esteem held for him by the friends he made in this city. Elder J. W. Jackson has been suffering some little, as also Elder S. W. Bills. Elder A. O. Jackson is in Nashville, suffering from rheumatism. Otherwise, with the exception of a few colds, all are enjoying fairly good health. The Elders are determined to put forth their strongest efforts to have the "Little Missionary" (the ELDERS' JOURNAL) enter the homes of all the Saints, and as many of the friends as they possibly can, for they realize what a power of good it has been and is doing in spreading the cause of truth.

NORTH CAROLINA—The Elders are all well, with the exception of Elder Angus F. Pierce, who has been bothered some the last month with boils. However, he is improving. Elders Anderson and Little, assisted by the good Saints and friends at Huntley, Sampson county, have converted some of the green pines in that locality, with the assistance of a saw mill, into building material, and have succeeded in erecting the frame work of a nice little Mormon Church, which they expect to complete in the near future. Elders Bayles and Johnson, now laboring in Johnston county, report having the privilege of holding a couple of meetings, by way of invitation, in a Baptist Church, which was followed with an extended invitation to hold other meetings in the same building, and also in an Adventist Church in that locality. The Saints on Harker's Island write that they held Sunday school on Sunday, March 11, in the open air. This was done on account of the miscreants who had robbed them of their nice little Church by burning it down, threatening to burn any house that they should hold their Sunday school in. The Saints, therefore, decided to hold their school out in the open air, and the result was that the mob declared that if they held another service on the Island, indoors or out, they would not stop until they had burnt every Mormon house on the Island. One of the most bitter enemies to the Saints on the Island met with an accident, having about \$600 worth of property, including his fish house, destroyed by fire. These things bring to our mind the words of one of the hymns, "God moves in a mysterious way, His wonders to perform." "Woe unto those that offend the least of My little ones, for they shall be severed from the midst of My people: their basket shall not be full; their houses and their barns shall perish, and they themselves shall be despised by those that flattered them."

OHIO—On February 24 Pres. C. S. Jones moved the Conference office from Columbus to Cincinnati. Not having a sufficient number of Elders, we were compelled to vacate the Ironton field for the present. Elders R. S. Baxter and S. Johnson, who were laboring there, were transferred, Elder Baxter going to Cincinnati and Elder Johnson to Dayton. Elder Fred Corbett was transferred from Dayton to Columbus. All the Elders are well and express themselves as working hard. On February 22 Sister Elizabeth Miller, of Poplar Grove, died. She was about 72 years old, and has been an exceptionally good Latter-Day Saint since her baptism, in 1901.

SOUTH CAROLINA—The Elders of the South Carolina Conference are in good shape this month; good health prevails, and everything bids fair to the accomplishment of a good work. At Columbia the Saints and friends met in two evenings of enjoyment, in honor of Bros. Preston Joyner and George Berry, on the 19th and 26th of February, respectively. A good time was had each evening, and the "Silent Missionary" was used to a great advantage, causing many excellent Gospel conversations. Branch Conference was held by Presidents J. H. Gibbs and R. Ray Nixon at Bruce, Horrey county, on the 4th of March, where three successful meetings were held. At our afternoon meeting about 125 came out to the school house, which had been kindly donated to us, only five of which number were members of the Church. Elders D. A. Gillies, Joseph Neilson, Robert G. Booth, A. M. Hammond and Richard Norwood were present. Another Conference was held at Blake, Berkley county, where we again held three successful meetings, our Church being nicely filled each time. Elders Jens C. Anderson,

(Continued on page 274)

ELDERS' JOURNAL.

APRIL 1, 1906.

BEN E. RICH, EDITOR.

JAMES H. WALLIS, ASSOCIATE EDITOR.

"Behold, they that have been sent to preach my Gospel among the congregations of the wicked: wherefore I give to them a commandment thus: 'THOU SHALT NOT IDLE AWAY THY TIME.'"—(Doctrine and Covenants, section 60, verse 13.)

EDITORIAL.

WHICH IS THE SABBATH ?

One of our Conference Presidents writes for information concerning which day of the week is the proper day of rest. It is evident from the New Testament that the first day of the week was set apart in the early Christian Church as a day of worship. On that day Christ arose from the dead. (Mark 16:1; Luke 24:1.) We read in Acts 20:7, that "Upon the first day of the week, when the Disciples came together to break bread, Paul preached unto them," etc. (See also I Cor. 16:2.) This day was known in the Primitive Church as the "Lord's day." (See Rev. 1:16.) That this day was observed by the Saints as a day of worship and for partaking of the Lord's Supper, is generally conceded by persons of different beliefs who have carefully investigated the subject.

On the 7th day of August, 1831, the Saints were told, in a revelation given through the Prophet Joseph, that "this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High." This revelation was given on a Sunday, as can be ascertained by reference to the calendar for the year 1831. This fact gives the greatest significance to the language of the revelation: "But remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord." This leaves no room for doubt as to which day has been set apart by the Most High, in this dispensation, as the day of rest and devotion. "This, the Lord's day," can mean no other day than that on which the revelation was given. And that was on the first day of the week.

If we look to the New Testament for light on the Sabbath question, we find that the resurrection of our Lord took place on the first day of the week, as did also that Pentecostal outpouring of the Holy Spirit. From these facts the conclusion is inevitable that the first followers of the Nazarene should look upon that day with special reverence, and observe it with appropriate devotional exercises. It is certain that very early, the Christians held regular meetings on that day. (Acts 20:7; I Cor. 16:2.) It is also certain that the day was called "the Lord's day." (Rev. 1:10.) What particular teachings were given by the Apostles at that time on the Sabbath question is not on record, but it would be inconsistent to assume that the Christians gathered for special edification and the partaking of the Sacramental emblems on that day without the sanction of their divinely inspired teachers. In fact, a new day for such exercises was absolutely needed. The old Sabbath observances had no bearing on the new, Christian life. The essentials of a Christian day of rest had no room in the Hebrew Sabbath observances. Both could be kept, but not on the same day. Their significance was so different, one being the sign of a covenant between God and one nation, the other being a commemoration of that victory by which salvation was made possible to all nations, to the living and to the dead. This seems to have been fully realized in the first Christian churches. For wherever Hebrew influence was paramount, both the Sabbath and the Lord's day were

kept holy. But this could, for obvious reasons, not be permanent. And when it was deemed necessary to choose between the two, the Lord's day was given the preference. Emperor Constantine endeavored by legal enactments to make that day a day of rest. Unnecessary labor was prohibited, as were also public performances in the theaters. There could be no stronger proof of the popularity the Christian Sabbath had attained to at that time.

Concerning the ancient Hebrew Sabbath much has to be learned yet before the institution is clearly understood. It was different from the Egyptian day of rest, which seems to have occurred every tenth day, instead of every seventh. To do any unnecessary labor on that day was a capital offense. Whether it occurred on every seventh day of the week is an open question. The theory has been advanced in later years that it was a movable holiday, which fell in rotation on every day of the week, like our movable holidays, and much can be said in favor of this view. According to Leviticus 23, the fifteenth day of the first month of the year was always a Sabbath. The entire week commencing on that day was a Sabbath week, with special convocations on the first day and the seventh. Then instructions were given to count seven complete Sabbaths from the first day after the Sabbath week, and to celebrate the fifteenth day as a special Sabbath. This gave the Hebrews at that time of the year two Sabbaths in succession, and if this is correct, the Sabbath would in seven years fall in rotation on every day in the week. There was a similar arrangement in regard to the Sabbath year. Every seventh year was so designated. But every fiftieth year was a year of jubilee, and consequently, at that time, two Sabbath years, the forty-ninth and fiftieth, came together. If further investigation should prove this theory to be correct, the contention for Saturday as a permanent Sabbath, according to Hebrew pattern, would appear utterly void of sense.

But we may let that pass. It is certain that the Apostle Paul distinctly teaches that the law relating to the Sabbaths, in the old sense of that institution, is not binding on the disciples. (Rom. 14:5.) "Christians" should accept His teachings, even if they reject the revelations given for the guidance of the people of God in this age.

EVERY COLORADO MISSIONARY SUBSCRIBES FOR THE JOURNAL.

Pres. J. A. McRae, of the Colorado Mission, writes to us from Denver, under date of March 12, as follows: "We have become converted that the best way to bring the Gospel before the people, aside from the living testimony, is to give them the living periodical, where every issue is filled with an article that breathes the spirit of this great latter-day work. We believe that the time will come when the tracts that are distributed by the Elders will be living tracts and not those that have been written for the generation of yesterday. I do not mean by this to cast reflections upon the great men who have written for us in the past; but how often when the Elders go to the doors of the homes in the land, they are met with the words, 'We have read that before.' When we get something that comes out regularly and is filled with the choice writings of the Elders of the Church, then the people will get something new every issue. This is just what we intend to do with your valuable little paper, the ELDERS' JOURNAL, and with the Juvenile Instructor and other magazines published by the authority of the Church, and containing excellent articles by our great leader, Pres. Joseph F. Smith. The forty-two names I send you represent all the missionaries in this Mission.

"We have just closed one of the grandest series of meetings it has ever been my privilege to attend. All the missionaries of the Mission met, and the outpouring of the Spirit was something that I have never witnessed in my life before, and I thought I had attended some excellent meetings. All went to their fields of labor filled with a determination to do more than they had ever done before. I wish you could have been with us. I know it would have been worth traveling from your Sunny Southern home to witness.

"If there is anything else we can do to help your paper along, please let us

know, for we are for the building up of the Kingdom and have a noble band of helpers in this Mission, although our numbers are so few."

The Missionaries of the Colorado Mission who were in attendance at the Conference referred to by President McRae in the above letter, are seen in the picture. Their names are as follows:

FIRST ROW—James Jackson, Stephen L. Zundell, P. Pratt Matthews, W. LeRoy Surrine, Jr., Forest A. Fackrell, John M. B. Higbee, Stearns P. Bee. David Nelson, Geo. H. Butler (President East Nebraska Conference), Geo. J. Marsh, Jr., John W. Scowcroft, Edward L. Howard.

SECOND ROW—Thomas E. Dalling, Edgar A. Child, John S. Sharp (President West Nebraska Conference), Richard A. Brower, Arthur W. Fullmer, John E. Rogerson, William H. Telford, Myron W. Phillips (Ex-President North Colorado Conference), Arthur G. Taylor, Joseph W. Blake, James M. Packer.

THIRD ROW—William E. Robinson, William N. Barker, Frederick A. McCrary, W. LeRoy Nuttall, Julia S. Curtis, William H. Cook, Emma E. Woodhouse, George E. Ferrin (President Denver Conference), Ida Alleman, Moroni A. Miner, Charles F. Perry, Geo. W. Clark.

FOURTH ROW—LeRoy Shelby, William C. Bradford (President West Colorado Conference), James P. Baxter (President North Carolina Conference), Eunice McRae, Regina McRae, Joseph A. McRae (President Colorado Mission), Cloe E. McRae, George L. Johnson, George C. Nielson.

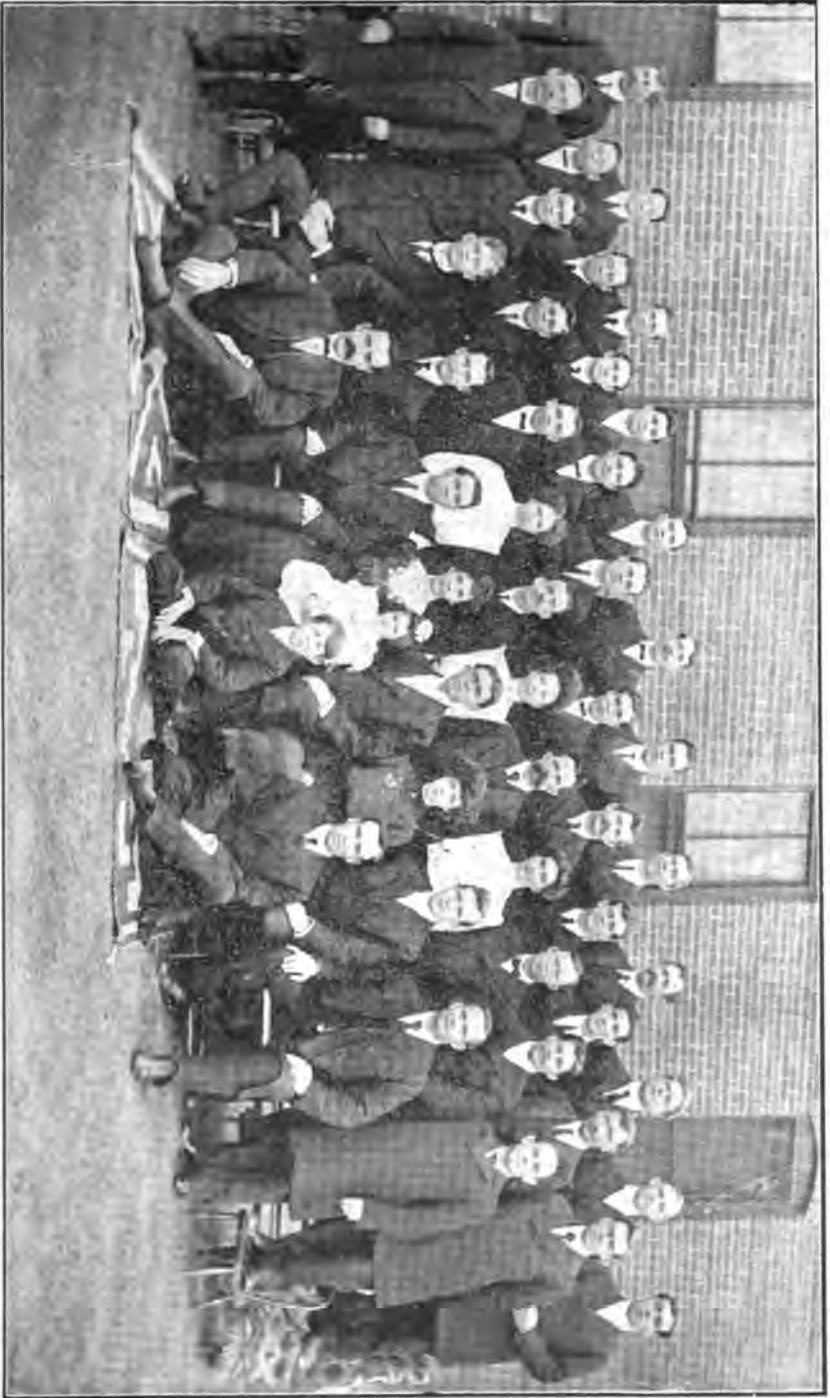
FIFTH ROW—Josiah E. Ashcroft (President Pueblo Conference), Marion S. McRae, Arthur Richardson.

MARCH REVIEW.

(Continued from page 271)

Roman R. Siepert, A. W. Archibald, W. A. Wells, Henry I. Mills, J. E. Adams and A. M. Hammon were present on this occasion. On the Monday following each Conference, priesthood meetings were held, where the Spirit of God rested abundantly upon the Elders as they bore their testimonies and expressed their love for the outgoing and incoming Presidents. Elders J. C. Anderson and J. E. Adams report themselves as being successful in canvassing and visiting some of the ministers in Georgetown county. They say the ministers have been very kind and friendly in announcing appointments and helping them to secure a place in which to preach. Elder Joseph Neilson, who has been laboring with Elder Richard Norwood, has been assigned to labor with Special Elder Robert G. Booth in Horrey county. Elder D. A. Gillies takes Elder R. Norwood, while Elder A. M. Hammon, who has labored with D. A. Gillies, goes to Blake and labors with Elder A. W. Archibald in Berkley county. Elder H. I. Mills, who has been laboring with Elder A. W. Archibald, goes to Sumpter to labor with Elder N. J. Wadley. Pres. John H. Gibbs, accompanied by Elder Emerson Bradley, goes to Columbia, S. C., while Pres. R. Ray Nixon goes to Charleston to hold a public meeting with Elders J. Finlinson, James L. Oman and Local Elder L. M. Ridgeway, leaving Charleston for Augusta, Ga., en route on his new labors. Pres. J. H. Gibbs reports the Conference in a healthy, thriving condition.

VIRGINIA—With the exception of Elder Hyrum J. Clark, our Elders are all well and are enjoying their labors. The weather is very disagreeable, making it impossible for the Elders to do as much work as they would like. With these exceptions all is well in Virginia. On February 23 Elders Mendenhall and Dahlquist arrived in Richmond from Giles county. They report the people as being very friendly. Elder Winn arrived the same day, being troubled with a sore ankle, but he is back to work again, his ankle being much improved. On February 24 Elder Mendenhall and Pres. Weight went to Bandanna, Hanover county, and held a Branch Conference. Five well attended meetings were held. We believe much good will come as a result of the same. While away they preached the funeral sermon of Z. P. Stanley, the father of one of our Saints. On February 26 Elders Owens and Stone left Bandanna, where they assisted at Conference, for General Conference, going through Oilville. Elders Weight and Mendenhall returned to Richmond on February 28. On March 1 the Elders began coming in



PRESIDENT JOS. A. MCKEE AND HIS NOBLE BAND OF MISSIONARIES.

for Conference, and two days afterwards Elders Loraine Bagley and Sylvester Broadbent arrived from Florida, and Edmund Z. Taylor from East Tennessee, from which places they have been transferred to labor in the Virginia Conference. On March 4 General Conference was held at Pickett's Hall. Meetings were held at 10 a. m., 3 p. m. and 8 p. m. At the priesthood meeting, in the morning, all the Elders, twenty-three in number, bore their testimony to the truthfulness of the Gospel, after which Sylvester Broadbent was sustained as President of the Virginia Conference to succeed Pres. C. F. Weight, who was notified of his coming honorable release. Pres. Rich gave many valuable instructions to the Elders with regard to their work, reminding them of their duties as Elders of Israel. At 3 p. m. Pickett's Hall was nearly filled with Saints and friends. Elders Cosby, Taylor, Strong, Broadbent and Pres. Weight spoke upon the first principles of the Gospel. Pres. Rich followed upon the principle of faith. At night Elders Owens, Clark, Pearce, Rands and Mendenhall spoke very briefly, Pres. Rich following on the subject, "Faith in Live Prophets Is Necessary to Salvation." On March 5 the Elders began to leave for their fields of labor, each feeling well paid for time spent in Conference. The following assignments were made: Elders Taylor and Owens will labor in Rockbridge county, visiting the Saints and friends who took care of Elder Taylor's father during his illness and death there, while on a mission. Elders Cosby and Moore go to Southampton county, Mendenhall and Winn to Amelia county, Bishop and Story to Halifax, Larsen and Ricks to Fluvanna, Stone and Bowers to Lunenburg, Reid and Whitney to Greenville, Pearce and Bagley to Charlotte, Broadbent, Rands and Webb, the city of Richmond, while President Weight and Elder Dahlquist will visit Saints and friends of Appomattox. March 17 and 18 President Weight, Elders Dahlquist, Bishop, Story, Pearce and Bagley held a branch conference at Nathalie, where a good time was had. This same day Elders Sylvester Broadbent and Eugene Hanshaw went to Pike and held three very successful meetings. The weather is getting better, our reports are improving and we hope they will continue to improve. Elder Ralph J. Strong left Richmond March 5 for his home, having been honorably released. His work has been good and the Conference will miss him, but we say, God bless Brother Strong.

NOTES FROM THE FIELD.

Elder Joseph Young writes from Beattyville, Lee County, Ky., on March 10, 1906, as follows: "Elder Webster and I arrived in our field of labor from Conference safe and sound, and went to Radical, in Lee County, first. It was Friday when we reached that place, so we visited the trustees to find out what show there would be to hold meeting in the schoolhouse. We succeeded in obtaining permission to preach twice on Sunday, once right after their Sunday school and once in the evening. When Sunday came we went down and listened to their services. They had for their lesson the first sixteen verses of the fifth chapter of Matthew. After class recitation they asked if one of us would give a lecture on the lesson, and I accepted the invitation and gave a fifteen-minute talk. Then they closed their service and the people were turned over into our hands. After we had concluded our service we told the people we preached the Gospel without charge, but expected them to see to it that we had a place to stay over night and food to eat. After meeting nearly every one in the house asked us home with them. A few years ago when the Elders were in the same neighborhood they could not get a place to stay and the people were too bitter to listen to them, but truth is mighty and is overcoming the false and preconceived ideas regarding the Mormons and Mormonism. Prejudice is gradually wearing away as truth advances, and we believe that much good will be accomplished in the future."

"On February 19 Elder F. P. Whitney and myself commenced to canvass Chesterfield county, Va.," writes Elder Joseph T. Moore, of the Virginia Con-

ference. "The second day we distributed fifty tracts, sold two books and secured one subscription for the ELDERS' JOURNAL. The next day we called on a man and told him our business. He told us that he was also a minister of the Gospel, and that the best thing we could do would be to leave the country or we would get hurt. We bore our testimony to him and left him feeling somewhat angry. But there was no harm done. The next Thursday we went to a small postoffice after our mail. It being Washington's birthday, we had to stay over until it came. The good people of this place wanted us to hold a meeting, which we did. We had a nice crowd out to hear what we had to say. That night we were entertained by a man named Allen. The next morning when we were leaving, he came running out of the house after us and said that he wanted to buy a Book of Mormon. He also said that he was a member of the Baptist Church, but there was so much contention in it that he thought there was something wrong, and that he was desirous of finding out what we were teaching. We also gave him a Voice of Warning."

Elder J. A. Mecham, writing from Magrath, Canada, says: "I am enjoying good health and also the Spirit of the Gospel. I have been teaching a class both in the Sunday school and Y. M. M. I. A. during the winter, and it has helped to keep my mind bright on the Gospel. I still have that same feeling that I did while laboring in the 'Sunny South,' and I often long for the Mission field again; in fact, I am living in hopes of having the honor of filling another Mission before many years have passed away. The beloved little JOURNAL and the kind letters which I receive from my Southern friends keep me continuously in the Mission field; that is, they cause me to live again in those 'golden days' when I tramped the sandy roads or waded mud and water and thanked the Lord that I was there. How proud I am when I can tell people that I filled a twenty-six months' honorable Mission in the Southern States, during which time I did not spend a despondent, lonesome or home-sick moment, and I always add that I would like another twenty-six months just like it."

Elders Boam. Watts and Hawks write from Louisville, Ky., concerning the results of their administration for the healing of the sick there. They say: "On the evening of March 1 we had a meeting appointed at the home of Sister Mamie Willoms. On arriving there we found her very sick, and she had not slept any for two nights. The meeting was postponed in consequence, and herself and mother requested us to administer to her. The sacred ordinance was performed, and a change was apparent almost immediately. When we visited her on the 2d, she stated she had a good night's rest, and we found her enjoying her usual good health, the same as before the severe attack came upon her."

Elder Charles L. French, of Rexburg, Idaho, says: "I have not been able to do any actual individual canvassing for the JOURNAL, but have urged our people in public and private to support it. No occasion to mention it ever escapes me, so that I am still mindful of its great use and benefit. I read from it in our fast meetings, quorum meetings and all other gatherings whenever privileged to do so, and urge the Saints to subscribe for it. I have just received the March 1st number, and 'it's a hummer.' Oh! it does my soul good to read the dear little sheet. How proud and glad I am to be associated with such noble defenders of our faith!"

Elders George A. Bigler and Wm. T. Litster, writing from Cleveland, Ohio, report several meetings held in the country, and say: "The ELDERS' JOURNAL is a source of great comfort to the Saints and friends whom we have visited, as also are some of our Faith Promoting Series. We cannot say too much for them and our 'Silent Missionary,' which is a wonder in making friends and posting the Saints on Church history. Through it we get many opportunities to present the true principles of Mormonism. While at Oberlin we visited the College there and spent some time reading the old Solomon Spaulding manuscript. We found

it just as it has been proven to be so many times, not in the least similar to the Book of Mormon."

Elder George A. Phippen, who helped build the Jacksonville Church, and who was recently released, writes from his home in Carey, Idaho, sending us ten subscribers, and says: "This list represents my missionary labors for last Sunday. The people live so far apart here that I took advantage of Sunday, as they were all at Church then. I haven't quite forgotten my labors in the South yet, and still enjoy the JOURNAL. I will try and get some more subscribers. We have about two feet of snow here on the level, so you can imagine it is not very tropical."

"There are no Saints in this part of the country," writes Sister L. C. Wright, of the Florida Conference, "and all the sermons I get are in the precious little JOURNAL. When I read the March 15th number I saw a letter from the blessed Elder who first bore to me the Gospel Message, Bro. C. E. Ferrin. He baptized me and two of my children, and blessed two of my little ones. I could not help shedding tears when I read it, and him so far away. I have not been able to meet many of the Elders, but those I have met I have loved like my own brothers, and do wish I was where I could meet them often."

"If all the Saints only knew what a delightful little paper the JOURNAL was they would not be without it for anything," writes Sister R. D. Belcher, of the South Carolina Conference. "I always let the neighbors read mine, and some of them are as anxious to read it as I am." Sister Belcher bears a strong testimony to the truth of the Gospel, and relates how her baby was almost instantly healed by the power of God, through the administration of Elders Moon and Sims, and says she feels she cannot thank her Heavenly Father enough for His blessings.

Writing from Caryville, Fla., March 24, Elders J. E. Gee and L. W. Willis say: "While traveling in Jackson county, visiting Saints and friends, we were invited to attend a meeting in the Marble Chapel, known as the Free-Will Baptist Church, which we did. Through the instrumentality of the preacher, Mr. Barnett, we were permitted to hold a meeting in this Church that afternoon. There was a very good turn out and all seemed to be well pleased. At the close of the meeting we were congratulated by many for our close observance of the sacred record."

Bro. Hodge, of Charleston, S. C., had a testimony in connection with his contribution to the Jacksonville Church. "When he got his card," writes Pres. Nixon, "he had no ready money, but he offered a prayer to the Lord that He would bless him and help him get some to send in the card. In the afternoon of the same day a neighbor came over and asked him to show to him a certain land boundary, and when the work was accomplished he paid Bro. Hodge, thus affording him the means of contributing to the Church fund as he desired."

Writing from Salina, Utah, Sister Alice E. Williams says: "I have a husband, Elder Orrin R. Williams, and a brother, Elder Alma Murphy, laboring in the Southern States Mission. My husband wrote home that he has met some of the best people he ever saw since he has been in the field, and that they are very kind to him. I know the Lord will bless them for their kindness to the Elders. I am going to get some subscribers to the JOURNAL."

We, indeed, sympathize with Sister Susan E. Hill, of the Florida Conference, in the sore affliction of her son, and call upon the Elders and Saints to join in asking the Lord to restore him to his perfect health and strength.

"I consider the price for the JOURNAL very small compared to the good it does," writes Sister Susan E. Hill, of the Florida Conference.

CONFERENCE ADDRESSES.

- ALABAMA**—J. A. Paton, 160 St. Francis street, Mobile, Alabama.
EAST TENNESSEE—Hyrum C. Ford, P. O. Box 417, or 711 Fairview avenue, Chattanooga, Tennessee.
FLORIDA—David A. Tidwell, 1707 Highway avenue, or P. O. Box 793, Jacksonville, Florida.
GEORGIA—W. H. Little, 1463 Estes street, Augusta, Georgia.
KENTUCKY—Geo. R. Crockett, 661 Third street, or P. O. Box 554, Louisville, Kentucky.
MISSISSIPPI—E. D. Buchanan, 3126 Seventh street, or P. O. Box 162, Meridian, Mississippi.
MIDDLE TENNESSEE—Wm. D. Bocker, 147 Fourth avenue, North, or P. O. Box 122, Nashville, Tennessee.
NORTH CAROLINA—Wm. A. Petty, Hampstead, Pender Co., North Carolina.
OHIO—Calvin S. Jones, 154 East McMicken avenue, or P. O. Box 31, Station V, Cincinnati, Ohio.
SOUTH CAROLINA—John H. Gibbs, 1109 Plain street, Charleston, South Carolina.
VIRGINIA—President Sylvester Broadbent, 404 North Twelfth street, or P. O. Box 427, Richmond, Va.

ARRIVALS.

The following Elders have arrived from Zion to labor in the Southern States Mission:

- March 18—Elder R. J. Hunsaker, of Brigham City, Utah.
 March 25—Elders Julius Jeppsen, of Mink Creek, Idaho; Gwynne Page, Riverton, Utah; Gerald Wellington Bills, Riverton, Utah; Bertie M. Crump, Riverton, Utah; Joseph E. Facer, Samaria, Idaho.

APPOINTMENTS.

Elder Julian M. Cummings has been appointed to preside over the Ohio Conference.

Elder R. J. Hunsaker has been appointed to labor in the Kentucky Conference.

Elders G. W. Bills, Gwynne Page and Jos. E. Facer are appointed to labor in the North Carolina Conference.

Elders Bertie M. Crump and Julius Jeppsen are appointed to labor in the Mississippi Conference.

TRANSFERS.

Elder Chas. R. Drumiler and Sister O. M. Drumiler have been transferred from the Mission Office to the headquarters of the Florida Conference. (This should have appeared in our last issue, but was overlooked.)

Elder John G. Shields, Jr., of the Middle Tennessee Conference, has been transferred to the Mission Office.

Elder Arnold R. Mecham has been transferred from the Ohio to the Kentucky Conference.

RELEASES.

Elder O. S. Jones is honorably released from presiding over the Ohio Conference to return home.

Elder H. R. Harrison, of the Ohio Conference, is honorably released to return home.

Elder H. J. Clark of the Virginia Conference is honorably released to return home on account of sickness.

Elder Owen W. Guyman, of the Georgia Conference, is honorably released to return home on account of sickness.

Report of Mission Conferences for Three Weeks Ending March 23, 1906.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour. Sub.	Deseret News Subscriptions
J. A. Paton.....	Alabama...	1130	1192	66	32	8	1280	38	2	16	57	1130	7	2	1	...	8	1
Hyrum C. Ford.....	East Tenn.	1290	28	96	518	47	1775	49	1	15	30	767	48	1	...	10	4	
David A. Tidwell.....	Florida	1315	1349	48	580	13	791	67	4	16	70	1214	9	7	...	7	2	
W. H. Little.....	Georgia	1633	2116	33	834	...	135	23	3	29	84	1020	1	1	...	1	...	
G. R. Crockett.....	Kentucky	1261	1444	124	394	29	1627	67	4	53	78	981	5	...	...	...	...
E. D. Buchanan.....	Mississippi	1112	269	41	486	43	1178	9	4	27	53	678	1	2	1	...	7	...
W. D. Bocker.....	Mid. Tenn.	1415	347	233	337	113	2267	145	11	48	24	646	1	...	...	2	1	
Wm. A. Petty.....	N. Carolina	1027	62	43	804	21	1323	19	3	14	46	535	...	...	1	...	8	...
C. S. Jones.....	Ohio	1193	1446	201	528	1	1787	50	7	50	33	1440	...	...	...	4	...	
John H. Gibbs.....	S. Carolina	1788	1106	94	630	16	1612	25	4	24	77	1155	1	2	...	19	1	
S. Broadbent.....	Virginia...	1373	3285	83	326	125	1818	85	1	54	47	854	4	...	...	2	...	
Totals.....	.....	14537	12644	1062	5175	416	15983	577	44	846	599	10370	77	15	3	...	71	9

THE BABY OVER THE WAY.

Across in my neighbor's window,
 With its folds of satin and lace,
 I see, with its crown of ringlets,
 A baby's innocent face.
 The throng in the street looks upward,
 And everyone, grave or gay,
 Has a nod and a smile for the baby,
 In the mansion over the way.

Just here in my cottage window,
 His chin in his dimpled hands,
 And a patch on his faded apron.
 The child that I live for stands.
 He has kept my heart from breaking
 For many a weary day;
 And his face is as pure and handsome
 As the baby's over the way.

Sometimes, when we sit together,
 My grave little man of three
 Sore vexes me with the question,
 "Does God up in Heaven like me?"
 And I say, "Yes, yes, my darling,"
 Though I almost answer "Nay,"
 As I see the nursery candles
 In the mansion over the way.

And oft when I draw the stocking
 From his little tired feet,
 And loosen the clumsy garments
 From his limbs so round and sweet,
 I grow too bitter for singing,
 My heart too heavy to pray,
 As I think of the dainty raiment
 Of the baby over the way.

Oh, God in Heaven forgive me
 For all I have thought and said!
 My envious heart is humbled;
 My neighbor's baby is dead!
 I saw the little white coffin
 As they carried it out today,
 And the heart of a mother is breaking
 In the mansion over the way.

The light is fair in my window,
 The flowers bloom at my door;
 My boy is chasing the sunbeams
 That dance on the cottage floor,
 The roses of health are crowning
 My darling's forehead today;
 But the baby is gone from the window
 Of the mansion over the way!

MAY RILEY SMITH.

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There is much said about God and the Godhead. The Scriptures say there are Gods many and Lords many, but to us there is but one living and true God, and the heaven of heavens could not contain Him, for He took the liberty to go into other heavens. The teachers of the day say that the Father is God, the Son is God, and the Holy Ghost is God, and they are all in one body and one God. Jesus prays that those that the Father had given Him out of the world, might be made one in us, as we are one; but if they were to be stuffed into one person, it would make a great big God. Peter and Stephen testify that they saw the Son of Man standing on the right hand of God. Any person that has seen the heavens opened knows that there are three personages in the heavens who hold the keys of power, and one presides over all. If any man attempts to refute what I say, after I have made it plain, let him be accursed. As the Father hath power in Himself, so hath the Son power in Himself, to lay down His life and take it again. So He has a body of His own. The Son doeth what He hath seen the Father do; then the Father hath some day laid down His life and taken it again; so He has a body of His own; each one will be in His own body; and yet the sectarian world believe the body of the Son is stuffed into the Father's.—JOSEPH SMITH, the Prophet, Sunday, June 11, 1843.

VOL. III.

APRIL 15, 1906.

No. 16.

THE WORD OF WISDOM.

A SERMON DELIVERED BY PATRIARCH HYEUM SMITH, AT NAUVOO, ILL., MAY 29, 1842.

There are many of the commands of God that seem to be overlooked by this generation, and I am fearful that many of the Latter-day Saints, in this respect, are following their old traditions and former practices of spiritualizing the Word of God, and, through a vain philosophy, departing from the pure principles of eternal truth which God has given by revelation for the salvation of the human family. Every word of God is of importance, whether it be the word contained in the Bible, in the Book of Mormon, or in the book of Doctrine and Covenants, for "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." The principles that are taught in the Bible are pure, and ought to be adhered to; and if the people adhere to that teaching, it will prove their salvation. The principles that are taught in the Book of Mormon are also pure, and holy, and righteous, and will, if followed, lead men to God; and the principles that are taught in the Book of Doctrine and Covenants are from God—they are principles of righteousness—they are given for a blessing to the human family, and the salvation, temporal and spiritual, of His Saints, and that man who wantonly departs from any of the revelations of Jehovah, and treats lightly the word of God, whether contained in the Book of Doctrine and Covenants, the Book of Mormon, or the Bible, is void of understanding; he is not wise concerning the doings of the Lord, the plan of salvation, the past dealings, present designs or future pur-

poses of the Almighty. The God of the armies of Israel is a wise God. He comprehended the end from the beginning, and adapted His plans, His designs and teachings to the peculiar wants, the local situation, the exigencies of mankind, and the present and future good of the human family; and everything that He has deigned to notice by way of instructions to the children of men is given by infinite wisdom, by the intelligence of Jehovah; and if obeyed, when His designs shall be fully unraveled, it will be seen that there was wisdom in it beyond the comprehension of man in his present state.

When God first made man upon the earth, he was a different being entirely to what he is now; his body was strong, athletic, robust and healthy; his days were prolonged upon the earth—he lived nearly one thousand years—his mind was vigorous and active, and his intellectual faculties clear and comprehensive; but he has become degenerated, his life has dwindled to a span, disease preys upon his system, his body is enervated and enfeebled, and his mental and intellectual faculties are impaired and weakened; and man is not now that dignified, noble, majestic, honorable and mighty being that he was when he first proceeded from the hands of his Maker.

The Lord has, in His wise designs, revealed unto us His will; He has made known unto us His future purposes; He has told us, as He did His ancient prophets, that the "earth shall be redeemed—that the curs: shall be removed from it—that the wolf and the lion shall lie down together—that the lion shall eat straw like the ox—and that they shall not hurt nor destroy; that the knowledge of the Lord shall cover the earth as the waters cover the sea"—that man's days shall be as "the days of a tree," that he shall again live one thousand years on the earth. This is the "time of the restoration of all things," and this has got to be brought about by the wisdom and power of God, and the wisdom, obedience and faith of man combined.

Everything has become degenerated from what it was in its primitive state. "God made man pure, but he has found out many inventions;" his vices have become innumerable, and his diseases multiplied; his taste has become vitiated, and his judgment impaired; he has fallen, **FALLEN, FALLEN** from that dignified state that he once occupied on the earth, and it needs a restorative that man has not in his possession—wisdom which is beyond the reach of human intellect—and power which human philosophy, talent and ingenuity can not control. God only is acquainted with the fountain of action and the main spring of human events; He knows where disease is seated, and what is the cause of it; He is also acquainted with the spring of health, the balm of Gilead, of life; He knows what course to pursue to restore mankind to their pristine excellence and primitive health; and He has appointed the word of wisdom as one of the engines to bring about this thing, to remove the beastly appetites, the murderous disposition and the vitiated taste of man; to restore his body to health and vigor, promote peace between him and the brute creation; and, as one of the little wheels in God's designs, to help to regulate the great machinery which shall eventually revolutionize the earth and bring about a restoration of all things; and when they are restored He will plant "the tree of life, whose leaves shall be for the healing of the nations." The Lord has told us what is good for us to eat and drink, and what is pernicious, and some of our wise philosophers, and some of our Elders, too, pay no regard to it; they think it too little, too foolish for wise men to regard. Fools! Where is their wisdom, philosophy and intelligence? From whence did they obtain their superior light? Their capacity and power of reasoning was given them by the Great Jehovah; if they have any wisdom they obtained it from Him. And they have grown so much wiser than God that they are going to instruct Him in the path of duty, and to tell Him what is wise and what is foolish? They think it too small for Him to condescend to tell men what will be nutritious, or what will be unhealthy. Who made the corn, the wheat, the rye, and all the vegetable substances? And who was it that organized man and constituted him as he is found?

Who made his stomach, and his digestive organs, and prepared proper nutriment for his system, that the juices of his body might be supplied, and his form be invigorated by that kind of food which the laws of nature and the laws

of God have said would be good for man? And has God made his food, and provided it for the use of man, and shall He be ashamed to speak of the work of His hands? Has He become so fantastical, so foolish, so weak and effeminate, that it has become impolitic for Him to tell what is the best distribution to make of the work of His hands? Oh, shame! let it not be heard among the Saints. Let that man who inculcates such principles hide his face. We are told by some that circumstances alter the revelations of God. Tell me what circumstances would alter the ten commandments; they were given by revelation—given as a law to the children of Israel. Who has a right to alter that law? Some think that they are too small for us to notice; they are not too small for God to notice; and have we got so high, so bloated out, that we can not condescend to notice things that God has ordained for our benefit? Or have we got so weak that we are not fit to be called Saints? For the Word of Wisdom is adapted to the capacity of all that "are or can be called Saints."

Listen not to the teachings of any man, or any Elder who says the Word of Wisdom is of no moment; for such a man will eventually be overthrown. These are principles that I have always acted upon, that I have always practiced, and they are what my family practices; they are what brother Hyrum has always contended for, and what I now contend for; and I know that nothing but an unwavering, undeviating course can save a man in the kingdom of God. The Lord has told us that 'strong drinks are not good;' who is it that will say they are, when the Lord says they are not?

That man who says, "I can drink wine or strong drink, and it not hurt me," is not wise. But some will say, "I know that it did me good, for I was fatigued and feeble on a certain occasion, and it revived me, and I was invigorated thereby, and that is sufficient proof for me." It may be for you, but it would not be for a wise man; for every spirit of this kind will only produce a greater languor when its effects cease to operate upon the human body. But you know that you are benefitted; yes, so does the man who has mortgaged his property know that he is relieved from his present embarrassment; but his temporary relief only binds the cords of bondage more severely around him. The Lord has not ordained strong drink for the belly, "but for the washing of your bodies." And again, "tobacco is not for the body, neither for the belly; and is not good for man, but as an herb for bruises and all sick cattle, to be used with judgment and skill." Tobacco is a nauseous, stinking, abominable thing, and I am surprised that any human being should think of using it; for an Elder especially to eat or smoke it, is a disgrace to him; he is not fit for the office; he ought first to learn to keep the Word of Wisdom and then to teach others. God will not prosper the man who uses it. And again, "hot drinks are not for the body or belly;" there are many who wonder what this can mean, whether it refers to tea or coffee, or not. I say it DOES refer to tea and coffee.

Why is it that we are frequently so dull and languid? It is because we break the Word of Wisdom, disease preys upon our systems, our understandings are darkened and we do not comprehend the things of God; the devil takes advantage of us, and we fall into temptation. Not only are they injurious in their tendency; and baneful in their effects; but the importation of foreign products might be the means of thousands of our people being poisoned at a future time, through the advantage that an enemy might take of us, if we made use of these things that are spoken of as being evil; and be it remembered that this instruction is given "in consequence of evils that do and will exist in the hearts of conspiring men."

"And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man; every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving. Yea, flesh also of beasts, and of the fowls of the air, I the Lord have ordained for the use of man with thanksgiving; nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine. All grain is ordained for the use of man and of beasts; to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or

creep on the earth; and these hath God made for the use of man only in times of famine, and excess of hunger."

Let men attend to these instructions, let them use the things ordained of God, let them be sparing of the life of animals. "It is pleasing, saith the Lord, that flesh shall be used only in times of winter or of famine." And why to be used in famine? Because all domesticated animals would naturally die, and may as well be made use of by man as not. "All grain is good for the food of man, as also the fruit of the vine—that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain. And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow in their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint. And I the Lord give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

Let these things be adhered to—let the Saints be wise—let us lay aside our folly and abide by the commandments of God, so shall we be blessed of the great Jehovah in time and in eternity; we shall be healthy, strong and vigorous; we shall be enabled to resist disease, and wisdom will crown our councils, and our bodies will become strong and powerful; our progeny will become mighty, and will rise up and call us blessed; the daughters of Zion will be beautiful, and her sons the joy of the whole earth; we shall prepare ourselves for the purposes of Jehovah—for the kingdom of God—for the appearance of Jesus in His glory, "out of Zion, the perfection of beauty; God will shine—Zion will be exalted, and become the praise of the whole earth."

The late President Woodruff, who reported this sermon by the Patriarch, says: "Thus spake the man of God, fired with heavenly, holy zeal for the welfare of the Saints of the Most High who were assembled around him, in breathless silence listening to the gracious words that fell from his lips, which we feel ourselves utterly incapable of doing justice to in this brief sketch, and can only say that with boldness and firmness he expatiated freely and fully upon those principles, opposing vice and error in its various forms. We are persuaded that his instructions will be indelibly engraven on the memories of thousands who listened to his discourse. Firm and unwavering in his principles, he has ever been the advocate of sterling integrity, righteousness and truth; and when we saw him exerting all his energies to impress upon the minds of the audience the importance of the thing that he advocated, it reminded us of the sayings of one of the ancient servants of God—'I will declare thy righteousness in the great congregation.'"

ELECTION, FOREKNOWLEDGE AND PREDESTINATION.

BY APOSTLE CHAS. W. PENROSE.

The subjects of election, predestination and foreordination seem to perplex many inquiring minds. There are passages of ancient Scripture which appear to favor the extraordinary doctrine that the Almighty, before the foundation of the world, chose a certain few out of the multitude of His children to be His elect, who alone are to be redeemed. And these, it is claimed, are to be saved through the blood of Christ, irrespective of anything they may do or leave undone, while the rest—the vast majority, denominated "the rubbish of nature," notwithstanding their good works, are to be eternally lost—doomed to unquenchable and everlasting fire.

No heresy among the many errors into which the religious world has fallen illustrates more strikingly than this the danger of depending upon the "dead letter" for knowledge of divine things. It is the spirit that giveth light as well as life; and the question of the Scripture-reading Oriental: "How can I, except some man should guide me?" in response to Philip's query: "Understandest

thou what thou readest?" shows plainly the need of the "living oracles" to expound the writings of departed prophets to the understanding of the inexperienced.

If it could be shown that such a doctrine is taught in the Scriptures, it would simply prove that the Bible writers contradict each other and themselves. For the whole teaching of that sacred Book is predicated on the power of man to do good or evil as he may elect, and his responsibility before a just God for the exercise of that power. On this is based the theory of rewards and punishments. Without it there can be no sin and no righteousness. Freedom of action is essential to either disobedience, which is sin, or obedience, which is righteousness. If the creature was not free to obey or disobey, any and every law given him by the Creator would be simply mockery and nonsense. The necessity for a Redeemer is the existence of sin. Sin is the transgression of divine law. The promulgation of God's commandments and the disobedience of man thereto demonstrate the agency of the creature.

The story of "the fall," as related in the second and third chapters of the book of Genesis, clearly illustrates the principle of man's freedom to do right or wrong, and the justice of punishment as the consequence of disobedience to divine law. Adam was as free to partake of the tree of life as of the tree of death, and vice versa. The command was: "But of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." God did not prevent Adam from eating of it, neither did Satan compel him to partake. It was man's own act, by virtue of his own agency, that justified the infliction of the penalty. And this was an ensample of God's dealings with the whole human race. "See," says the divine Lawgiver. "I have set before thee this day life and good, and death and evil." And there is a day appointed when all men shall be judged for the deeds done in the body, whether they be good or evil, and every man shall receive "according to his works." Christ's atonement redeemed mankind from permanent inherited effects of Adam's transgression, and opened the way of complete redemption from personal as well as original sin. And mankind are free to receive or reject the conditions on which that redemption may be secured.

But, it is argued, the Almighty knew beforehand that Adam would sin, and it is asked, how could the man be free to refrain from the act forbidden when God foreknew he would perform it, and so prepared a means of redemption? The explanation is simple. The foreknowledge of God does not in any way infringe upon the agency of man. The creature is just as free to make his choice and do good or evil, whether the Creator knew or did not know beforehand what the selection would be. Parents often tell children not to do things that are wrong, having a certain prescience that the wilful little ones will, nevertheless, be sure to disobey. But that foreknowledge does not compel or hinder the wrongful acts nor do away with the necessity of forbidding the evil. We may be positive that persons of our acquaintance will take a given course, but that assurance does not affect their freedom of action. And our Father in Heaven may know the end from the beginning, and may shape His plans with reference to the acts of men and nations, foreseen before committed, and thus the results of their doings may be in His control and all be made to subserve His designs and purposes, while the individuals themselves are left free to do good or evil, according to their own desires.

Temptation is not compulsion. Divine impulse is not force. The Spirit of God will enlighten, suggest, assist and guide into all truth; and the Spirit of that wicked one will prompt evil, deceive the sinner, and lead down to darkness and death. But neither is permitted to take away the agency of man, for that would render him an irresponsible being and fit neither for reward nor punishment, exaltation nor disgrace.

Predestination and foreknowledge are different from each other. God may know beforehand what a man will do, without predetermining that he shall do it. It cannot be shown from reason or Scripture that the Almighty prearranged affairs so that all persons should be compelled to do or refrain from doing anything affecting their salvation or condemnation. Men have been raised up at different periods for the purpose of performing works needful at those times

to accomplish the designs of the Almighty, and they were chosen for those missions because of the divine foreknowledge. They were predestined for the place and time in which they lived and acted. Many were foreordained to their work. Jeremiah was informed by the Lord that he was known before his birth and foreordained to be a prophet. This, however, did not affect, in any way, his freedom of action to do right or wrong or take a course to secure or forfeit his salvation. All the great figures of history, ancient and modern, sacred and profane, were predestinated and foreordained, according to the foreknowledge of God, to be born when and where they appeared in the world and under the circumstances that surrounded them, that they might be in positions to accomplish what the Creator foreknew they would be able to do in the necessity and emergencies that would arise. Yet they were free to act, and while accomplishing the work for which they were designed they could, of their own volition, take or depart from the course that would lead to their individual salvation.

Cyrus, the Persian, was raised up by the Almighty, as predicted by Isaiah, before that King was born (44:28; 45:1-4) to subdue nations, to favor Israel, to restore Jerusalem, the Lord foreknowing that he would be able and willing to do these things, but this did not take away his agency nor secure or prevent his salvation. Saul of Tarsus was chosen of the Lord to be one of those who "First trusted in Christ and be an apostle to the Gentiles"; but he declared: "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9:27). Pharaoh was raised up to perform a necessary work in his age and nation, and when God "hardened his heart" it was to show forth His power in the land of Egypt, punish the nation and court that had kept His people in bondage, and proved to Israel their need of reliance upon Him. And then Pharaoh was glad to let Israel go. These incidents were not designed for the eternal condemnation or otherwise of the stubborn King of Egypt. His oppression of Israel preceded these events, and the hardening of his heart was a just retribution for the injustice he and his people had wrought, the results being disastrous to him and them and beneficial to those whom he had wronged. Judas was chosen among the twelve who followed Jesus that he might have the opportunity of developing that which was within him and of betraying his Master. But he was not compelled to do that evil act any more than another greedy and mercenary traitor of ancient or modern times. "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted, when he is drawn away of his lusts, and enticed." (James 1:13-14).

The case of Esau and Jacob is often cited to prove that one was foreordained to perdition and the other predestinated to salvation. Paul is supposed to be the great enunciator of this peculiar doctrine. He says, in reference to the sons of Isaac: "For the children being not yet born, neither having done any good or evil, that the purposes of God according to election might stand, not of works, but of Him that calleth." But what was "The purpose of God according to election?" That Jacob should be saved and Esau damned? Not at all. The promise to Rebecca and the purposes of God were simply, "The elder shall serve the younger." (Romans 9:11-12.) But, it will be urged, does it not say, "As it is written, Jacob have I loved, but Esau have I hated?" Yes. But where is it written? In first Malachi, 2-3. The Lord declared this, not before the children were born, but hundreds of years after they were dead. God foreknew what Esau would do, so He elected Jacob as the son of Isaac through whom the promised seed should come, and should be greater than his brother. And His feelings toward either were not expressed until their lives had proclaimed their different qualities and claims to love or hatred.

No man was ever foreordained to be saved or foredoomed to be damned, irrespective of his own acts springing from his own volition. But God has predetermined that all men shall be brought to account for their doings in mortality, because He has given them freedom of action and placed before them the good and evil, and has foreordained the means by which redemption may come to all mankind, and glory and honor to those who strive for exaltation.

He who is condemned will suffer the consequences of his own acts, and he who fails to gain a crown in the Heavenly Kingdom will lose that which he might have obtained if he had complied with the fixed conditions prepared from the foundation of the world.

The advocates of the fate theory and of the non-necessity of works to salvation, have to rely upon misunderstood passages in the writings of Paul. The other Apostles lay special stress upon the doctrine of salvation by good works as well as faith in Christ Jesus. Peter, who held the keys of the Apostleship, warned the Saints against a misapprehension of Paul's writings on this subject. He says: "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." (II Peter 3-16.) But it will be seen, when Paul's epistles are read carefully, that he both understood and taught the necessity of good works, and that the works which he declared to be non-essential to salvation were the deeds of the Mosaic Law. That he did not believe, as some suppose, that men are predestined to salvation irrespective of their own actions, is clear from Romans 2:6-11: "Who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God." Nothing can be plainer than this. It brings Paul into harmony with the other Apostles and all the inspired writers on the question of individual responsibility and salvation through good works founded on faith, and proves that those who imagine that Paul was a believer in the kind of election and predestination taught by Calvin and many modern divines have greatly misunderstood the position and the arguments of the great Apostle to the Gentiles.

If God has chosen from the foundation of the world a certain few to be saved, and condemn the rest to be damned, of course it does not matter what is done by either class so far as their eternal future is concerned. If the elect do ever so much evil, they must be saved through Christ; and the non-elect perform ever so much good, they will be lost and go to the Devil. Therefore preaching is vain, repentance is useless, there is nothing to strive for, all the exhortations to sinners and the labors of the Savior to destroy the works of Satan are useless, and if the Devil "goeth about like a roaring lion, seeking whom he may devour," he exhibits great folly, for he might as well wait till he gets them, seeing they are sure to fall to his lot, and the Apostle who warned them was as foolish as he, for what avail is the warning if their fate is foreordained? "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" "Come unto me, all ye that labor and are heavy laden"; "Him that cometh to me I will in no wise cast out"; "Who will have all men to be saved, and to come unto the knowledge of the truth"; "Not willing that any should perish, but that all should come to repentance"; these and a thousand other texts are but a delusion and a snare if mankind are not free to serve God and gain salvation, or serve the devil and receive condemnation.

If those who entertain such a notion would look into their own nature and their daily doings, they would find therein its complete refutation. They would see that they have power in themselves to do good or to do evil, and that they can cultivate their own inclinations, subdue or give way to their passions, submit to law, human and divine, or despise restraint and be governed by nothing except their own will and desire. With the same tongue they can praise God or blaspheme His name; with the same hand they can smite or caress; and with the same faculties they can commit sin or obey the behests of Deity. Fatalism is a foe to virtue and a friend to vice. If carried to its logical sequence, it would paralyze human effort and fill the world with confusion. It will not do for this world, and there is no use for it in the world to come.

But the doctrines of foreknowledge, of election, of predestination, of fore-

ordination are true. God "hath made of one blood all nations of men for to dwell on the face of all the earth, and hath determined the times before appointed, and the bounds of their habitations." (Acts 17:26). According to His foreknowledge and divine purposes He predetermined where all the sons of men shall dwell and where they should be brought forth. Some are designed to rule and some to serve. Some to work in one direction, others in another. The seed of Abraham for a peculiar mission; other races for different missions. Special individuals for special positions. But did He predetermine that some should be compelled to come to Him and be saved, and that others should be shut out from Him and be damned, irrespective of their own voluntary doings? No. The next verse (27th) says, "That they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from every one of us; for in Him we live and move, and have our being."

The true doctrine of predestination can not be fully understood apart from the doctrine of pre-existence. To enter into the latter is not the purpose of this article. Suffice it to say that God, in the beginning, looked around upon the myriad of spirits which He had created and among them were great and bright intelligences. As "One star differeth from another star in glory," so did these in that grand intelligence which is the glory of God. "These," said the Father, "will I make my rulers." And He foreordained them to the various places they should fill on earth and the times in which they should live. Some, whose future He foreknew, whose acts of righteousness He foresaw, He predestinated "to be conformed," through their faith and righteousness, "to the image of His Son, that He might be the first born among many brethren." As Jesus was selected as a lamb without blemish and without spot to be the sinless sacrifice, through foreknowledge of His perfect obedience, so others were chosen for their respective missions and times and callings, and they have appeared on the stage of this lower world, performed their parts and passed to higher spheres to await the great day when all things shall be revealed, and every man shall be judged and rewarded according to his works. Other of these noble spirits are now on the earth working for the Master in the great "Dispensation of the fullness of times." The world knows them not, and even many of their brethren sometimes scarcely appreciate them. Yet they are bright and shining lights amid the darkness of this lower world. And they are a power for good. The Mighty one is with them and the spirit of their calling from the foundation of the world is upon them, burning like a fire in their bones. They are bulwarks against evil. They turn many to righteousness. They are a strength to the righteous. They are a terror to evildoers. They are warred against by Satan. They are not of this world and therefore the world hates them. They are God's elect. But He who has "predestinated" them and "called" them, shall also "justify" them, being sanctified through the righteousness which is of faith, and shall also "glorify" them when they have finished their work and have earned their crown as kings and priests unto God and the Lamb forever.

Let no one be deceived. He that doeth righteousness is righteous. He that sinneth must meet the consequences of his acts. By obedience to the Gospel, remission of past sins can be certainly secured. Then he who takes upon him the name of Christ must pattern after Christ in spirit and word and act. The Holy Ghost will guide into truth, but the individual must practice that truth of his own volition. Herein is the reward. Celestial glory can only be had by obedience to Celestial law. The wages of sin is death. And the judgment will determine the eternal position of both Saint and sinner. Therefore, O man! do that which is right, avoid that which is wrong. Think not that any one's righteousness will be imputed to him that has none of his own, but be assured that in the great day of the Lord all shall appear as they are, and none will be found worthy to enter into the Eternal Presence to enjoy the society of the blest, unless they have complied with the conditions and are sanctified through obedience and personal righteousness by the blood of the Redeemer!

BY THE BABY'S BED.

[The following verses were selected and sent by a friend several years ago to the Millennial Star, who in submitting them made the remark that they conveyed the idea of pre-existence of spirits, a doctrine fully believed in by the Latter-day Saints, but not in the world generally. The poem is another evidence that poets have a better conception of true theology than that entertained by orthodox theologians. Poets in the world often sing about the joyful meeting and uniting of families and of husbands and wives, in the glorious hereafter, and also of the hope for salvation beyond the grave; but theologians of the day, blinded by superstition, can see no such beauties in the Creator's plan. Many of them still hold tenaciously to the monstrous idea that there is no sex in heaven; that there are no family ties there, and that those who do not accept their dogmas, even innocent children, are not permitted to dwell among the sanctified.]

What does the baby think of
When he smiles so in his sleep?
Of the land he has lately come from,
Where the dwellers never weep?
Of the songs that are always ringing
In the land where the angels are—
The land that to him in manhood,
May seem so vague and far?

I fancy an angel whispers
In the little dreamer's ear,
Some message of tender meaning
That we can never hear—
Something about the country
We strayed from long ago,
Where there's never a hint of sorrow,
And never grief to know.

Dream on while you may, my baby—
While your soul is free from stain
As the lilies are, when summer
Has washed them with its rain.

Only one year from heaven!
God keep your soul so white
That you always can talk with angels,
As I think you do tonight.

I fear for the future, baby,
And what it may bring to you;
So easy it is to falter,
So hard it is to be true.
I pray, as I bend above you,
That you may never forget
The pure, white thoughts of heaven
That linger with you yet.

Dear Angel, whose loving whisper
He hears in dreams tonight,
Watch over this child, and help him
To keep his pure soul white.
Walk ever beside his pathway,
Until God calls him home,
And lead him back to heaven
From which he has lately come.



Headquarters of the Colorado Mission, Denver, Col.

SHOES IN THE BOTTLE.

"Could it be possible? Could there be a pair of shoes in this bottle?" Thus soliloquized little Timothy, sitting in a corner of the room, by the side of a large straw-wrapped bottle. He had been attentively gazing at it from all sides, as if to peer through the straw covering and to discover the bottles in it. But as this mode of inspection did not furnish satisfactory results by any means, he resolved to get at the bottom of the secret in some other way. With due caution, and not without trepidation of heart which affects even adults when about to search into some dark mystery, he pulled the stopper and applied now this, then the other eye to the yawning aperture of the enigmatic glass vessel. "How black it is in there," he said, after he had peeped in there a dozen times without discerning anything but an obscure suggestion of unsatisfactory vacuity; "I have a great mind to smash the big old bottle so as to find out for sure whether those shoes are in there." But again the lad dropped off in a meditative strain, in that pensive precocity to which the children of the poor are given by nature and circumstances. Indeed he badly needed the shoes which mother had told him were in father's big bottle ("demijohn"). Mother had promised him she would wash and patch the scanty clothes for the impending children's festival; but how was he to get shoes? He dared not attend that juvenile jollification barefooted, that he knew. Were the shoes really in the big, black old bottle, as mother had told him? Suppose he did smash it and make sure; would father get very angry? Sure enough he would. Would he beat his little Timothy? Quite likely. But how was he to ascertain whether the shoes really were in the bottle or not? At last he formed a heroic resolution. He first stamped his feet energetically, then he took up a stone from the unboarded floor of the humble habitation and threw it violently at the bottle, which crashed into pieces. Quickly he ran to the ruins and looked anxiously. There were no shoes there! Solicitously he searched among the shreds to see if there was not some money, gold or silver, or even a few copper pennies. Nothing, nothing except the ill-smelling remainder or dregs of some dark colored liquid. Little Timothy sat down and began to weep bitterly. He was sobbing so loudly that he did not hear the heavy steps that were coming nearer and nearer, until a voice, but too well known, asked him brusquely: "Hello! What does this mean?" It was his father who was, as usual, just returning now, about daybreak, from the saloon. "Who broke my bottle?" "I did, father," the child answered, with a voice trembling with apprehension of impending castigation. "And why?" Timothy timorously looked up to his father. But he recovered his breath somewhat—the voice did not sound quite so terrific. "Oh, I was only just trying to see if there wasn't a pair of shoes in the bottle," stammered the little one. "I need them so badly! All the other boys of the town can go to the children's jubilee." "How on earth did you come to look for a pair of shoes in an old bottle?" "Mamma said so. When I asked her today for new shoes, she told me they were in your bottle, like so many other pretty and good things, like clothes, bread, meat, milk, eggs, and such. Then I thought if I'd go to work and break the old bottle, I'd see all those nice things, and so I threw a stone at it. But alas! there wasn't a thing in it, nothing at all. And yet good mamma has never yet told me an untruth. I always believed everything she told me." And the poor lad recommenced sobbing and weeping—not because he had broken father's bottle, not because he had found no new shoes in it to go to the children's festival in, not because he was afraid of a "licking," but because his mother had told him what seemed to his unsophisticated innocence an untruth. The father sat down on an old box and did not stir, nor said he a word. At last Tim looked to him and said, "Father, I am so sorry I have broken your bottle: I won't do it any more." "No, my lad, I believe it will never happen again," answered the father, kindly and caressingly laying his hand on his boy's curly head, which beamed with intelligence, though pinched by privation. Then he went out. Tim was strangely perplexed that father had not whipped, yea, not even scolded him. Two days later, on the eve of the children's festival, the father brought home a parcel which he told Tim to open. "New shoes! New

shoes!" the lad exclaimed in exultant joy. "Oh, father, you bought another bottle and found those shoes in it!" "No, my child, in our house there shall be no more such bottles. Your mother told you no untruth. It was that big black old bottle that swallowed up your shoes and a good many other things that you and your mother and all of us need the worst kind. It wasn't easy to get everything out of the one and same bottle. Depend upon it, from now on that bottle shall not swallow any more shoes."

USES OF OLIVE OIL.

Olive oil is a wonderful thing for those who are looking for health. Have you ever thought of the many uses it has? No home should be without it. Nearly everybody can be benefitted by taking two or three table-spoonfuls a day.

An acquaintance of mine was cured of rheumatism by giving up meat, taking three table-spoonfuls of olive oil a day, rubbing the body thoroughly with it after each daily bath, and taking two vapor baths a week. Isn't that a simple way to overcome rheumatism?

Many other ailments are cured the same way. We don't need any drugs in our stomachs; we shall never need surgery if we live right (unless we meet with an accident): we shall not have to pay big fees to doctors if we follow nature's laws.

If you have earache, drop a few drops of warm olive oil in the ear (better use a dropper); if you are troubled with catarrh and your nose gets sore, drop some warm olive oil in your nostrils. Hold your head back for quite a little while.

If your skin is not as soft and lovely as you would have it, rub a little olive oil into it after each bath. Rub the oil well in so none of it will come off on your clothes.

If an enema is required, put a tablespoonful of olive oil into a quart of slightly warmed water. That will be soothing.

I have bound up cuts and burns with olive oil and the result has been most beneficial.

If possible, have a vegetable salad every day of your life. For one meal, just eat the salad with whole wheat bread and butter, and if you must end up with something sweet, eat an apple, or a few dates, or a fig or two.

There are so many things one can use in the vegetable salad. Lettuce, tomatoes, onions, cucumbers, celery, radishes, cabbage, cooked asparagus, cooked string beans, wax beans, cooked peas, beets, carrots, nuts, apples, etc. Select what you like from the list for your salad.

We must keep our bodies lubricated inside and out, so that we may not stiffen up as we grow older. Many people today say that their elasticity and young appearance is due to the use of olive oil.

Some people do not care to take it the first thing in the morning. It is not necessary to take it then. A glass of hot or cold water with lemon or orange juice is better the first thing in the morning.

A few minutes before the noon meal take a teaspoonful or tablespoonful of oil. If at first you do not like the taste of it, eat a bit of something immediately after. Most people seem to prefer taking the oil before the meal rather than after.

If you are so situated that you can have the vegetable salad at the evening meal, you can use the oil that way instead of from the spoon.

If you are troubled with constipation, just before retiring take olive oil and orange juice; the juice of one orange and two teaspoonfuls of the oil.

If you are thin, you will find that by taking the oil three times a day—noon, night, and upon retiring, you will begin to take on flesh.

For diabetes, rheumatism, intestinal troubles, etc., olive oil will do wonders.

It is good for babies and growing children, as well as for adults.

It is being used by physicians in appendicitis cases; cathartic doses of castor oil, with olive oil, followed with hot water until the bowels are emptied. This is followed by olive oil and glycerine—flaxseed poultices soaked in olive oil applied to the abdomen.

Rub stiff joints with olive oil, and the glands of the throat when sore.

A HEROINE OF MORMONISM.

[Founded on the account written by Sister Amanda Smith, mother of the children mentioned in the poem, who proved to be such a heroine at the Haun's Mill Massacre, described fully in the Faith Promoting Series, entitled "Heroines of Mormonism."]

What peace the Church of Christ enjoys compared with times now past;
To see us now, one ne'er would think that persecution's blast
Had ever sundered loving hearts and caused the tear to flow,
Yet deeds that now seem most unreal, were acted years ago.

And were it not to let our children know the faith in God
Our fathers and our mothers had, while "passing 'neath the rod,"
No one would care to dwell upon those scenes of pain and woe,
For wounded hearts bleed now afresh at thoughts of long ago.

In eighteen hundred and thirty-eight, quite early in the spring,
When troubles were in Kirtland, that blest city on Chagrin,^{*}
The Saints their happy homes did leave, their temple bid farewell,
And traveled to Missouri, where they hoped in peace to dwell.

Among the rest was one brave soul, a mother, good and true—
No words of ours can justly tell the sorrows she went through;
Such sacrifices as she made would shake the strongest heart,
But she had taken up her cross, sure God would do His part.

One day a mob of angry men, all armed as though for war,
Rode up to them with threats to kill; and from their scanty store
Commenced to plunder, taking all that seemed of any worth,
Depriving them of weapons to defend their lives on earth.

Defenceless and alone they then were taken back five miles,
A guard placed 'round them for three days; and then with fawning smiles
Were told that they could go; but if they were caught there again
No pity need they look for, for their cries would be in vain.

This little band of weary Saints for ten miles journeyed on,
Then came unto a little town where Saints before had gone;
About a dozen houses, and a grist mill here was found,
And for the night they rested, camping out upon the ground.

They had not long encamped before three hundred brutal men
Swooped down upon the little camp, where only eight or ten
Were found to guard as best they could the lives of those who now
Knew full too well the awful doom to which they soon must bow.

The brethren shouted for their wives to flee into the woods
And take their children with them, leaving all their worldly goods,
While into an old blacksmith shop they ran, themselves to save,
But which, alas, soon proved to be a martyr's lonely grave!

The mob commenced to fire before the women far had gone,
At seeing which the brethren there at once rushed out upon
The awful scene of bloodshed; took their hats off, swung them 'round,
And begged the mob for quarter; but no mercy there they found.

Instead, like dogs they were shot down; not one man did they spare,
Those who had borne the cross, each now a martyr's grave must share;
The mob, then, their attention turned unto the fleeing ones,
Encircled them on every side and turned on them their guns.

This one brave soul of whom before we have allusion made,
Her little girls in each hand took—her boys had fled, dismayed—
And crossed the mill pond on a plank, ran up the steep hill side
And into thickest bushes did herself and children hide.

The bullets whistled past her like hailstones in a storm,
Cut down the bushes on all sides, and yet did not perform
The murderous mission sent upon, although without a doubt
The mob themselves contented that they had her life put out.

One girl was wounded by her side, and o'er a log she fell,
Her clothes by chance caught on the tree, at seeing which a yell
Went from the mob, and soon a storm of lead rained thick and fast,
Supposing 'twas her body. And when all was still and past

* The river Chagrin in Ohio.

Just twenty bullets from that log were taken by our friends
Which will, to some extent, explain the spirit which attends
The deeds of those who fight against the cause of God on earth—
The mission of the devil since before creation's birth.

Then when at last the firing ceased, the mob began to yell;
One would have thought a demon host had 'scaped from depths of hell;
They plundered goods, took horses, wagons, and then drove away,
Still howling, till their cursings in the distance died away.

Oh! what a scene of slaughter met that mother's gaze that day!
Her husband and a ten-year son among the murdered lay;
Another son, but six years old, lay in a pool of blood,
His hip all shot to pieces, and his soul with pain adood!

Three little boys had crept beneath the blacksmith's bellows there,
One with three wounds soon after died—no one his grief to share;
Another had his brains shot out, the third his hip destroyed:
These last two were this mother's sons! What trials for her was stored!

And when the mob these three boys found beneath the bellows crouched—
Two of them had been wounded, the third had not been touched—
One of the mob begged for his life, but "no!" the assassin said,
"The nits make lice," then raised his gun, and shot the poor boy dead.

This woman's husband had been stripped of clothes ere he was dead,
A brand new pair of calfskin boots were taken with such speed
By a human fiend name Bill Mann that he after made his brags,
How he'd "pulled a Mormon's boots off while still kickings in the snags."

A dozen stricken widows grieved the loss of husbands dear,
And forty children screamed for fathers lying lifeless near;
The awful groans of dying and the wounded rent the air,
With no one there to help them, nor for their sufferings care.

Among the dead, a white-haired sire, was good Father McBride,
Who, in the war of '76, had had his valor tried;
The freedom he had fought for then had to him been denied
In this the land of liberty, our boasted boon and pride!

This veteran had been cut to pieces by th' assassin's blow,
Dealt with an old corn-cutter that had felled the poor man low;
His hands were split down while upraised, and loud for mercy cried
To that cruel brute who afterwards his head split open wide.

Next morning Father Joseph Young came to the scene of pain;
There was no time to dig the graves in which to lay the slain;
The mob was coming—anything was better than to leave
The bodies to the fiends who did their loved ones thus bereave.

Close by a deep, dry well was found, and into its dark cave
The seventeen mangled bodies found a cold yet peaceful grave;
The body of the murdered boy, Sardius, yet remained,
And Father Young from throwing him down that darksome well refrained.

This was the boy who had his head blown off by that foul fiend,
For whom—to spare his noble life—a mobber intervened;
And Brother Young laid down the corpse, and sorrowing turned away,
And left unburied, in the sun, that mangled piece of clay.

When that poor mother saw her boy's unburied body there,
She took a sheet and covered it, and 'mid her load of care,
Assisted by her eldest son, consigned it with the rest,
And prayed to God to guard them till the resurrection blest.

This eldest boy, named William Smith, became a noble man,
Was President of Morgan Stake, and foremost in the van
Of those who now are leading on the work of God below—
Of men who by their every act their faith in Jesus show.

And Alma Smith, the boy who had his hip all blown away,
Now lives at Coalville, Utah, where those who want to may
See for themselves the bullets in his body that the mob
At Hann's Mill placed there, but which man shall never from him rob.

Such is the scene of early days connected with the plan
Of immortality and life, which Christ revealed to man;
The legacy left by our Lord, that all whom Him would gain
Should take His cross and follow Him, enduring loss and pain.

JAS. H. WALLIS.

GOOD COUNSEL FOR RETURNING MISSIONARIES.

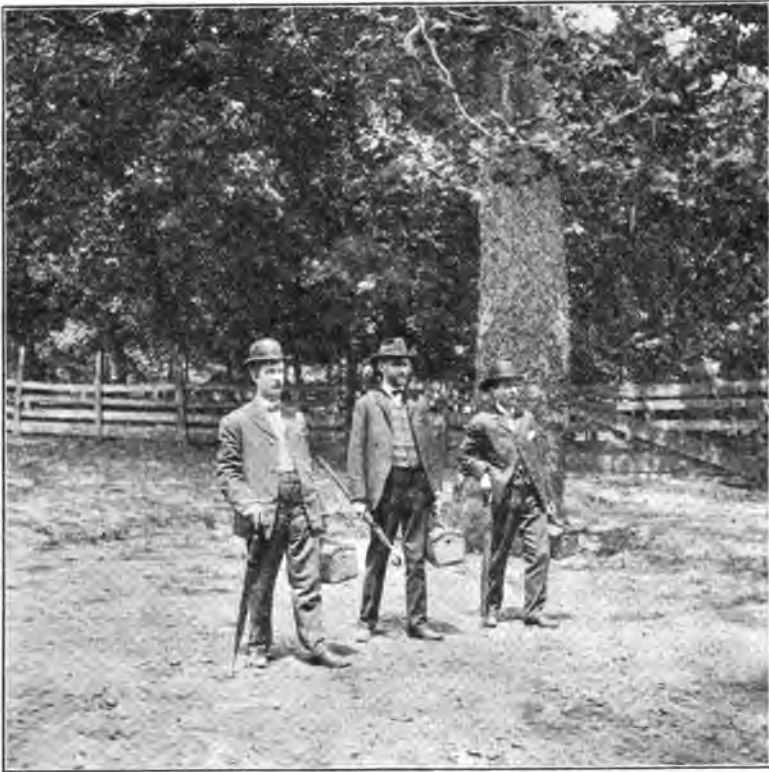
EXTRACTS FROM A SERMON BY PRESIDENT JOSEPH F. SMITH.

There is more danger to the work of God in the flatteries and fellowship of the ungodly than in their opposition. The true disciples of Christ have more fear from peaceful contact with, and the voluntary friendship and association of the world, than from its enmity and hatred. Yet we must be tried in all things; and he who can be shaken may be shaken, that only the worthy ones may stand. Some who have stood the tests of persecution and have grown stronger thereby, may not be able to withstand an era of peaceful contact with the powers of darkness. Peace with the world may induce supineness, but not energy and development in righteousness, and in the strength of knowledge and wisdom. Only those who possess the witness of the Spirit, who are grounded in the faith, whose eyes are single to the glory of God, to the honor of His name, and to the advancement of His cause, can successfully resist the insidious fascinations and allurements incident to a quiescent, peaceful and prosperous life. It is standing water which becomes stagnant; while the constantly flowing stream keeps itself pure and wholesome. I would caution the Saints, and especially the youth of Zion, to beware of the dangers which threaten them in the event of our passing, for a time, out of a period of active opposition by the world to the work of God, into an era of comparative quiescence and peace; remembering that the influences which have always been antagonistic to the cause, always will be, so long as error remains powerful to combat truth. Let us profit by the lessons taught us in the providences of God; and lay not aside the armor of righteousness, not even in the hour of peace, but wear it and keep it bright. There is nothing more conducive to real progress in faith, wisdom, knowledge, and power than constant activity in seeking to do good. And when there are no agencies at work prompting us to activity and energy in well doing, except the inherent love we bear toward the purposes of God, we should see to it that our love fail not.

Our mission to the world is to labor for its redemption from sin, to exalt mankind to a knowledge of God, and bring them into the fold of Christ. In order to be efficient in this great work, we ourselves must possess an earnest conviction of the truthfulness and divinity of the mission we have espoused, and stand firm upon the exalted plane of pure and unadulterated Christianity. He that would cleanse another from sin must himself be clean. No man can give to another that which he does not possess himself; but once possessed of the principles of eternal life, he can impart them to others, so far as they will receive them.

I have always rejoiced in the assurances I have had, from my youth up, of the righteousness and purity of our cause, inspiring my soul with a fervent conviction of the verity and authenticity of the divine mission of our great Redeemer, the Son of God; and also that of His servant Joseph Smith. And I hold that to accept Jesus Christ as the Son of God and the Savior of the world. I must necessarily accept Joseph Smith, as a divinely inspired servant and prophet of God. Their works tally exactly; the spirit pervading their mission upon earth is one and the same; the power by which they acted emanated from the same source; their precepts and teachings had the same end in view; and the power of their Priesthood, and the validity of their doctrine have the same force and effect. And for similar causes they were condemned unto death by wicked men. The repentance of sin, the faith in God, the baptism by immersion, the confirmation and the gift of the Holy Ghost by the laying on of hands, the love, the charity, the forgiveness, the patience and long suffering, the hope of eternal life, the resurrection of the dead, the ministering of angels, the gifts of healing, of tongues, of interpretation of tongues, of knowledge, of wisdom, of prophecy, and all the precepts taught by Christ were also taught, inculcated and enjoined by the Prophet Joseph Smith, not as one without command or authority from God, but by the specific and direct commandment and authority and power of God. To this solemn and eternal truth I bear witness unto you in all sincerity, and with divine assurance that I cannot and dare not ignore or

deny. Let every young man and woman seek for and obtain this testimony for himself and herself; and the sure promise is that they shall receive it as they are worthy. That they can become worthy there can be no doubt in the mind of those who have received, except it be possible that they have sinned against light and knowledge. This can only be possible where light and knowledge have been possessed and enjoyed, and not many have thus fallen.



A FAMILIAR SCENE.

On the Way to Conference Through the Woods of Old Tennessee.

Elder Kossuth Dyal, of the Kentucky Conference, tells of the great good "The Silent Missionary" is doing. He says the different views enlist the curiosity of everybody.

Brother Robert L. Harris, of Roddey, S. C., sends in three new subscribers to the JOURNAL, and says they dearly love its precious visits and grand instructions.

"I wish everybody who would like to know of the Gospel, would take the JOURNAL," writes Brother W. R. Kennedy, of Laurel Hill, Fla. "I am delighted with it."

ELDERS' JOURNAL.

APRIL 15, 1906.

BEN E. RICH, EDITOR.

JAMES H. WALLIS, ASSOCIATE EDITOR.

"Behold, they that have been sent to preach my Gospel among the congregations of the wicked: wherefore I give to them a commandment thus: 'THOU SHALT NOT IDLE AWAY THY TIME.'"—(Doctrine and Covenants, section 60, verse 13.)

EDITORIAL.

GENERAL CONFERENCE.

The General Conference of the Church of Jesus Christ of Latter-day Saints, which convened in the Tabernacle, Salt Lake City, Utah, April 6, 1906, and to be present at which President Rich left several days ago, was enjoyed by an unusually large attendance of people, with lovely weather prevailing. The opening discourse of the conference was delivered by President Joseph F. Smith, who commenced in deliberate and clearly enunciated expression, according to the Deseret News, and spoke with extraordinary earnestness. Every sentence was clearcut and distinct, and appeared to have unusual meaning. He spoke of the universal prosperity that had attended the Latter-day Saints in all parts of the world during the past year; of the unanimity and love that exist in their midst everywhere; of the oneness of the First Presidency; and of the faithfulness and devotion of the Council of Twelve, or those who have "been in full harmony with their brethren; those who have been at their posts, and who have been performing their duty." President Smith then launched extensively upon a review of the work of the different regular and auxiliary organizations of the Church and spoke strongly upon the question of tithing and declared that every tithe-payer actuated by proper motives, could have easy access to all legitimate information, but that the simply curious need have no hopes of having their curiosity gratified.

Continuing, the Deseret News says: "The Conference may be regarded as the banner conference, as to the numbers of people who attended, the encouraging reports of the financial and general conditions, the missionary work, the harmony and unity prevailing, the confidence reposed in the authorities, the intense interest in the proceedings, and the splendid spirit that prevailed throughout. The past year was the banner year in the payment of tithing, and this announcement gave general satisfaction. The report of the auditing committee commending the accurate and complete accounting made of the receipts and disbursements was a pleasing feature, and the announcement that not a dollar of the tithing fund had been used for the expenses of the general authorities of the Church, was as surprising to carpers and maligners as it was gratifying to the Saints. The instructions imparted were practical in character and forcible in their simplicity and earnestness. From the opening address of President Joseph F. Smith to the closing remarks by President Francis M. Lyman, a fervent spirit inspired all the utterances of the speakers and animated the immense audiences. The musical exercises, as usual, were choice and enjoyable. The juvenile choir, the solos and quartets, as well as the grand anthems and the organ accompaniments, were of a high order of merit and were duly appreciated. On the first day of the Conference the great Tabernacle was filled above and below. The crowds in attendance gradually increased until the spacious building could not contain them, and on Sunday morning the Assembly Hall was thrown open for an overflow meeting and was speedily filled to its utmost capacity. In the afternoon both buildings were packed with listening humanity, and thousands could not gain admission to either, so an interesting meeting was held on the grounds in the open air with a very large attendance.

The authorities of the Church were sustained without a dissenting vote. Numerous speculations had been indulged in by persons and papers having no connection or business with such matters, as to appointments to fill vacancies in the Church councils. As usual they were very wide of the mark, and demonstrated the folly of the prognosticators and their lack of understanding of the Church methods and discipline. The demise of Marriner W. Merrill, a devoted and valiant soldier in the warfare against sin and error, left a vacancy in the Council of the Twelve Apostles, and that of Christian D. Fjelstead, also a faithful and able servant of the Lord, a vacancy in the First Council of Seventy. These were filled by the appointment of George F. Richards as an Apostle, and of Charles H. Hart as one of the Seven Presidents of the Seventies. The announcement by President Lyman that Elders John W. Taylor and Matthias F. Cowley had tendered their resignations as members of the Quorum of the Twelve Apostles, not being in harmony with their associates on important matters, and that those resignations were accepted on the 28th of October, 1905, occasioned much surprise. That action had not previously been made public. There was no desire to gratify the curiosity of people who had no business with the affair, nor to give occasion for such meddlers to claim that it was done to influence secular investigation. The resignations were made to the Council of the Twelve, accepted, and reported to the First Presidency. Outside of the presiding authorities it belonged only to the general conference to consider the matter. It was with profound regret that the step was taken and it was acquiesced in without objection but with much sorrow. The vacancies were filled by the appointment of Orson F. Whitney and David O. McKay. To fill the place of Elder Whitney on the staff of the Church Historian, Joseph F. Smith, Jr., who has been an efficient worker there, was nominated. All the authorities presented were unanimously sustained by the conference, a forest of hands being raised at every vote and not one being offered in the negative. It was a gratifying and imposing sight, and the new appointees received the cordial congratulations of hosts of friends and admirers; their fitness for the positions to which they were assigned was universally recognized.

The entire conference was fraught with great interest, enthusiasm and enjoyment. Latter-day Saints came from all points from Canada to Mexico, and from the far east to California and the northern Pacific coast. The weather was delightful, the railway service excellent, and though the roads across country were in bad shape from continuous rains and snows that preceded the splendid sunshine during conference, the people traveled in comparative comfort and were well repaid for their journeyings. The outlook for the Church is magnificent. The prospects for a prosperous year in temporal things are most encouraging. The spirit prevailing among the Saints is indicative of progress and determination to work righteousness. The organizations of the Priesthood and of the associations are in excellent condition. There is more intelligent, systematic effort than ever before. Confidence prevails. Harmony and goodwill are in active evidence. Cheerfulness and helpfulness are widely exhibited. Education is valued and supported. The Saints rejoice in the goodness of God, and the whole Church is imbued with vigor and faith, and love of the Lord and of the brethren. The conference just closed has given a new impetus to the latter-day work, and we may look with confidence for glorious results from the great gathering of April, 1906.

MISSIONARIES SHOULD NOT WORRY OVER AFFAIRS AT HOME.

At a recent conference in Provo, Utah, President Joseph F. Smith, among other things, referred to the promise of the Savior that whosoever should forsake father or mother, brothers or sisters, homes or lands for His sake, would receive a hundred fold in this world and eternal life in the world to come. He read from the sayings of the Savior, showing the secondary importance of material things, and the ability of the Lord to provide for His servants engaged in preaching the Gospel, if they would exercise faith in Him. The speaker ex-

pressed fear that the missionaries sent out by the Church today, worried too much over material affairs, and did not exercise sufficient faith in the Lord.

In this connection we feel impressed to publish what the Lord said on the same subject in a revelation given through Joseph the Prophet, at Kirtland, Ohio, September 22 and 23, 1832, as found on page 296 of the Doctrine and Covenants:

"It is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them traveling to preach the Gospel in my power, for I suffered them not to have purse or scrip, neither two coats.

"Behold I send you out to prove the world, and the laborer is worthy of his hire. And any man that shall go and preach this Gospel of the kingdom, and fail not to continue faithful in all things shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst. Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for consider the lilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your Father who art in heaven, knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself.

"Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man. Therefore, let no man among you (for this commandment is unto all the faithful who are called of God in the Church unto the ministry), from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. And whoso receiveth you, there I will be also, for I will go before your face: I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels around you, to bear you up. Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward; and he that doeth not these things is not my disciple; by this you may know my disciples.

"He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not: and wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me. Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me; for I the Almighty, have laid my hands upon the nations, to scourge them for their wickedness; and plagues shall go forth, and they shall not be taken from the earth until I have completed my work which shall be cut short in righteousness."

Let the Elders continually read the foregoing until they thoroughly comprehend it, then there will be no occasion for them unnecessarily worrying about things at home.

THE COURAGE TO FACE INGRATITUDE

[The following article, and those that will follow it in succeeding issues of THE JOURNAL, is taken from a choice work presented by Apostle Heber J. Grant to President Ben E. Rich, at Christmas. The author is William George Jordan.]

Ingratitude, the most popular sin of humanity, is forgetfulness of the heart. It is the revelation of the emptiness of pretended loyalty. The individual who possesses it finds it the shortest cut to all the other vices.

Ingratitude is a crime more despicable than revenge, which is only returning evil for evil, while ingratitude returns evil for good. People who are ungrateful rarely forgive you if you do them a good turn. Their microscopic hearts resent

the humiliation of having been helped by a superior, and this rankling feeling filtering through their petty natures often ends in hate and treachery.

Gratitude is thankfulness expressed in action. It is the instinctive radiation of justice, giving new life and energy to the individual from whom it emanates. It is the heart's recognition of kindness that the lips cannot repay. Gratitude never counts its payments. It realizes that no debt of kindness can ever be outlawed, ever be cancelled, ever paid in full. Gratitude ever feels the insignificance of its instalments; ingratitude the nothingness of the debt. Gratitude is the flowering of a seed of kindness; ingratitude is the dead inactivity of a seed dropped on a stone.

The expectation of gratitude is human; the rising superior to ingratitude is almost divine. To desire recognition of our acts of kindness, and to hunger for appreciation and the simple justice of a return of good for good, is natural. But man never rises to the dignity of true living until he has the courage that dares to face ingratitude calmly, and to pursue his course unchanged when his good works meet with thanklessness or disdain.

Man should have only one court of appeal as to his actions, not "What will be the result?" "How will it be received?" but "Is it right?" Then he should live his life in harmony with this standard alone, serenely, bravely, loyally, and unflinching, making "right for right's sake" both his ideal and his inspiration.

Man should not be an automatic gas machine, cleverly contrived to release a given quantity of illumination under the stimulus of a copper. He should be like the great sun itself, which ever radiates light, warmth, life, and power, because it cannot help doing so, because these qualities fill the heart of the sun, and for it to have them means that it must give them constantly. Let the sunlight of our sympathy, tenderness, love, appreciation, influence, and kindness ever go out from us as a glow to brighten and hearten others. But do not let us ever spoil it all by going through life constantly collecting receipts, as vouchers, to stick on the file of our self-approval.

It is hard to see those who have sat at our board in the days of our prosperity flee as from a pestilence when misfortune darkens our doorway; to see the loyalty upon which we would have staked our life, that seemed firm as a rock, crack and splinter like thin glass at the first real test; to know that the fire of friendship at which we could ever warm our hands in our hour of need, has turned to cold, dead, grey ashes, where warmth is but a haunting memory.

To realize that he who once lived in the sanctuary of our affection, in the frank confidence where conversation seemed but our soliloquy, and to whom our aims and aspirations have been thrown open with no Bluebeard chamber of reserve, has been secretly poisoning the waters of our reputation and undermining us by his lies and treachery, is hard indeed. But no matter how the ingratitude stings us, we should just swallow the sob, stifle the tear, smile serenely and bravely—seek to forget.

In justice to ourselves we should not permit the ingratitude of a few to make us condemn the whole world. We pay too much tribute to a few human insects when we let their wrong-doing paralyze our faith in humanity. It is a lie of the cynics that says "all men are ungrateful," a companion lie to "all men have their price." We must trust humanity if we would get good from humanity. He who thinks all mankind is vile is a pessimist who mistakes his introspection for observation; he looks into his own heart and thinks he sees the world. He is like a cross-eyed man, who never sees what he seems to be looking at.

Confidence and credit are the cornerstones of business, as they are of society. Withdraw them from business, and the activities and enterprises of the world would stop in an instant, topple and fall into chaos. Withdraw confidence in humanity from the individual, and he becomes but a breathing, selfish egotist, the one good man left, working overtime in nursing his petty grudge against the world because a few whom he has favored have been ungrateful.

If a man receives a counterfeit coin he does not straightway lose his faith in all money—at least, there are no such instances on record in this country. If he has a run of three or four days of dull weather he does not say, "The sun ceases to exist; there are surely no bright days to come in the whole calendar of time."

If a man's breakfast is rendered an unpleasant memory by some item of food that has outlived its usefulness, he does not forswear eating. If a man finds under a tree an apple with a suspicious-looking hole on one side, he does not condemn the whole orchard; he simply confines his criticism to that apple. But he who has helped someone who, later, did not pass a good examination on gratitude, says in a voice plaintive with the consciousness of injury, and with a nod of his head that implies the wisdom of Solomon, "I have had my experience, I have learned my lesson. This is the last time I will have faith in any man. I did this for him, and that for him, and now look at the result!"

Then he unrolls a long schedule of favors, carefully itemized and added up, till it seems the pay-roll of a great city. He complains of the injustice of one man, yet he is willing to be unjust to the whole world, making it bear the punishment of the wrong of an individual. There is too much vicarious suffering already in this earth of ours, without this lilliputian attempt to extend it by syndicating one man's ingratitude. If one man drinks to excess, it is not absolute justice to send the whole world to jail.

The farmer does not expect every seed that he sows in hope and faith to fall on good ground and bring forth its harvest; he is perfectly certain that this will not be so, cannot be. He is counting on the final outcome of many seeds, on the harvest of all rather than on the harvest of one. If you really want gratitude, and must have it, be willing to make many men your debtors.

The more unselfish, charitable, and exalted the life and mission of the individual, the larger will be the number of instances of ingratitude that must be met and vanquished. The thirty years of Christ's life was a tragedy of ingratitude. Ingratitude is manifest in three degrees of intensity in the world; He knew them all in numberless bitter instances.

The first phase, the simplest and most common, is that of thoughtless thanklessness, as was shown in the case of the ten lepers healed in one day—nine departed without a word, only *one* gave thanks.

The second phase of ingratitude is denial, a positive sin, not the mere negation of thanklessness. This was exemplified in Peter, whose selfish desire to stand well with two maids and some bystanders, in the hour when he had the opportunity to be loyal to Christ, forgot his friendship, lost all thought of his indebtedness to his Master, and denied Him, not once or twice, but three times.

The third phase of ingratitude is treachery, where selfishness grows vindictive, as shown by Judas, the honored treasurer of the little band of thirteen, whose jealousy, ingratitude, and thirty pieces of silver made possible the tragedy of Calvary.

These three—thanklessness, denial, and treachery—run the gamut of ingratitude, and the first leads to the second, and the second prepares the way for the third.

We must ever tower high above dependence on human gratitude, or we can do nothing really great, nothing truly noble. The expectation of gratitude is the alloy of an otherwise virtuous act. It ever dulls the edge of even our best actions. Most persons look at gratitude as a protective tariff on virtues. The man who is weakened in well-doing by the ingratitude of others is serving God on a salary basis. He is a hired soldier, not a volunteer. He should be honest enough to see that he is working for a reward; like a child, he is being good for a bonus. He is really regarding his kindness and his other expressions of goodness as moral stock he is willing to hold only so long as they pay dividends.

There is in such living always a touch of the pose; it is waiting for the applause of the gallery. We must let the consciousness of doing right, of living up to our ideals, be our reward and stimulus, or life will become to us but a series of failures, sorrows, and disappointments.

Much of the seeming ingratitude in life comes from our magnifying of our own acts, our minimizing of the acts of others. We may have over-estimated the importance of something that we have done; it may have been most trivial, purely incidental, yet the marvellous working of the loom of time brought out great and unexpected results to the recipient of our favor. We often feel that wondrous gratitude is due to us, though we were in no wise the inspiration of the success we survey with such a feeling of pride. A chance introduction given by

us in the street may, through an infinity of circumstances, make our friend a millionaire. Thanks may be due to us for the introduction—and perhaps not even that, for it might have been unavoidable—but surely we err when we expect him to be meekly grateful to us for his subsequent millions.

The essence of truest kindness lies in the grace with which it is performed. Some men seem to discount all gratitude, almost make it impossible, by the way in which they grant favors. They make you feel so small, so mean, so inferior; your cheeks burn with indignation in the acceptance of the boon you seek at their hands. You feel it is like a bone thrown at a dog, instead of the quick, sympathetic graciousness that forestalls your explanations and waives your thanks with a smile, the pleasure of one friend who has been favored with the opportunity to be of service to another. The man who makes another feel like an insect reclining on a red-hot stove while he is receiving a favor, has no right to expect future gratitude; he should feel satisfied if he receives forgiveness.

Let us forget the good deeds we have done by making them seem small in comparison with the greater things we are doing, and the still greater acts we hope to do. This is true generosity, and will develop gratitude in the soul of him who has been helped, unless he is so petrified in selfishness as to make it impossible. But constantly reminding a man of the favors he has received from you almost cancels the debt. The care of the statistics should be his privilege; you are usurping his prerogative when you recall them. Merely because it has been our good fortune to be able to serve someone, we should not act as if we held a mortgage on his immortality, and expect him to swing the censer of adulation for ever in our presence.

That which often seems to us to be ingratitude may be merely our own ignorance of the subtle phases of human nature. Sometimes a man's heart is so full of thankfulness that he cannot speak, and in the very intensity of his appreciation mere words seem to him paltry, petty, and inadequate, and the depth of the eloquence of his silence is misunderstood. Sometimes the consciousness of his inability to repay develops a strange pride—genuine gratitude it may be, though unwise in its lack of expression—a determination to say nothing until the opportunity for which he is waiting to enable him to make his gratitude an actuality. There are countless instances in which true gratitude has all the semblance of the basest ingratitude, as certain harmless plants are made by nature to resemble poison-ivy.

Ingratitude is someone's protest that you are no longer necessary to him; it is often the expression of rebellion at the discontinuance of favors. People are rarely ungrateful until they have exhausted their assessments. Profuse expressions of gratitude do not cancel an indebtedness any more than a promissory note settles an account. It is a beginning, not a finality. Gratitude that is extravagant in words is usually economical in all other expression.

No good act performed in the world ever dies. Science tells us that no atom of matter can ever be destroyed, that no force, once started, ever ends; it merely passes through a multiplicity of ever-changing phases. Every good deed done to others is a great force that starts an unending pulsation through time and eternity. We may not know it, we may never hear a word of gratitude or of recognition, but it will all come back to us in some form as naturally, as perfectly, as inevitably, as echo answers to sound. Perhaps not as we expect it, how we expect it, nor where; but sometime, somehow, somewhere, it comes back, as the dove that Noah sent from the Ark returned with its green leaf of revelation.

Let us conceive of gratitude in its largest, most beautiful sense, that if we receive any kindness we are debtor, not merely to one man, but to the whole world. As we are each day indebted to thousands for the comforts, joys, consolations, and blessings of life, let us realize that it is only by kindness to all that we can begin to repay the debt to one, begin to make gratitude the atmosphere of all our living, and a constant expression in outward acts, rather than in mere thoughts. Let us see the awful cowardice and the injustice of ingratitude, not to take it too seriously in others, not to condemn it too severely, but merely to banish it for ever from our own lives, and to make every hour of our living the radiation of the sweetness of gratitude.

THE WORK OF THE LORD IN JAPAN.

President Alma O. Taylor, of the Japanese Mission, in a letter to President Rich, dated Tokio, Japan, January 4, 1906, says: "This Mission, though very young, has been a cripple from birth, due to the fact that a big majority of the missionaries who have come here returned to America before they learned enough about the language to do any real good work. At present there are only nine missionaries in Japan, and five of these are new in the field and helpless in Japanese, so four of us are doing the entire work. We have three fields, and a Sunday School for the children in each. We are doing considerable translating; among other things translating the Book of Mormon and "A Brief History of the Church." I have been working on the Book of Mormon for two years; the first



ESTABLISHING THE GOSPEL IN JAPAN.

READING FROM LEFT TO RIGHT: ELDERS HORACE S. ENSIGN, ALMA O. TAYLOR, HEBER J. GRANT AND LOUIS A. KELSCH.

six months of that period, however, afforded very little time for translation, and the last six months has brought many new duties to me because of my appointment to preside. The Lord has sustained me greatly in my efforts to make His sacred witness clear to the people of this nation. I have translated to the last of the twentieth chapter of III. Nephi. After this (the first) translation is completed, it will have to be carefully revised and corrected, for in progressing with the work I have learned many things which I did not know in the beginning, and received many inspirations by which the earliest parts of the translation can be greatly improved. The revision will take several years, to which I look forward with the most intense pleasure and real delight. The work on this sacred book is a constant inspiration.

"Last year, one soul was baptized into the church. Many have applied for

baptism, but we have experiences which teach us the unwisdom of admitting the people into the fold without first testing them as the Spirit may suggest. Investigation at the present time seems more sincere than in the past. We can speak more clearly and fully now than a year ago, and we will grow in a knowledge of the language as the years go by.

"Japanese is one of, if not the hardest language in the world. I have been here for nearly four and a half years, but I could do better, no doubt, if it were possible to exchange what I know about the language for what I don't know about it. The trouble is that so many natives don't know much about it themselves, so if we speak for them, the more educated are apt to leave in disgust; while if we speak for the more educated, we are imperfect in our grammar—(because there is none in Japanese and still there is a great deal)—and too scholastic for the former. But this is all in it, and we WILL win with God's help."

NOTES FROM THE FIELD.

Writing from Watha, Pender Co., N. C., March 25, 1906, Elders Whitehead and Parker say: "While canvassing Pender Co. we stopped over Sunday with Brother J. J. Wells. While there the Unitarians held a meeting, and the preacher asked if we would sing some hymns for him. We told him we would, and the first song we sang was 'Love at Home.' Elder Whitehead was then asked to open by prayer, after which we sang 'Gladly Meeting.' The preacher read his text, taken from the 28th chapter of Proverbs. He then spoke to them upon this chapter for a short time. He then asked us to sing another song. We sang 'Nay, Speak No Ill.' We were then asked to speak to the people. We did so, by explaining the first principles of the Gospel. We also bore them our testimonies, telling them that we knew the Gospel we were preaching to be the one laid down by our Savior, and that every one would be judged by their works, whether they were good or evil. We closed by singing 'Stand Up! Stand Up! for Jesus.' In the evening the Sanctified people held a prayer meeting at the same place. We were present. Here the preacher took his text from 1 John, 3 chapter. He explained it to the people, and after closing they asked us to speak to them. We gladly accepted the invitation, by telling them we differed in our views, and explained the Gospel to them. We also told them we knew we had the gospel of our Lord and Savior, and that Joseph Smith was a prophet of God, raised up in these last days to do the work of God. Also that those who have succeeded him, down to President Joseph F. Smith, were true prophets, and that Pres. Smith is still receiving revelations from God in order to lead the Church of Jesus Christ of Latter-day Saints. We sang a closing hymn, and benediction was pronounced by Elder Peter G. Whitehead."

Elder A. M. Palmer, of the Georgia Conference, writes as follows: "The Saints of Macon have been called to give up one of their number, Brother Geo. W. Parker, who departed this life Sunday, March 25, 1906, at the age of 55 years. Brother Parker first heard the Gospel in August, 1904. After investigating, he accepted it, and was baptized November 9 the same year. Since that time, until his death, it can be said that he has endeavored to walk in newness of life. The funeral was held on Monday, March 26, at the residence, 125 Stratton street, and was presided over by Elder A. M. Palmer. "O My Father" was the opening song. Prayer was offered by Elder C. Bodily. Singing, "Brother, Thou Was Mild and Lovely." Elder Joseph H. Walton dwelt for a few moments upon the life of the deceased, commending him as a good citizen, neighbor and Latter-day Saint. He then took up the subject of the resurrection, which he well explained to those present. "Farewell, All Earthly Honors," was the closing hymn. The benediction was pronounced by the speaker. There were nearly 100 people present, and from all reports, they were well pleased with what they both saw and heard. At the grave the dedicatory prayer was offered by Elder Palmer, when all that was mortal of Brother Parker was consigned to mother earth, to await the resurrection, when his spirit will again unite with his body, and receive the crown he has so nobly worked for. He leaves a wife and two brothers, Eugene and John Parker, to mourn his loss.

Sister Annie Stewart, of the Alabama Conference, writes us a strong testimony concerning the power of God in healing the sick. She had such a throat affection that she could not speak a word, and the pain was terrible, with high fever, and suffocating feeling, but under the blessings of the Lord she was restored to perfect health. Brother J. Allen Steadman, of the South Carolina Conference, also had occasion to be grateful to the Lord for the restoration of his wife's health. She had suffered with asthma, and all the doctors and specialists had failed to give her permanent relief. She finally sent for the Elders, and they anointed her with oil and laid hands upon her, and notwithstanding she had not eaten for several days previous, and was very weak, yet that same night she prepared supper for five persons and performed other household duties without suffering in the least, eating a hearty supper. After being administered to, she retired and enjoyed a perfect night's rest, something which she had not been accustomed to for months past. She has not suffered with asthma since, but has been improving steadily.

Writing from Augusta, Ga., April 7, Pres. W. H. Little says: "Elders Geo. A. Sherman and Geo. M. Gooch, while on their way from Vidalia to Beard's Creek, had to walk some forty-five miles without anything to eat, but, as they said, 'this only made us appreciate our friends more when we reached them.' Last Sunday Elders B. Nielson and Geo. E. Pope, after holding their afternoon meeting, attended the Apostle Church services by special invitation, and on the non-appearance of the pastor were asked to preach in his stead. This invitation was heartily accepted, and an excellent time was had. We have decided to reopen the work in Columbus, Ga., again, as there are a number of Saints there. I have chosen two of the most energetic Elders to reopen the work, Elders H. S. Fox and Geo. E. Pope, and feel a good work will be done in this city. Elder R. Ray Nixon, the Mission Auditor, is with us at present, working on the books in the mornings and canvassing in the afternoons. A good work is being done here. This week there has been ten meetings held."

Elder C. R. Drumiler and wife, Sister O. M. Drumiler, write from Jacksonville, Fla., that they are commencing to "feel at home" there, and have fixed up headquarters for housekeeping. "We are comfortably situated," they say, "and will be more contented when we commence our active missionary labors. There is a good opening here for effective work. The Saints here are very kind and sociable. They gave us a surprise last night, each one bringing an offering in the shape of something good to eat. The Sisters in one of the counties have made some quilts for our home, and with such a goodly people, how could we be anything but happy? The Jacksonville Church is a fine building. The inside is nicely finished, and the new seats are all down. The Sisters are struggling to pay for the new organ, having to raise ten dollars a month until it is paid for."

Elders Robt. G. Booth and Jos. Nielson, of the South Carolina Conference, during the month of March, 1906, met with a great deal of persecution, people threatening to kill them several times. A preacher (?) tried to raise up a mob to drive them out of the country, but was unsuccessful. These Elders held twenty-eight public meetings and baptised six honest souls into the fold of Christ, walked 210 miles, visiting many families and having many Gospel conversations. Elder Robt. G. Booth is supposed to be the oldest Elder in the field, he being 63 years of age. His companion, Jos. Nielson, is but 22 years of age. Elder Robt. G. Booth was born in Horry Co., S. C., and accepted the Gospel fifteen years ago, from the first Elders who went there. He gathered to Zion fourteen years ago, and has lived in Salt Lake City, Utah, ever since.

A very interesting branch conference was held at the home of Sisters M. J. Brown and Sallie E. Burch of Nathalie, Va., on March 17 and 18. Five meetings were held, presided over by President C. F. Weight. Elders E. E. Pearce, L. L. Bagley, D. E. Bishop, T. A. Story and R. A. Dahlquist were

present. The house was filled to overflowing and the many friends listened with interest to the Gospel principles of faith, repentance, baptism, the kingdom of God, authority, apostasy, restoration, the divinity of the mission of the Prophet Joseph Smith, and obedience, many expressing themselves as highly pleased with the preaching. A good spirit prevailed throughout the meetings and there is much evidence that the seed sown will eventually produce matured fruit. Sisters Brown and Burch are doing a good work in their neighborhood.

Elders John W. Staples and Geo. L. Spangenberg, writing from Waylonzo, Fla., on March 30, say: "While traveling through Jefferson County, Florida, the 13th of March, we inquired the way to one of our member's home. The man we inquired of happened to be a Methodist Sunday school teacher. We told him who we were, and the change that came over his face was amusing. We found out afterward that he told a lot of their truths (?) about us and that the town marshal tried to get up a mob to run us out. This shows how Uncle Sam's officers are trying to keep peace in the land, and also how our sectarian brothers (?) are trying to follow the example of our Savior."

Elders W. H. Hopkins and L. W. Woolsey write from Dentville, Miss., March 30, as follows: "We are pained to inform you of the death of one of our most faithful members, Brother Stephen Thompson, of Ludo, Jefferson Co. He died March 1, 1906, and made a last request that the first Elders to go that way should preach his funeral sermon. This we did last Sunday, having the privilege of explaining those principles that bring salvation to the living and the dead. There was a large attendance, and we hope what we said found lodgment in the hearts of the honest. We have had the pleasure of performing two baptisms."

"This morning's mail brought me a sample copy of your neat little paper," writes Elder Isaac Dana, of Mesa, Ariz., "and I sat down and did not stop reading it until I had devoured most all it contained. I found it very interesting, and it brought to my remembrance my missionary experiences while in the sunny state of South Carolina in the years 1893-4-5. Those days were the most happy days of my life, as I enjoyed my labors among that good, hospitable people. I would go many miles to see my dear friends. Many times I have knelt down by the roadside and thanked my Heavenly Father for raising up such good friends to His servants."

Mr. J. A. Wise, of Oakland, Ky., where he owns a printing establishment, is investigating the principles of the Gospel, as taught by the Church of Jesus Christ of Latter-day Saints. He has been reading some of the Church works, and says: "I thank you for the 'Myth of the Lost Manuscript.' I have read it with much interest, and from it learned some things I have long wished to know. I think much of the existing prejudice against the Mormons is because of ignorance of what they really teach, while some are so blind they won't see. I have a very poor opinion of that faith that is afraid—of itself. When your Elders are traveling in this vicinity, my door is open to them."

Elder Levi John, writing from West Portage, Utah, says, "We have deep sympathy for the poor Saints in Harker's Island. May God bless them, that they may not get discouraged. Let them think of the Prophet Elijah, who hid by the little spring, where the ravens took him food from heaven. I have been in the hands of men, when I would much prefer hiding by a cool spring. We declare 'we've found the way the prophets went, who lived in days of yore,' so we may expect the same treatment. I can testify there is sweet, even in the bitter." Brother John orders the JOURNAL sent to one of the worthy poor, which we have done.

"It being very disagreeable this week to canvass, myself and companion, Elder E. L. Simpson, revisited among some Saints and friends," writes Elder

J. R. Burbridge, of the South Carolina Conference. "We held several meetings, taught them the necessity of paying their tithes and offerings, and got three subscribers for the noble little JOURNAL. We have sold a number of copies of the Book of Mormon in the past month, and we are thankful to God for our good success, as we are making many friends and have many investigators."

Elders Richard G. Booth and Joseph Nielson write from Bruce, S. C., on March 10, 1906, as follows: "We are both well, except colds. We look for colds as we have to wade so many swamps. Our Conference last Sunday was very good. We expect to hold a profitable meeting tomorrow at a graveyard near this place over the resting place of an old sister in the Church, by the name of Winneford Booth, who died in 1901. She was a faithful member and a loyal friend to our Elders as long as she lived."

"I am not a Mormon, but I take the JOURNAL, and I am much pleased with it. My family are friends to your people, and the Elders will find our doors open to them." So writes Mrs. Nettie Edwards, of Patrick, S. C. "We will be only too glad to entertain the Elders and have them hold meetings with us. Our minister does not preach the Gospel like your Elders do, for they make it so plain. Some say their teachings are false; but if this was so, then the Bible is false. We enjoy reading your Church works."

Elder Jos. H. Walton, writing from Macon, Ga., says there is a fine opening in that city, and that a lady there has offered a valuable lot on which to build a church. "Elder Palmer and I administered to a friend this morning who was unable to turn over in bed. He said, when asked how he felt, that if he ever got well it would be through the power of God. In calling on him tonight we found that he has been up, walking around the house."

"I wrote to one of my friends about the dear little JOURNAL," writes Sister Sally M. Nash, of the Virginia Conference, "and told her she would never be without it if she once subscribed, and I send you her money, so please send it to her. I think all the Saints ought to have it sent to their home, for it is food for them, especially those who do not see the Elders often. I know it is doing a noble work, and I love it."

Little Roy Fuller, the eight-year-old son of Elder Fuller, of Pine, Ariz., sends us a new subscription he got for the JOURNAL. "I love the JOURNAL, and papa being away from home, I thought I would see if I could get you some subscribers. I have a promise of three more in a few days. The JOURNAL is a welcome visitor at our home." Good for Roy; now why not some more of the Mormon boys and girls go and do likewise?

Elder Charles H. Hyde, of Salt Lake City, Utah, writes: "I want to say a good word for the ELDERS' JOURNAL; it's worth while. My interest in the Southern States Mission has grown from the day I received my call to perform a mission there some five years ago, and today I welcome the JOURNAL for the news it brings of the work being done there, and the fond recollections it brings of my travels and labors in the South."

Here is another testimony, from Brother New T. Whitney, of Parowan, Utah: "Some time ago I sent fifty cents for the Jacksonville Church. At that time I had lost a five-dollar bill; so I made it a matter of prayer, with the promise that I would make my subscription up to two dollars and fifty cents if I ever found it. Yesterday my prayer was answered, and I now enclose you two dollars in money order."

Elder Joseph A. Smith, of Morgan City, Utah, writes: "When I get the JOURNAL and read the reports and testimonies of the Elders and Saints it reminds me of my labors in dear old Georgia and the many happy times I have spent

there, and the dear friends I met, whom I truly love and would like to hear from. I think more of the JOURNAL all the time, and commend it as the best paper I ever read."

The Elders are requested to state on their reports whether a subscription to the JOURNAL sent in by them is a renewal or a new subscriber. Be very careful in this. Also in reporting "Books Sold," remember that this includes every kind of a book excepting Book of Mormon. No more orders will be filled for "Joseph F. Smith Denies the Charges," as the edition is exhausted and no more will be printed.

Brother W. J. Rogers, of Sweet Gum, Tennessee, writes us a most beautiful letter, in which he tells of the joy he and his wife have experienced since accepting the Gospel, and the desires they have to live godly lives, and do all the good they can. They desire the hundred or more Elders they have entertained in their home to know that they are still contending for the faith once delivered to the Saints.

Brother J. Lewis, of the Kentucky Conference, says: "My home has always been the home of the Elders when in this neighborhood. So much have they stayed with us that we claim them as our boys, and many a bitter tear have I shed at the parting. But I am looking forward to a grand reunion one of these days when the dead shall rise and the meek inherit the earth. To this end I shall live."

Brother M. S. Robinson, of the East Tennessee Conference, says, "By reading the JOURNAL I sometimes hear from my old friends, the Elders, who are scattered from Arizona to Oregon. How I wish some one would designate some spot in the South where we could gather and have our own Church and Sunday School, and live in peace with each other, and meet in every place a brother and a friend."

Sister Ida Rushing, of the Mississippi Conference, residing at Meridian, which was visited recently by a cyclone, writes an earnest letter, relating her conversion to the Gospel, and her joy at receiving it, bearing a strong testimony to the truth of Mormonism and the divine calling of the Prophet Joseph Smith. We regret we can not publish it in full, on account of our limited space.

"Our mail generally arrives about 9 o'clock at night, bringing with it the "little silent missionary" from the Sunny South," writes Elder Niels C. Andersen, of Emery, Utah. "It always finds immediate entertainment, and I cannot go to bed without first having read its precious pages, for they are interesting to me. It is one of our very best Church publications."

Brother James Z. Giger, of the Alabama Conference, sends us in three subscriptions, and says: "The JOURNAL is a welcome visitor in our home. My wife and I always enjoy searching its pages, and we learn much concerning the Gospel from it. We feel as though the Elders had visited us, and would rejoice if we could have them come as the JOURNAL does."

"I look for the JOURNAL as though it was one of the family who had been away for two weeks, and when it comes there is generally a tussle to see who gets it first. I do sympathize with the poor Saints on Harker's Island, and ask the Lord to aid and bless them in their distress." So writes Sister M. H. Shelton, of the North Carolina Conference.

Brother John W. Garman, of Hillsboro, O., says he greatly enjoys the JOURNAL, and remarks, "We wait for it like a young man waits for a letter from his best girl." He recounts the goodness of the Lord in restoring his

children to health through the administration of the Elders, and expresses a great desire to live the law of tithing.

Sister Ford, of Kanarra, Utah, wife of Pres. H. C. Ford of the East Tennessee Conference, sends us in six new subscribers, and says, "The JOURNAL is highly appreciated at our home, and we think it a fine little paper—a perfect gem. We hope it will in time reach every Latter-day Saint." God bless our noble sisters for their good work.

Brother J. E. Waldroff, of Rexburg, Idaho, says, "I have just received a copy of the ELDERS' JOURNAL, and have already found enough information to more than pay the price of subscription. It is quite a help to me in my duties among the people as district teacher, for there is so much information and instruction in it."

Writing from Marlow, S. C., March 17, Elders R. G. Booth and Joseph Nielson say: "Last Sunday we preached the funeral sermon of Sister Winneford Booth. Nearly 250 persons were in attendance. She died in 1901. Have been very successful in holding meetings in Horrey county, and expect a rich harvest in the near future."

"The JOURNAL still finds a hearty welcome at our house. It's coming always means an hour of most pleasant reading. I thought the last number was the best yet—the one containing the account of the Conference of Presidents. To me the JOURNAL is the best publication in the Church." So writes Elder C. A. Wright, of Ogden, Utah.

Elders Robt. G. Booth and Joseph Nielson, writing from Adrian, S. C., April 6, say: "We have met with much persecution of late and great threatenings, notwithstanding we have had four baptisms, and seem to make more new friends, while our old friends seem to get more friendly. We are both sickly—just a drag to keep going."

Sister Mamie Stewart, of the Georgia Conference, a talented composer, by the way, sends us her subscription, and says, "I cannot afford to be without the JOURNAL for double its price. I am striving to keep the Commandments of our Heavenly Father and the Word of Wisdom, and I feel stouter and healthier in consequence."

"I can truthfully say that the two years spent on my mission was the most profitable time of my life," writes Elder Wm. Harris, of Cumberland, Wyo. "I should like to bear my testimony once more to my friends that the Gospel is true. I love to read the JOURNAL, because its pages are dictated by the Spirit of God."

Pres. Geo. R. Crockett, of the Kentucky Conference, writes us from Denton of the death of Sister Mary E. Sturgill at that place, leaving two grown up daughters, faithful members of the church. Pres. Crockett and Elder J. S. Webster held the funeral services, speaking words of comfort to the bereaved.

We are pleased to acknowledge receipt of six new subscribers from Sister Matilda C. Pleasant, of Provo, Utah, as a result of her labors for the JOURNAL. Sister Pleasant has but recently moved from East Tennessee, and while she lived in the South she always gave food and shelter to the Elders.

"The greatest enjoyment I have is to read the dear little JOURNAL," writes Sister Martha A. Bradshaw, of the Mississippi Conference. "I will be 74 years old the 10th day of April, and I am not able to go anywhere to hear anyone preach, therefore I am always glad when my paper comes."

"We are delighted with the JOURNAL, as it contains such good instructions, and keeps us posted with the progress of the work of Jesus Christ. I know all who read the JOURNAL once are more than anxious to read it again." So writes Elder D. W. Lemmon, of Moore, Idaho.

"I received my first number of the JOURNAL on March 15. I will never regret subscribing for it. It is certainly one of the best little papers I ever read, and will do what I can to send you some subscribers." So writes Sister S. J. Beaddles, of the Virginia Conference.

The Elders Quorum in Raymond, Alberta, Canada, have ordered the JOURNAL sent to them for a year, so that its members can get the benefit of its precious contents, which are read in their meetings. Here is a good suggestion for other quorums of the priesthood to act upon.

Elder Wallace O. Bunting, of Cowley, Wyo., writes: "The JOURNAL awakens memories of my missionary labors in the South, and comes as a welcome friend. I am here assisting to colonize and build up a stake of Zion. I hope to again assist in spreading the Gospel truths."

"We could not do without the little JOURNAL, for just at the time when we are waiting to know what is going on in the Mission and how the Elders are, the JOURNAL steps in and tells us all about it." So writes Sister Margery Lamb, of the South Carolina Conference.

We have received a very nice letter from Bro. Nash D. King, of the North Carolina Conference, in which he bears a strong testimony to the divinity of the mission of the Prophet Joseph Smith, and his determination to live the law of tithing and obtain the blessing.

Pres. J. H. Gibbs, of the South Carolina Conference, writes from Blake, March 12, and says: "We held branch Conference here yesterday in one of our little churches and had a time of rejoicing together. I have met all of the Elders now, and they are feeling fine."

Sister Sarah Culpepper, of the Georgia Conference, says she is always blest when she entertains the Elders, and alludes to the comfort it brought to her when she was able to administer to the wants of Elder F. S. Epperson when he was sick at her home.

Pres. Wm. D. Bocker, of the Middle Tennessee Conference, writes from headquarters at Nashville, and says, "We have organized a Doctrine and Covenants class here, which convenes every morning. We have made a nice start in our work here."

Elder Alfred Kearl, of Lake Town, Utah, says, "The love and esteem which I entertain for the old Sunny Southern Saints and friends create within me a sympathy for them, and I desire to do anything for the Mission that will tend to advance the work of God."

Sister Dora H. Castillow, of the Alabama Conference, sends us in a new subscription, and says, "I think the JOURNAL grand, and it always gives me great joy to get one. I cannot see how I could possibly do without it. Every one is a sermon to me."

Bro. R. H. Morrison, of the Kentucky Conference, says: "I could not do without the JOURNAL, as it has been so long since I have seen any of the Elders. From its pages I gain a knowledge of them and a better understanding of the truths they advocate."

Writing from Columbia, S. C., under date of April 3, Pres. J. H. Gibbs says: "We have had two more baptisms, and more appointments are made for next Sunday. I am going to hold a branch conference in Clarendon Co. next Sunday, April 8."

Sister Margarette A. Frazzell, of the North Carolina Conference, writes: "I am 76 years old, and cannot begin to tell you how much good the little JOURNAL has done me. I am the only one in my family that belongs to the Church."

"I really could not do without the JOURNAL," writes Brother Josiah Leavitt, of Sunlock, Washington county, Utah. "In it I often read the names of many with whom I became acquainted while on my mission in the South."

Elder W. R. Holmes, of Montpelier, Idaho, writes, "I hope the Lord will bless the kind, hospitable people in the South. I have many warm friends down there, and I would appreciate it very much to hear from them."

Sister P. P. Stover, of Manassa, Colo., sends us in four more new subscribers. We have got some true blue sisters, who are doing a noble work for "the little silent missionary of the Sunny South."

Sister Maggie L. Smithey, of North Carolina, sends us in a nice letter, in which she bears a strong testimony to the truth of the Gospel and the divine mission of the Prophet Joseph Smith.

Sister Mary J. Franklin, of the Alabama Conference, thinks the JOURNAL is "the sweetest little paper" she ever saw, and wishes it was in every home. She promises to labor in its interests.

Patriarch L. H. Hatch, of Logan, Utah, who has sent in quite a number of new subscriptions, says, "I hope to be able to get more names for this valuable and useful advocate of truth."

Elder W. R. Wellington, of Sandy, Utah, sends us in two more subscribers. "We preached about the JOURNAL in our sacrament meeting on last fast day, and these two subscriptions are the results."

Elder Joseph King, of the Kentucky Conference, speaking of the joy it gives him to get the JOURNAL says: "It is a guide and instructor to me, and I find much Gospel truth in it."

The Elders, Saints and friends at Nellie, Ala., met on March 22, and gave Elder C. E. Moore a farewell reception. A most enjoyable time was spent in singing and addresses.

Sister Jane Atkin, of St. George, Utah, sends us in the names of four subscribers, and Sister A. W. Bonham sends us in two. We thank these sisters for their noble work.

"My advice to all Saints is to not neglect taking the JOURNAL, because it is a power of good to them." So writes Brother R. H. Cherry, of the North Carolina Conference.

Elders Robert G. Booth and Joseph Nielson write from Bruce, S. C., that they have baptised two more into the fold of Christ, and are looking for others in the near future.

W. H. Noblin, of the South Carolina Conference, says: "It fills my heart with joy to read the JOURNAL and its glorious teachings, and to breathe the good spirit it carries."

CONFERENCE ADDRESSES.

ALABAMA.—J. A. Paton, 160 St. Francis street, Mobile, Ala.

EAST TENNESSEE—Hyrum C. Ford, P. O. Box 417, or 711 Fairview avenue, Chattanooga, Tennessee.

FLORIDA—David A. Tidwell, 1707 Highway avenue, or P. O. Box 793, Jacksonville, Florida.

GEORGIA—W. H. Little, 1463 Estes street, Augusta, Ga.

KENTUCKY—Geo. R. Crockett, 661 Third street, or P. O. Box 554, Louisville, Kentucky.

MISSISSIPPI—E. D. Buchanan, corner Twenty-ninth avenue and Twentieth street, or P. O. Box 162, Meridian, Mississippi.

MIDDLE TENNESSEE—Wm. D. Bocker, 147 Fourth avenue, North, or P. O. Box 122, Nashville, Tennessee.

NORTH CAROLINA—Wm. A. Petty, Hampstead, Pender Co., North Carolina.

OHIO—Julian M. Cummings, 154 East McMicken avenue, or P. O. Box 31, Station V, Cincinnati, Ohio.

SOUTH CAROLINA—John H. Gibbs, 1109 Plain street, or P. O. Box 276, Columbia, South Carolina.

VIRGINIA—Sylvester Broadbent, 404 North Twelfth street, or P. O. Box 427, Richmond, Virginia.

ARRIVALS.

The following Elders have arrived from Zion to labor in the Southern States:

April 1.—Fred Nielson, Leamington, Utah; Richard E. Green, Fountain Green, Utah; Myron E. Lance, Moab, Utah; Wm. Hamblin Freeman, Salt Lake City, Utah; Wm. Harvey Wiser, Lewiston, Utah; Ephraim F. Marshall, Diamondville, Wyo.

April 8.—Raymond S. Bishop, Hinckley, Utah; Augus Allred, Deseret, Utah; Leroy Pay, Nephi, Utah; Geo. Albert Hyde, Grover, Wyo.; Geo. L. Tate, Tooele, Utah; Jacob F. Hunt, Enterprise, Utah; Orville R. Child, Jr., Fairview, Wyo.; Abner Tanner, Nephi, Utah; William S. Taylor, Jr., Abraham, Utah.

APPOINTMENTS.

Elders O. R. Child, Jr., and Abner Tanner have been appointed to labor in the Middle Tennessee Conference.

Elders W. S. Taylor, Jr., and R. S. Bishop have been appointed to labor in the East Tennessee Conference.

Elders LeRoy Pay, Geo. L. Tate, A. Allred and Jacob F. Hunt have been appointed to labor in the Florida Conference.

Elder Geo. Abner Hyde has been appointed to labor in the Virginia Conference.

Elders E. F. Marshall, Fred Nielson, M. E. Lance and R. E. Green have been appointed to labor in the Ohio Conference.

Elders W. H. Freeman and W. H. Harvey have been appointed to labor in the Alabama Conference.

TRANSFERS.

Elder James S. Webster has been transferred from the Kentucky to the Ohio Conference.

Elder A. R. Mecham has been transferred from the Ohio to the Kentucky Conference.

RELEASES.

Elder John G. Shields, Jr., has been honorably released to return home. Elder Shields has labored in the Middle Tennessee Conference and the Mission Office, and has been faithful in all his duties.

Report of Mission Conferences for Two Weeks Ending April 6, 1906.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Eks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour. Sub.	Deseret News Subscriptions
J. A. Paton.....	Alabama ...	720	451	22	205	3	619	24	9	33	606	2	2	5	.....	.....	.....	.....
Hyrum C. Ford.....	East Tenn..	786	27	40	361	23	1411	30	7	9	45	612	1	.....	.....	.....	.....	.....
David A. Tidwell.....	Florida	734	304	22	317	6	413	24	6	15	41	757	1	.....	.....	.....	.....	.....
W. H. Little	Georgia	1003	321	48	428	7	398	23	6	39	59	665	2	.....	.....	.....	.....	.....
G. R. Crockett	Kentucky ..	1056	1354	70	348	7	973	45	1	24	69	684	1	.....	.....	.....	.....	.....
W. D. Bocker	Mid. Tenn..	884	189	124	178	84	1415	76	2	29	12	389	.....	.....	.....	.....	.....	.....
E. D. Buchanan	Mississippi	774	418	16	291	13	1398	17	3	22	88	604	3	7	.....	.....	.....	.....
Wm. A. Petty	N. Carolina	761	117	15	250	9	690	22	3	9	46	411	.....	.....	.....	.....	.....	.....
J. M. Cummings	Ohio	830	2789	326	357	.....	1885	54	1	24	26	1014	1	.....	.....	.....	.....	.....
John H. Gibbs	S. Carolina	1023	207	47	453	26	929	11	11	9	41	649	5	6	.....	.....	.....	.....
S. Broadbent.....	Virginia....	793	823	84	270	59	1570	81	2	47	25	658	2	.....	.....	.....	.....	.....
Totals .....	.....	9864	6950	814	3450	237	11701	107	32	236	425	6999	18	18	.....	.....	.....	.....

WRITE THEM A LETTER TONIGHT

Don't go to the theater, lecture or ball,
But stay in your room tonight;
Deny yourself to the friends that call,
And a good long letter write—
Write to the sad old folks at home,
Who sit when the day is done,
With folded hands and downcast eyes
And think of the absent one.

Don't selfishly scribble: "Excuse my haste,
I've scarcely time to write."
Lest their brooding thoughts go wandering
back

To many a bygone night,
When they lost their needed sleep and rest,
And every breath was a prayer
That God would leave their delicate babe
To their tender, loving care.

Don't let them feel that you've no more
need

Of their love and counsel wise;
For the heart grows strangely sensitive

When age has dimmed the eyes;

It might be well to let them believe

You never forgot them quite—

That you deemed it a pleasure when far
away

Long letters home to write.

Don't think that the young and giddy
friends

Who make your pastime gay

Have half the anxious thoughts for you

That the old folks have today.

For the sad old folks at home,

With locks fast turning white,

Are longing to hear of the absent one—

Oh, write them a letter tonight.

DIED.

POWELL—At Falkner, Miss., March 28, 1906, James Thomas Powell. Deceased was a faithful Latter-day Saint, and believed the doctrine with all his heart. The weary elder always found a hearty welcome at his home. He paid his tithes and always bore a strong testimony to the truth of the Gospel. He was baptized nearly eight years ago by Elder Tanner, and has ever since been a firm believer. A good man indeed has fallen. He is mourned by all who know him. He left a wife and eight children (two boys and six girls). He always desired to go to Salt Lake City and behold the temple. He soon would have been fifty years of age, having been born the 16th day of April, 1856, in Lincoln Co., Tenn. His children feel that the Lord was very gracious in granting them such a father, and while they miss his counsel and protection, they humbly submit to the Master's will.

MARTIN—At Phoenix, Miss., January 26, 1906, of bronchial pneumonia, little Mildred Martin, twin child of Mr. and Mrs. J. J. Martin; born December 18, 1904.

KEEN—At Natal, Pittsylvania Co., Va., March 6, 1906, Jesse H. Keen, at the age of nearly 71 years. Deceased had been a faithful member of the Church since November, 1897. He leaves a wife and seven children to mourn his loss. Before dying he raised up in bed and said to his son, "Elisha, come to me." He did so, and his aged father said, "Elisha, be a Mormon." His son has since been baptized, also his brother, Jesse, and wife.

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"It should be the duty of Elders, when they enter into any house, to let their labors and warning voice be unto the master of that house; and if he receive the Gospel, then he may extend his influence to his wife also, with consent, that peradventure she may receive the Gospel; but if a man receive not the Gospel, but gives his consent that his wife may receive it, then let her receive it. But if the man forbid his wife, or his children before they are of age, to receive the Gospel, then it should be the duty of the Elder to go his way and use no influence against him; and let the responsibility be upon his head. Shake off the dust of thy feet as a testimony against him, and your skirts shall then be clean of their soles."—JOSEPH SMITH.

VOL. III.

MAY 1, 1906.

No. 17.

PURITY OF THE SAINTS INSURES TRIUMPH OF GOD'S WORK.

[Extracts from a sermon by President George Q. Cannon, in Millennial Star, November, 1884.]

President George Q. Cannon read a portion of the 29th chapter of Isaiah, and continuing, said: "This work which God predicted by the mouth of the Prophet Isaiah, the bringing forth of the Book of Mormon and its being presented to a learned and unlearned man, and the causing of the wisdom of the wise men to come to naught, have all been remarkably fulfilled before our eyes, and this is not less the case respecting the confusion of those who should fight against Mount Zion. As that which has been predicted and has been fulfilled in the past are facts well known to us, we can believe that that which is predicted but not yet fulfilled also assuredly will be. The work was commenced in obscurity, and was born according to the will of God, with no special demonstration which should attract the attention of the world. Our own commencement as human beings on the earth was of a similar type; yet as a puny, helpless infant may become a god in the eternities of our fathers. The commencement of the Church was obscure and insignificant, and it required faith in those who were its early members to believe that it would ever attain that position and strength which were predicted for it. The Prophet Joseph, however, and his associates, saw by vision that which we now behold and participate in, and much more which we, if we behold it at all, must see in the spirit. Scarcely a step or circumstance has taken place in the Church that was not known to and spoken of by Joseph Smith. Yet men doubt his divine calling as a prophet, and hold up his name to scorn and ridicule; still it is not too much to say that, before many years have passed away, he will be recognized as one of the mightiest prophets that ever trod the footstool of God. His life and character have not been understood in the past, but they will be more fully in the future. In the very beginning he told of the hatred with which the Church would be met. He told of events that should occur as clearly as if he were reading the account of events which had already taken place. As the influence and extent of the work increased, opposition increased proportionately. The

hatred of a township became that of a county and then of a state, and then of neighboring states, the work having all the time to contend against as much as it could well bear up under. The protection and watchcare of our God have nevertheless been wonderfully made manifest in our behalf. If the power of Satan had not been restrained in the beginning, it would have been easy to wipe out the work in blood. This could have been done when the soil of Illinois drank the blood of our Prophet and Patriarch and present President (John Taylor). But the Lord restrained the adversary, never allowing more to come upon us than we were able to bear. And then as the keys of the priesthood and the power of God were made more manifest, the exertions and power of the wicked increased. It has seemed that one power has kept pace with the other, and in this we can see the wisdom of our Father. It is necessary that we be tested by the rude ordeals of persecution to which we have been, still are, and will be, subjected, in order to develop our strength.

The effects of this work, and that which it is to accomplish, can not be measured by any standard known to man. Since the disappearance of the priesthood from the earth after the death of the Savior, there has been no such power in the earth. The whole world may know that years ago these things which we now behold were expected to be met, contended with and overcome. But is this to be the end? Certainly not; as the Church shall increase, so will the opposition increase, until leaping beyond the bounds of our own nation all the empires of the earth shall array themselves against the work of God, as the township, the county, the state have done. Then will the puny infant born on the 6th of April, 1830, rise in its sublimity, a stalwart man. People wonder at our hardihood and temerity in daring to remain firm against such circumstances. However, the burden of the Lord has been placed upon us, and we have rested secure in the promise that the work of God surely shall triumph, no matter what the results on us as individuals may be. The work of God has thus proven itself indeed a marvelous work and a wonder, and today human wisdom is as much at fault respecting it as it ever was. We can see, if we enjoy the Spirit of God, the wonderful way in which God has provided for His people, and shaped their destiny. Our Mountain Home, our training in the past, give us the clearest evidence of this. No other land could be so well adapted for us as this, and on the other hand no other people are so well fitted to hold and develop the land as we. Our people have been brought to these valleys and hold them now by every right. Shall we be up-rooted, or shall we be prevented in our growth or increase? They may tell us the answer depends whether we will give up our peculiar features of religion and conform to their ideas. On the other hand, the speaker declared that it does not depend entirely upon this, but does depend entirely upon the Latter-day Saints themselves, whether they will continue to occupy these lands and maintain their position here. Looking at it naturally it would seem a bold and audacious thing to say that we can stand against odds of combined opposition. And it is perhaps true that if God would allow the whole world to launch its thunderbolts against us, and unite for our destruction, there would scarcely be any question as to the results. But this is the work of the great God, and He controls all the doings and results of the children of men. He will not forget His promises, and upon these we must rely. We must, on our part, live so that we can enjoy the fulfillment of them. If we do this there is no power which can retard the progress and final triumph of our cause from this time forward until the final consummation is achieved. If the Saints will cleanse themselves and live free from sin, there is no doubt as to the results of this work. No power can uproot us, and from this time we will go on improving and enlarging until there is no limit to that which we should obtain. We poor, weak mortals should render the deepest gratitude to God for the privilege of being connected with this work, and having a part in these promises. But those who reign with Christ must suffer with Him. Whether we will be permitted to live and triumph with the work of God depends upon us, and it should be our constant prayer that our fidelity should never falter. We may wade through sorrow, we may have to endure imprisonment and bonds, or meet death as our predecessors have been compelled to do. Each one will have to be tried to the

uttermost before he can enter his exaltation. We have all promises made to us, and precious blessings have been confirmed upon our heads by the Priesthood. Let us make ourselves worthy of them. Since the day that the first temple was completed and Joseph sealed the keys of the Priesthood upon his brethren, the work has gone on in majesty and power, but stirring up the very depths of hell to do all in its power to obliterate the work. God permits the opposite party to exert themselves and if the contest be sharp and bitter, it will be over so much the sooner. God will remember Zion, whose name is written on the palms of His hands. He sees the willingness of His people, their devotion is not unknown to Him. Who shall enter the temples which we are erecting to our Lord? A time is here when a higher standard of purity is required from those who enter holy places. The adulterers, whoremongers, blasphemers, dishonest men, have need to tremble, for the blessings of God will be withdrawn from them, for the day is to come when the sinner in Zion will tremble, and fear will come upon the hypocrite. The sins of the unworthy among the people will be found upon the skirts of the Bishops and Presidents of Stakes, who do not clear iniquity out of their wards or Stakes, or who recommend them to the privilege of the Temple. A higher law has been given regarding adultery that those who have had their endowments, and then commit themselves in this manner, can not be rebaptized into the Church. Let this be known in all the congregations of the Saints, that those who may feel tempted may consider that if they fall they do so at the price of their salvation. This will not be a land of Zion to the adulterer, the hypocrite, the Sabbath-breaker, the man who does not pay his tithing. Let us be warned in time that we may be found worthy of an exaltation in the presence of our Father and God.

THE INNOCENCE OF LITTLE CHILDREN.

[Extract from a sermon by Apostle Franklin D. Richards, copied from the Millennial Star, November, 1884.]

Apostle Franklin D. Richards quoted from the Book of Doctrine and Covenants, beginning at verse 25, on page 250, and ending at verse 33, showing the mind of the Lord regarding the responsibility of parents in instructing their children, the keeping of the Sabbath, and the law in relation to idlers in Zion.

He also read from the same book, section 29, from verse 46 to 48, inclusive, concerning the unconditional redemption of little children who die before reaching the years of accountability, and their sinlessness and freedom from the temptations of Satan until they arrive at that condition.

He then proceeded with his discourse which was substantially as follows:

Referring to our little children who are becoming a mighty host, I will make a few remarks. In the early days our increase was largely made up by our immigration from distant parts of the world. That sort of addition has somewhat decreased of late years, and it now depends to a greater extent upon the children who are multiplied to the people of God. We should benefit by our experiences. There is a feeling in the world to treat children with indifference, but this is decreasing among the Saints. Our Savior said, when it was evinced that some considered children of lesser importance than grown people. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Those who have attended our Sabbath Schools and heard the little ones recite have rejoiced to witness the early germinations of intelligence exhibited by them. The same can be said in relation to the juvenile exercises at the meetings of the Primary Associations. Jesus said: "Their angels do always behold the face of my Father who is in heaven." They are unblemished by sin. When Christ visited the Nephites on this continent as recorded in the Book of Mormon, He caused the power of God to be made manifest through the children, and they spoke wonderful words of wisdom. Our children will, many of them, yet be prophets, seers and revelators, and judges in Israel. As has been said, children are not susceptible to temptation by Satan until

they reach the years of accountability. We can not begin to instruct them at too early an age of their lives, and they should be duly prepared by instruction to receive intelligently the ordinances of baptism by immersion and laying on of hands by the Elders for the reception of the Holy Ghost. They should be taught to venerate the principles of the Gospel in early childhood, so that when the time of responsibility is reached they may take hold of them heartily. It should be a leading effort to preserve people in purity throughout their lives, and this can be the more closely reached by laying a proper foundation in the early portion of human existence. It is recorded that little children who depart this life before reaching the years of accountability are taken into the presence of God, and that they will inherit a celestial glory. The Prophet Joseph even taught that some of them are so precious and holy that the Father takes them hence rather than allow them to remain to come under the many adverse conditions to be met with in this life. In view of these truths is it not extraordinary that parents will turn over their children to people who are opposed to the principles of salvation to be taught in such a way as to wean them from the path of eternal life?

Those teachers find that members of the Church who are matured in the truth can not be turned away from it, and they admit that the only hope lies in winning the children to their views.

WAS HE A PROPHET?

[From the Deseret News, 1884.]

It is popular, without investigation, to repudiate the claims of Joseph Smith to being an inspired prophet, raised up by divine power to accomplish a specific work in the present age. It is only fair that those who assume any attitude on this important question should consider the evidence in favor of the position taken by this remarkable man, instead of seizing upon everything that appears to support the other side, that prejudicial leanings instead of a desire for genuine information may be gratified.

There is no end of evidence supporting the theory of the divine calling of the Prophet, a limited portion of which may be profitably reviewed in brief.

He established a Church similar in its minutest detail in doctrine, principle, organization and duties to that inaugurated by the great Head and Founder of Christianity, as described in the New Testament. The body religious is complete in every part, the names and positions of the officers are given, and the duties and functions of each defined with such fidelity to particulars, that the operations of any one of them never interferes or clash with those of any of the others. So compact and so solid is the system that it is acknowledged to be the most effective and complete in existence.

The prophet promised that all who received the message of the Gospel as defined through him, should not be dependent upon others for an understanding of the divinity of the work, and they, through obedience, would know of the doctrine for themselves. The whole Church as a body constitutes a cloud of witnesses to the fact that the promise was not an empty one, but has been faithfully realized, this personal testimony constituting the fundamental reason for the willingness of the Saints to sacrifice every earthly consideration, including their lives, if necessary, rather than prove recreant to the truth and make shipwreck of their faith and hope, as grandly illustrated in the recent massacre of Elders and Saints in Tennessee.

From the beginning the Prophet declared that those who accepted the message would be subjected to the fires of persecution and the hate of the world, whose simple enticements they must abjure, as was the case with the ancient Saints who belonged to the Church established by Christ and His apostles. The entire history of the Church has been a verification of the prophecy.

Joseph Smith declared from the beginning that the Elders should go out into every accessible part of the earth and warn the people, and that those who should believe their message would gather to the west in flocks, in fulfillment

of the prognostications of ancient prophets as well as his own. The correctness of this is exhibited by the missionary and emigration systems of the Church, probably the most complete and effective of any under the sun.

He prophesied that the Church would remove to the mountains of the great west, and that Zion should "flourish upon the hills and rejoice upon the mountains," where the Saints are now prospering.

Joseph Smith was the means in the hands of God of giving to the world what is claimed by the Church to be a history of the ancient inhabitants of this continent. The doctrines of the book are in exact harmony with those of the Bible. Its matter is in unison with the discoveries of ruins of a former dense and civilized population which existed on this land, and in keeping with the traditions of the aboriginal tribes, who are a fallen and degraded remnant of a former mighty people. The book contains the prediction that many would receive its words when brought forth, while the great bulk would repudiate and treat it with derision. Ultimately it would be received by the aborigines as the record of their forefathers. The former prophecy is an accomplished fact, while the other is in progress. It asserts prophetically that "secret combinations to get power and gain" would exist and multiply in this day, be a source of great perplexity and destruction among the nations, and that blood of the Saints would be shed by them and cry to the Lord for vengeance. These have been verified with remarkable precision, and the end is not yet. One of the predictions contained in that wonderful record is to the effect that should the Gentiles of this nation reject the message and continue in wickedness, the fullness of the everlasting Gospel would be withdrawn from them, and great disruption and destruction would fall upon them. That remains for the future to consummate.

Joseph Smith announced that the work that he was divinely authorized to establish was indestructible, and would not be uprooted from the earth, but would remain and increase until the Lord should come and take dominion of the whole world. Thus far it has withstood the most persistent and herculean assaults without its progress being impeded in the slightest degree, every attack but serving to develop its vitality.

He said it would be a marvelous work and a wonder, which the Lord was about to do in the latter days. "Mormonism," as it is erroneously called, is one of the wonders of the age, being admitted generally to be an almost unparalleled phenomenon in its line.

Joseph Smith asserted that the testimony of the Elders and their rejection by the world would be followed by the testimony of earthquakes and great disaster. This is an epoch of earthquakes and catastrophes. On the same day that the Elders were massacred on Cane creek, a large portion of this country was shaken convulsively, and many other commotions in various portions of the globe have borne similar witness to the truth of this prediction.

Among the Prophet's presages was one in relation to war, in which the entire world would be yet engaged, and for which the nations are now making unprecedented preparations. In it—twenty-nine years before it occurred—the war of the rebellion is predicted, and the state where it would first break out is named, together with other details which have been strictly fulfilled.

But the evidences favoring the claim set up by Joseph Smith to being divinely called and inspired are so numerous as well as striking that they are apparently endless. We have scarcely touched the bulk of proofs, which the shrewdest species of sophistry can not set aside, as they constitute a formidable array of stubborn facts which are not susceptible of being reasoned away.

However the matter may be generally or popularly viewed, the question as to whether this generation has been honored with the presence of a great prophet of humble earthly origin is of vital importance. An impartial investigation with a view to learning the truths in regard to it will not hurt any, but a one-sided search with a predetermination to repudiate, indicates a warped and illiberal condition of the mind. We have no doubt that the genuine truth seeker who calls for divine assistance to aid him in his researches, will come to the conclusion that Joseph Smith was a genuine prophet of the most high God.

GOD, AS HE WAS AND IS.

[H. W. Nesbitt, in *Millennial Star*, November, 1877.]

It is not difficult to foresee that the introduction of a living principle or idea among men would necessarily involve the introduction of many others. According as the receptive mentality and power of appropriation might be manifested, so would be the growth; hence follows from the ideas of the "Fatherhood of God" and the "Brotherhood of man" more or less distinct notions of personality in regard to the Supreme. The popular conception was and is, that "God is a spirit," that "His presence fills immensity, and where He is, is heaven." The theorizing of mankind in regard to omnipresence, omniscience and infinity had utterly swamped in the popular mind every possibility of grasping relationship with the divine: God had, by the processes of theology and scholastic divinity, become far removed from the sympathies of men: contact with, or communication from, such a being, was among the impossibilities. Tangible man and real surroundings held nothing in common with that mythical creation of ignorant philosophy, which relegated "beyond the bounds of time and space," a being "without body, parts, and passions;" nay, so intangible was this mystic creation, so incomprehensible, that intelligence could hardly be attached to it; by so loose, airy, irrational figments of theorizing ignorance was this declared, that only the ethereal and spiritualizing portion of Christendom clung to the outer fringe thereof; the common sense of the masses had overthrown the almost imperceptible phantom, and were apparently ready for either a return to primitive principle, or the general repudiation of the whole. The Elders of Israel met this crisis, and boldly planted themselves upon the statement of Holy Writ—they referred to that as testimony that God had in the beginning said, "Let us make man in our image, after our likeness," and then to the establishing declaration following, "So God created man in his own image, in the image of God created He him; male and female created He them;" and more, to show the continued interest in the work of His hands, and to demonstrate the value and tangibility of this great organized and organizing intelligence, we have information in regard to His walking and talking with His children, from Adam to Seth, from Seth to Enoch, from Enoch to Noah, from Noah to Abraham, from Abraham to Moses, thence through the prophets to Jesus, who, coming in the meridian of time, had it declared of him that "He was the brightness of His Father's glory, and the express image of His person;" so "in the mouth of two or three witnesses" another truth became established, not fully comprehended, maybe, yet, in its heights and depths and breadth, but it became as another plank in the new platform upon which the feet of men might stand unmoved; then it was seen that the grand principles of omniscience and infinity referred not to the person of Deity, but to that spirit which fills immensity, and acts in the midst of the creations as the "minister" of the Father.

Nor did this seem in any sense to degrade the "Father of our spirits," He, by virtue of experience, of trial, of endurance, and of suffering, might, as was said of Jesus, have "become perfect," but His children on the earth were barely commenced on the great highway of progress by the self-same process; they are said to be fallen and ignorant, but the unfathomed possibilities of the future are before them, and the promise of every attribute is already implanted by virtue of divine origin and creation, in the tabernacles of his posterity; they only need the key by which to open the avenues before them, and that can only be secured by intercommunion, as in ages past, with the great Author of intelligent being; He is in possession of the secret of His purpose, and also of the processes by which His purpose can be best fulfilled.

Then the question is, Can this communication be had? Stands there any obstacle in the way? Now upon the surface nothing appears more reasonable than that a "Father" should hold communion with his children, but in this case there seems to be implied a necessity for man's belief in the possibility, and also in the blessings or advantage of such communication, before it can exist: they "that come unto God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. xi. 6.) Man's position proves, in fact, the need of communication or revelation, and the revelation of relationship implies

interest, and this interest, when mutual (and at times without), will command the revelation. The religious world have persistently affirmed that there is not now nor has there been communication for over eighteen hundred years. While admitting that God did reveal Himself in the beginning and in ages subsequent to the days of Jesus, yet it is said that at this juncture all communication ceased; that with Jesus and His times all interest in man culminated; that the gates which for ages had stood ajar were then closed, and that whatever of benefit, blessing or advantage might have accrued in the past from personal association with the Father, from the visits of angels, from the voice of his prophets, from the revelation of His Son Jesus and the establishment of His Gospel, that these were now superseded by the publication of a book; there should be no more vision, no more prophecy or prophets, no more the ministry of angels, no more apostles, no more of "the spirit which giveth life," but only the ministrations of "the letter which killeth." This was the nearly unanimous opinion of the teachers, and it became the opinion of the taught, until the advent of the Elders of Israel; they declared that God had not "forgotten His people," that He was and had been willing to communicate with His children, but that His children had forgotten Him. The expression of the ancient prophet had become indeed applicable to this and preceding ages, "Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips; in the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be a heap in the day of grief and of desperate sorrow." (Isaiah xvii., 10, 11.)

In the midst of this darkness and ignorance, this "grief and sorrow," not only was the possibility and probability of communion proclaimed, but it was published as a fact already realized, that the gates were again ajar—nay, open, angels again had visited mankind, prophets had again been sent and apostles called, and that God was "a God at hand and not afar off." This created as much turmoil as did the preaching of Paul at Athens, "For as I passed by and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you." "And when they heard, some mocked: and others said, We will hear thee again of this matter." (Acts xvii., 23, 32.)

Now, this revelation of the personality of God, making communication plausible and possible, and the unfaltering testimony of the Elders that men are now living who enjoy this privilege, and also that this was no trade secret, that it was not confined to any ring or caste, but that on obedience to eternal and well understood principle or law, all true men could become participators thereof, and be privileged to receive from the great fountain of intelligence that which is calculated to expand, ennoble and fit them for the destiny which is involved in the relationship already mentioned. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He (Jesus) shall appear, we shall be like Him, for we shall see Him as He is" (I. John, iii., 2); and still the conception grows, it begins to dawn upon the understanding, that this destiny can only be the product of order and law, that man, like all other creations, can only answer the end of his being by obedience; and that wherever and whenever this law is enunciated it must be adapted to the end in view, be marked by simplicity and power, and be alike applicable to all conditions and classes; there can be "no royal road" to heaven, no short cuts, no purchased, privileged route, but one to be trodden alike by the beggar and the prince, as all are alike the children of God.

The Elders of Israel quailed not here, the keys they held opened many doors, the spirit they carried and by which they were inspired, gave birth, as in the beginning, to the properly appointed and necessary "ennobling thought."

The conference history from each conference should be mailed not later than the twentieth of each month. Those who reported promptly for this month are Florida, Middle Tennessee, South Carolina, Georgia, Alabama, Kentucky and Virginia.

ELDERS' JOURNAL.

MAY 1, 1906.

BEN E. RICH. Editor.

"Behold, they that have been sent to preach my Gospel among the congregations of the wicked: wherefore I give to them a commandment thus: 'THOU SHALT NOT IDLE AWAY THY TIME.'"—(Doctrine and Covenants, section 60, verse 13.)

EDITORIAL.

ELDER WALLIS HONORABLY RELEASED.

Our readers will be both pained and disappointed to learn of the unexpected departure of the associate editor of the JOURNAL, Elder James H. Wallis, for his home in the valleys of Zion. His homegoing is all the more to be lamented on account of the sadness of the event which made his leave necessary. On Sunday, the 15th, news came that his daughter, May, who has had charge of the hospital at Idaho Falls, Idaho, a position which she has filled to the complete satisfaction of all concerned and with single credit to herself, was to be operated on for appendicitis on the day following. Subsequent word, however, gave the intelligence that this would be postponed until Tuesday. The father was wanted at home without delay, and on Monday he bade farewell to the mission field and started on his sad and tedious journey. From Chicago he telegraphed word that the operation had been performed and that the patient was resting easily with no cause to worry. We know the sympathy of all the readers of the JOURNAL will be extended to Elder Wallis and family, for their hearts have been drawn toward him during the past year of his valuable service on our little mission paper. His choice selections of valuable writings from the gifted pens of our best writers in the Church, both past and present, and his carefully and wisely written columns of advice and counsel, together with all the rest of the interesting and instructive features of the JOURNAL, have endeared him to the Saints of the South and established in their minds and hearts a place for his memory that will last forever. During his labors with the little semi-monthly which has made its visits regularly to the homes of its patrons, the circulation has increased from twenty-two hundred to five thousand. It has had a marvelous growth. And with its increase of subscribers it has grown in favor with every one who has read its pages. The hundreds of letters of appreciation, filled with praise for the JOURNAL, its individual merits, and the great mission it is performing, fill our files every day, and bear evidence of the great popular favor it now enjoys from all its readers. Should we make even simple mention of all the encouraging letters received in behalf of the JOURNAL, there would be room for nothing else in the paper, and still scores of choice communications would necessarily be crowded out each issue.

The good will the JOURNAL has maintained throughout the Mission, the hearty support it has received, both from the Saints here in the South and also from hundreds in Zion, its rapid growth, all speak in terms of great praise for the faithful efforts of Brother Wallis, whose whole soul has been in the work ever since he came into the field, and no one will miss his valuable aid more than our beloved President, Brother Rich, whose heart has been centered on the success of our Mission paper. His mind has been constantly focused on the building up of the JOURNAL, and it has been one of his greatest ambitions to see the JOURNAL in the homes of every Latter-day Saint in the South. It has had his constant and faithful watchcare, and most diligently has he prosecuted every labor that gave promise of success to the little messenger that gladdens the hearts of nearly five thousand loyal subscribers.

It might also be said in this connection that Elder Wallis has not been confined exclusively to the branch of work connected with the publication of

the JOURNAL, for during the several mobbings to which our Saints and Elders have been subjected in the past year, he has been of invaluable service, in doing all things possible to secure the protection of the Government for the oppressed and abused of our people. No one can appreciate his labors in this respect half so much as those with whom he has been associated in this tedious work. Wherever he has been placed he has worked faithfully and most earnestly, performing every task with a personal interest in the work and discharging every duty cheerfully and just as well as his unselfish devotion and single ability was able. The results of his labors speak in terms stronger than words of his success.

In commending him for his noble work, we feel that we can not say too much to his credit, and we know that in speaking thus we voice the sincere sentiments of all the readers of the JOURNAL. Elder Wallis' honorable release was forthcoming about the first of June, and it is to be deeply regretted that his mission should have ended with such a sad and trying event of anxiety and worry as that which has taken him home. However, he has performed an honorable mission and has no cause for regrets on account of the few weeks' work of which he is deprived.

May the choicest blessings of God attend the labors of his hands and be extended to every member of his devoted family, and may he always feel that he carries with him the love and respect of all his companions, and also the Saints as well, who have learned to love and appreciate him for his personal traits of nobility and the good work he has accomplished on his mission, which will stand forever as a monument of praise and honor to his good name and the glory of our Father in Heaven.

J. S.

SIGNS OF THE TIMES.

San Francisco has been almost completely destroyed by earthquake and fire. On the morning of the 18th of April the horrible catastrophe occurred. The shock lasted but three minutes and thousands of buildings were destroyed. That which had taken nearly three-quarters of a century to build was laid in ruins as by a breath. Fire broke out all over the city in the debris of buildings, and in almost an instant the city was in flames, with no water to fight them. Large buildings which had escaped the shock with minor damage, were blown up by dynamite in order to prevent the spread of the conflagration. Buildings swayed and crashed, burying the occupants. On top of one of the buildings, surrounded with angry flames, and with no chance of escape, men were shot by soldiers under orders, the reason being that this death would be far better than to be roasted alive. The loss of life and property is appalling, and the confusion, suffering, and anxiety of the 300,000 people left homeless, is beyond the possibilities of imagination. The reports say that probably between ten and fifteen hundred lives are lost. For a time starvation stared this vast concourse of suffering survivors in the face. Fortunately, however, the whole nation instantly came to their relief. Millions of dollars have been contributed from all quarters of the land, and supplies have been forwarded by the train load, so that their extreme hunger was of comparative short duration. Right here it might be well to note that our own people were as zealous and as liberal as any of our fellows. Our most thrifty business men contributed liberally to the relief fund, to which the Church gave ten thousand dollars. In two days, about sixty-five thousand dollars was raised, just from Salt Lake City alone, in which was included the \$25,000 by the State. The Presiding Bishop of the Church, Wm. B. Preston, called on all the women in the Church in the various wards of the city to send as many loaves of bread as they could possibly spare, to the Bishops of their respective wards, that the same might be sent to the Presiding Bishop's office, from where it would be conveyed to the depot to be loaded on the supply train for San Francisco. Everyone responded, and thousands of loaves of bread were at once raised to feed the starving people on the coast. Our Tabernacle Choir raised a liberal fund among its members, and also from its treasury, which was sent to the people and cities, among whom they had spent many pleasurable times on their various tours to California.

It is estimated that the loss of property will aggregate three hundred million dollars, in which almost every property owner will share heavily. Three hundred thousand people are left homeless, and most of these without a dollar. They lost everything in the awful calamity. The parks, and squares, and race tracks are now occupied by thousands of homeless men, women and children, most of whom are compelled to sleep in the open, the supply of tents being sufficient to accommodate but a small per cent. of the needy.

The appalling loss of life, and the intense suffering and privations of the unfortunate thousands defy description. We can not even faintly imagine the horrors of this awful calamity. And coming so soon after the Vesuvius catastrophe, wherein hundreds of lives were lost, and untold millions of property were destroyed by the eruption of the volcano, our minds are naturally led to reflect upon the prophetic words of Holy Writ. And we remember, too, in this connection, the wars and preparation for war in different parts of the world. Nor do we forget the floods that have devastated the land in different parts. All these things occupy our minds when we read the words of Christ to His disciples, "And ye shall hear of wars and rumors of wars: see that ye be not troubled, for all these things must come, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilence, and earthquakes in divers places. All these are the beginning of sorrows." He speaks also of the hatred that shall exist against His people by all nations; of their persecutions, and afflictions; also of the false prophets whose words shall deceive many. Finally, He adds: "And this Gospel of the Kingdom shall be preached in all the world as a witness unto all nations, and then shall the end come." * * * "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all of the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree. When his branches is yet tender, and putting forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors."

Of course, the great event of the coming of Christ may yet be far in the future, but these calamities arrest our attention and compel us to reflect upon them in the light of the predictions which fit their case. At all events, as Latter-day Saints, we should all attach at least enough importance to these things to stir us to our duties, that our lives may be worthy at any time to meet our Redeemer, whether it be in the realms beyond, or in the tabernacles of the flesh.

USE YOUR MAPS.

Much trouble about your mail and express will be avoided if you will use your maps. In the front you will find an alphabetical list of all towns and cities in the state with the county given. If the town has an express or a money order office, or a telegraph station it is so indicated by a certain mark; or if the postoffice is discontinued it is stated and the name of the mailing point given. You will find an explanation of all reference marks used on the fly leaf of the map. You should familiarize yourselves with them, so that in making out your reports, or sending orders, you will make no mistake as to there being an office at the place you designate. You should state on your orders whether there is an express office or not, and we can then use our discretion in sending the goods by mail or express, and you should, on failing to find your goods at one place, call at the other. Unless, too, you are absolutely positive of the spelling, you should go to your map and be sure to get it correct, and then write it so legibly that no letters can possibly be mistaken. Time can not be taken to look up the addresses you give—remember there are two

hundred of them—and if they are wrong you must suffer the loss and disappointment in missing your mail. To be able to locate a point on the map is no reason that there is either an express or a postoffice there. These facts can be ascertained only by referring to the list of towns and cities and paying strict attention to the reference marks. In a word, use your maps in sending in every report and every order; be positive of the existence of the office, and state if there is an express office; do not guess at the spelling, and write every letter distinctly. Paste this in your "Elders' Reference" and mark it No. 57.

THE ELDERS SAFE IN SAN FRANCISCO.

President Joseph F. Smith received the following wire from President Joseph E. Robinson, of the California Mission:

"Lives of members and Elders safe. Mission house burned. Loss nominal. Elders en route to the Pacific with us." From the latest reports, there were no Utahns in the catastrophe.

Our readers will remember that our Elders were spared also in the Galveston flood. Theirs was the only house standing for a great distance around, and the waters several feet deep surrounded it, but it did not give way and our Elders escaped unharmed.

Then on one of the Hawaiian islands a few months ago, the ocean swept the land, destroying life and property. Our brethren were there in the submerged district, but there escaped, marvelously it seemed, with their lives. At Meridian, Miss., a short time ago, the brethren laboring there, just left the restaurant a minute before the cyclone struck the city demolishing the building they had just left, together with thousands of dollars worth of property. Several lives here were lost, but our Elders and Saints were spared.

And now comes the San Francisco calamity and our brethren and Saints are saved again. We may not always be thus favored by the Lord, but we ought to rejoice in His great blessings in our behalf which we have so far enjoyed.

APRIL REVIEW.

ALABAMA—The Elders are now moving northward for their summer's work. On the 3d Elders W. H. Freeman and W. H. Wiser arrived in the Conference. Elders Freeman Pace and A. H. Taggart have been called to labor in Mobile with Elder R. E. Baxter. On the 6th, Pres. Jacob A. Paton, together with Elders Freeman and Wiser, started to Laurel Hill, Fla., where they met Elder Fawkes, who became the companion of Elder Wiser. These two brethren were then sent into Limestone and Lauderdale Counties, where they will labor for the summer. President Paton and Elder Freeman went to Birmingham to make arrangements for city work. The Conference will no doubt have a permanent address there for some time. Ten baptisms have been performed, and the prospects are promising for many additions to the fold within a short time. The Elders are all enjoying the best of health.

VIRGINIA—The latter part of March was visited with very unfavorable weather, but the Elders kept their posts just the same, and as a result their reports continued to improve. Elders M. P. Cosby and Joseph T. Moore, while laboring in Southampton County, a district where considerable prejudice has existed in the past, report that they have met with encouraging success. During the week ending March 22, they sold twenty-three books. Elders T. A. Story and D. E. Bishop say that in Halifax County, where the Elders were driven out some time ago, a different spirit now exists, and the Elders are treated very kindly. The calls for visits from the Elders seem to increase every day. There is more visiting to be done than the Elders are able to attend to. Both Saints and friends continually ask for visits, and it keeps the brethren on the go constantly responding to these calls. Elder Albert Hyde arrived in the Conference safely, and has commenced his labors in Southampton County with Elder Cosby. President Broadbent and Elder Joseph T. Moore have started

to travel in the country, visiting the Elders and Saints. They went by way of Pike and Petersburg, holding meetings at each place. Elder George A. Webb has been called to labor in Richmond. Elder Robert C. Davis reached the Conference in safety. He will be assigned a field of labor in the country. Good health prevails among the Elders, and everything is working harmoniously together for the advancement of the work.

EAST TENNESSEE—During the past month the Elders have been greatly blessed with health, and have worked hard for the spread of truth. April 11th Elders Wm. S. Taylor and R. S. Bishop arrived from Zion, and were heartily welcomed to our Conference. Four of the Elders, after receiving many refusals for entertainment, accepted of Uncle Sam's hospitality on the night of April 12, arising next morning feeling much refreshed, and in humble supplication to God, thanked Him for the good night's rest enjoyed, and went on their way rejoicing. Elders Miller and Fillmore report having finished their canvass of Van Buren County, in which much good has been done and some few have accepted the Gospel during the past winter. Elders Walker and Barker have concluded their work in Bledsoe County, and after a few days visiting Saints and friends, will commence work in another county. During the month one baptism has been performed and several more are expected soon, as three applications have already been made. Pres. Ford will enter Knoxville and open up the work in that city.

KENTUCKY—The month of March ended with rainy weather prevailing throughout the Conference, which hindered the work of the Elders to a great extent. On March 25 Elder R. J. Hunsaker went to Lee County to labor with Elder Jos. A. Young and Elder Jas. S. Webster, accompanied by Pres. Geo. R. Crockett; traveled to Carter County, where they met Elders John H. Snow and Edward Koford. Elders J. S. Webster and Edward Koford were appointed to labor together in Carter County. On March 29 Pres. Geo. E. Crockett received a notification of his release, and went immediately to Louisville to labor with Elder Jas. A. Christensen, who has been appointed to be his successor. April 2 Elder Austin Watts left Louisville to labor with Elder A. C. Sant in Spencer County. April 4 we were very pleased to have Elder Arnold R. Meacham join our ranks. For the past four months Elder Meacham has been laboring in the Ohio Conference. On April 10 Elder David E. Boam left Louisville to labor with Elder Ernest Sheen, in Lincoln County, and Elder Arnold R. Meacham is now traveling with First Counselor John H. Snow, visiting the Elders of the Conference. April 12 Elder J. S. Webster was transferred to the Ohio Conference, where he will continue his labors. April 14 Elder Hyrum Allen was sent to Carter County to labor with Elder Koford. Two Book of Mormon classes have been organized by the Louisville Elders, and are the means of doing a great deal of good. Street meetings have again been resumed in Louisville, and success is meeting the efforts of the Elders. On April 18 our ranks were enlarged by Elders Marion P. Stinson and Duncan Stewart, who have just arrived from Zion. The weather is now very favorable, and as a consequence the reports are looking much better.

MISSISSIPPI—At present the Elders of the Conference are all feeling well, both in spirit and body, with the exception of Elders Gubler and Rowley, who are suffering very much with the itch. Previous to the present date, Elder Kennington was bothered with rheumatism, but is better now. Elders Gourley, Burton, Powell, Jeppson and Hatch are all recovered from the itch; but Elder Jeppson has had an attack of malaria and chills and fever, but he has been well cared for, and is about ready to resume his labors. Elders Gubler and Rowley report they were forced to sleep out one night in March, and the next morning they saw the purpose of the Lord in having them do so, for while they were in search of something to eat, the next morning, they went to a gentleman who was plowing some distance out in a field. They were well treated, and he accepted their message with gladness. Otherwise they would not have met him. On March 29 Elders Crump and Jepsen arrived at the Meridian office. During the past month there has been considerable rain, damaging the railroad tracks and public bridges, which has hindered canvassing very much. Ten baptisms

were performed during the month. Elders Smith and Liljenquist report being victorious in a lengthy discussion with a learned divine, and that they are having great success in their labors. On the 8th and 9th inst., several Elders met with Pres. Buchanan at Meridian. All had an enjoyable time together, and on the 9th the Elders were all given their companions, and assigned their counties for summer labor as follows: Elders Jenks and Williams are to labor in Pike County; Elders Hopkins and Woolsey are to labor in Lincoln County; Elders Smith and Jepsen and to labor in Franklin County; Elders Liljenquist and Crump are to labor in Hancock County; Elders Gubler and Wignall are to labor in Pearl River County; Elders Powell and Rowley are to labor in Perry County; Elders Jeppson and Gourley are to labor in Jasper County; Elders Anderson and Hatch are to labor among Elders, Saints and friends; Elders Buchanan and Berry are to labor among Elders, Saints and friends. Elders Baker, Kennington and Burton will labor in the city of Meridian. On the night of the 10th Elders Powell Wignall, Liljenquist and Crump were compelled to sleep beneath the spreading wings of a sheltering oak. A Sunday School has been organized at Millville, with the following officers: J. F. Ray, superintendent; W. F. Ray and S. B. Everett as his assistants; Sisters Martha Ray and W. C. Ray as teachers of second intermediate class; Sister S. B. Everett and Brother Clyde Ray as teachers of the primary class; Brother Walter Ray as secretary, and Oscar Ray his assistant. The school is progressing nicely.

OHIO—During the past month Elder H. R. Harrison and Pres. C. S. Jones have been honorably released to return home. Both of these Elders have been zealous workers for the cause, and their loss is felt keenly by their companions, and also by the Saints and friends. The vacancy caused by the release of Pres. Jones has been filled by Elder J. M. Cummings. Elder A. R. Meacham has been transferred to the Kentucky Conference, and Elder J. S. Webster has been transferred from the Kentucky Conference to Ohio. April 3rd the following Elders arrived here from Chattanooga: Ephraim F. Marshall, Richard L. Green, Myron E. Lance, and Fred Nielson. Country work has been opened up both in the northern and southern parts of the state. The Elders in the north are reporting good success, but those in the southern counties are having a hard time, on account of the prejudice and indifference of the people in that part of the State. The Cincinnati Elders have been having excellent success in their street meetings, holding four or five each week. Most of them were attended by large crowds, and a great many tracts were distributed. The health of the Elders has been good, with the exception of Elder E. C. Moser, who has been suffering with a severe attack of chills and fever. The work in general is progressing, and we feel that a great deal of good is being accomplished.

FLORIDA—On March 20th the Saints of Jacksonville surprised the Elders who are laboring in that city, at their little home on Highway Avenue. Those who came to the social gathering brought with them dainties for the table, which made a bounteous spread. The evening was spent in talking of the Gospel and the events of the mission field connected with the labors of the Elders. Sister Drumiler, together with the Elders present, made the evening one of great interest and profit to the kind-hearted Saints who showed their good will toward the servants of the Lord. On the 25th Pres. J. B. Heaton and Elder D. A. Tidwell returned to Jacksonville, after spending a most profitable trip among the Saints in Southwestern Florida, where they held several branch Conferences. They reported the members of the Church enjoying the Spirit of the Gospel. On the afternoon of March 27th a farewell party was tendered Pres. Heaton by the Saints and Elders of Jacksonville. A very interesting program was given, after which a unique present in the shape of a toilet case was given to him by the little band of Saints and Elders. On April 10th a Young Ladies' Mutual Improvement Association was effected, with Sister Mary O. Drumiler as President, and Sisters Mary V. Colby and Ella G. Roberts as her first and second assistants, Sisters Berta Reimer as secretary, Elizabeth Whittamore as treasurer, Mabel C. Roberts as organist, and Georgia E. Cardell and Sister Mitchell as class teachers. On the 14th Elders Nelson and Judy arrived in Jacksonville from Bradford County, where they had found many investigators.

The Saints there were all feeling in the best of spirits. A Priesthood meeting was held at Jacksonville on the 15th, with the following Elders present: Pres. D. A. Tidwell, R. W. Snyder, S. E. Peterson, C. R. Drumiller, L. E. Nelson, W. A. Judy, Leroy Pay, and August Allred. An excellent spirit was enjoyed throughout, and many very valuable truths were given to those just starting in the work. Each Elder arose and bore his testimony to the truthfulness of the work, and expressed himself willing to devote his time and talents to the upbuilding of the great latter-day work. On the 16th Pres. Tidwell and Elder Lynn left for Blackshear, Georgia, where they will hold meetings with the Saints.

MIDDLE TENNESSEE—Considerable rain has hindered the work of the Elders somewhat, but the month opened with promising weather and bright prospects for active and effective work. All the Elders were in the enjoyment of good health, except Elders Thos. A. Walton and A. O. Jackson, both of whom had been ailing for some time, but who were improving rapidly. Elder Jackson was almost instantly healed by the administration of the Elders. Another remarkable case of the manifestation of the power of God was in the instance of Brother Ben Sanders, of Charlotte. Brother Sanders was suffering from pneumonia and was very low, when Elders A. O. Jackson and J. W. Gillman called on him by his request. They administered to him, and he began to improve from that very moment, and was nearly well when they left. Street meetings have been started in Nashville with great success. Several Elders have had to sleep out, but none have suffered to any extent. Pres. Booker has started out through the country to hold district meetings, and to visit the Saints.

SOUTH CAROLINA—The Elders are all reported in the best of health, and are vigorously prosecuting their labors. They are now beginning to move to the higher parts of the State, in order to avoid the excessive heat of the summer. Elders Joshua Finlinson and J. L. Oman baptized two more honest souls in Colleton County, and Elders A. W. Archibald and A. M. Hammon have performed one baptism in Dorchester County. These, together with the seven baptized in Henry County by Elders Joseph Nielson and Robert G. Booth total ten conversions in this Conference during the month of April. Pres. John H. Gibbs, together with Elders E. R. Siepert, W. A. Wells, and Nephi J. Wadley, held a very successful branch Conference at Foreston. A school house had been engaged for the occasion, and, writing to the office, Pres. Gibbs relates: "We held one of the best branch Conferences last Sunday, with Elders Siepert, Wells, Wadley and myself, I have held since I have been on my mission. We met at Foreston, Clarendon County. Elder R. R. Siepert and Elder Wells engaged a school house to hold the Conference in, and we made all arrangements to hold our Conference. Sunday morning, about nine o'clock, there were about twenty-five men met at the school house, as a mob, and forbid us from preaching there. I had a talk with them, to find their reasons. They said they had no use for our d—d doctrine, and ordered us to get away from there d—d quick. So I bid them good bye, and invited them to one of our Saint's homes, Ben Strikes, and we held three of as good meetings as I have been to since on my mission. We did enjoy the power of God in our meetings. There were some of mob who came to hear us, all three meetings, and everything went off fine. The leader of the mob was one of our Saints that had been to Colorado, and came back and apostized. It is good to have opposition sometimes; it makes us stronger in the faith. There were between seventy-five and one hundred at all our meetings." The Sunday School at Wando, Berkley County, was visited by Elders Archibald and Hammon, and found to be in a very good condition. These two brethren are now visiting through the lower counties, endeavoring to find some of the lost Saints, and encouraging the scattered members of the flock. They will also make a special effort to get the JOURNAL into the homes of all the Saints. A hall has been rented in Columbia, 1438½ Main Street, by the Elders and Saints, in which meetings and Sunday School are conducted. A hall has also been rented in Charleston, the encouragement for successful meetings being sufficient to justify this movement. The

Elders are laboring energetically and faithfully for the advancement of the work in that part of the mission, and the prospects are very bright.

GEORGIA—The Elders are all enjoying the best of health, and all are getting down to good, hard work, now that the spring weather is here. Elders L. W. Ogden and Moroni Winterton have been selected to travel among the Saints. They will hold district and cottage meetings, and encourage the Saints in their duties and labors. They will visit all the counties wherein there are any members of the Church, and together, with their words of encouragement, they will add a few pointed facts about the JOURNAL. They will try to get every member of the Church to see the necessity of taking the JOURNAL, so that if the are not visited by the Elders, they will still have the little semi-monthly messenger of truth visiting their homes. Elders M. T. Harmon and C. E. Walker will also make the JOURNAL a special feature of their labors.

ARRIVALS.

The following Elders arrived in Chattanooga Sunday, April 15: Clarence E. Allred, Lehi, Utah; John Hyrum Clark, Liberty, Utah; Hyrum W. Crockett, Pima, Arizona; Robert C. Davis, Cherry Creek, Idaho; David Felshaw, Bryce, Arizona; LaRoy Hopkins, Joseph, Utah; Charles E. Jones, Byron, Wyoming; William R. Lewis, Lewiston, Utah; William R. Messick, Basalt, Idaho; James M. Moody, Thatcher, Arizona; Copias N. Motes, Central, Arizona; Leonard Moncur, Lovell, Wyoming; Joseph E. Neilson, Bluff, Utah; Duncan Stewart, Meadow, Utah; Marion Porter Stinson, Pima, Arizona; David Egan, Byron, Wyoming, and Ellis Merkley, Vernal, Utah.

APPOINTMENTS.

Elders Hyrum W. Crockett, James M. Moody, David Felshaw and Leonard Moncur were appointed to labor in the Georgia Conference.

Elders Duncan Stewart and Marion P. Stinson were appointed to labor in the Kentucky Conference.

Elders Clarence E. Allred, John H. Clark, Charles E. Jones and Joseph E. Neilson were appointed to labor in the North Carolina Conference.

Elders LaRoy Hopkins, William R. Lewis, Copias N. Motes and William R. Messick were appointed to labor in the South Carolina Conference.

Elders Robert O. Davis and David Egan were appointed to labor in the Virginia Conference.

Elder Ellis Merkley was appointed to labor in the Ohio Conference.

RELEASES.

The following Elders have been honorably released to return home: Elders R. L. Baxter and E. P. Moser of the Ohio Conference, Elder James H. Wallis of the Mission Office and Elder Martin Anderson of the Mississippi Conference.

"I think the JOURNAL is a perfect gem and ought to be a welcome visitor in every home," writes Sister Isabella H. Putnam, of the South Carolina Conference.

We thank Bro. W. S. Bradley, of the Alabama Conference, for the poetic tribute he paid us and the kind words he expressed for the JOURNAL.

"My wife said if she could not get the JOURNAL, she would have to leave home," writes Brother J. H. Nelson, of the Alabama Conference.

"I wish the JOURNAL success in establishing truth and putting down error," writes Elder M. D. Bird of Mendon, Utah.

"I love the JOURNAL and the cause it represents," writes Brother W. E. Honeycutt, of the Georgia Conference.

Report of Mission Conferences for Two Weeks Ending April 20, 1906.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour. Sub.	Deseret News Subscriptions
J. A. Paton.....	Alabama ...	765	151	31	194	6	817	12	1	2	38	601	2	2	2	2	2	2
Hyrum C. Ford....	East Tenn...	1040	89	33	473	54	1337	35	2	12	23	623	6	2	2	2	2	2
David A. Tidwell...	Florida	998	986	26	311	10	619	24	3	12	37	767	6	2	2	2	2	2
W. H. Little	Georgia	1207	1533	66	678	10	723	40	2	40	80	773	2	2	2	2	2	2
J. A. Christenson...	Kentucky ...	1277	110	109	364	24	1603	61	4	23	85	742	4	4	2	2	2	2
W. D. Bocker	Mid. Tenn...	1025	782	148	264	53	1303	68	3	12	18	392	2	2	2	2	2	2
E. D. Buchanan ...	Mississippi ..	892	246	27	372	20	816	5	1	2	32	448	2	1	2	2	2	2
Wm. A. Petty	N. Carolina ..	944	592	37	230	30	847	15	1	14	48	338	1	1	2	2	2	2
J. M. Cummings ...	Ohio	864	670	456	331	52	1546	64	1	42	24	1117	2	2	2	2	2	2
John H. Gibbs	S. Carolina ...	1197	641	86	514	9	1085	19	2	10	41	363	2	6	2	2	2	2
S. Broadbent	Virginia	1203	473	65	315	57	1907	110	2	47	49	707	5	1	2	2	2	2
Totals		11323	7271	1084	4054	345	13003	453	25	237	484	6871	22	25	2	2	32	4

The following beautiful thoughts were written by Elder James H. Wallis while on the train en route home on April the 19th, to one of his companions at the Headquarters. We secured the addressee's permission to use them in the JOURNAL, and submit them to our readers, feeling that they will appreciate their beauty, and also recognize their appropriateness for this number. We humbly ask the writer's pardon for not consulting him in the matter and promise that we shall not be guilty of a similar act, unless it happens that others of his writings of equal merit fall within our reach.—Acting Editor.

Our burdens are heavy, we both have no doubt,	This funny old world is a mirror, you know;
Yet others have loads they must carry about;	Turn its way with a sneer or face of a foe
And they are not whining.	And you will see trouble;
Some people are glad if but half of the way	But meet it with laughter and looks full of cheer.
Lies out of the shadow or part of the day	And back will come sunshine and love, true and dear.
They see the sun shining.	Our blessings to double.
I know you are lonely, but other hearts ache	All pathways are open to those who are glad;
And bravely refuse to be bitter or break	Too oft we lack courage; too oft we are sad;
Because of life's sorrow.	Those near us need cheering.
They think of the joy in the land far away,	So sing with your burden, the way is not long,
And hasten the slow passing hours of today	And if you look upward your heart will grow strong,
With hopes of tomorrow.	And skies will be clearing.

DIED.

STURGILL.—At Morehead, Ky., of malarial fever. Sister Mary E. Sturgill, aged 61 years. Deceased had been a faithful Latter-day Saint for eight years.

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When a man begins to be an enemy to this work, he hunts me; he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. You can not save such persons; you can not bring them to repentance; they make open war like the devil, and awful is the consequence.—JOSEPH SMITH, the Prophet, April 6, 1844.

VOL. III.

MAY 15, 1906.

No. 18.

TRAITORS.

The traitor is the moral cannibal. He feasts on the mental worth, the social reputation, the political welfare and the earthly life of his trusting and betrayed friend. He is the human serpent, which nurses and revives at the fire of charity, and then darts his strengthened venom at the bosom of his benefactor. What the grub is to the heart of the oak, the gnawing rats to the ship's timbers, the flaw to the diamond, the poisonous asp to the sheltering flower—all that, aye, and more, is the traitor to mankind. No cause is so sacred, no being is so exalted as to be free from the pollution of his betraying touch. Even the celestial legions had their arch-traitor. Earth, from the day of Eden, has never been free from his treacherous kiss. Since the hour when man first learned to owe allegiance to his fellow-man, profane, rebellious betrayers have worked their insidious way, like devastating worms, through all the pillars upholding holy men and noble causes. The traitor is the worst of all thieves; for he steals sacred freedom from his trusting associates. The traitor is the worst of all murderers; for he plunges the assassin's knife into the back of his believing friend.

Two soldiers are standing at the picket post—in the dark night, the silent forest. They are sworn and trusted comrades. The army of the foe surges around them, and they know that ghastly death is grinning around them from every glade which opens from the dark center to the blacker depths beyond, and whispering to them upon every wind that stirs the odorous branches. But they fear no blow from a foeman's shaft—that noble death is but the chance of war. Secure in mutual confidence they tremble not. They speak of country, home; of wives and little prattling babes. And yet, while the words of soft, pathetic love are on the lips of one, the other plunges a traitorous knife, hilt deep, into a friendly, loyal heart. And then the assassin sweeps like the shadow of a lost soul over the face of the betrayed sentinel; he creeps across the tender moss and between the trunks of mighty trees—everywhere leaving the crimson, accusing stain—until he reaches a distant camp fire; and at the feet of the waiting enemy he lays down his reeking knife and takes his purse of gold. This is the traitor. And when the moon comes up, stealing amidst the rustling leaves, he looks upon the cold, white face of a betrayed friend, whose last word was of confident love told to the ear of a hired assassin.

Two men are joined in a patriotic cause. To the maintenance of the principle of just freedom they pledge their lives, their fortunes and their sacred honor.

History will call the men who are true to this cause loyal and brave. The tyrant whom they seek to overthrow calls them conspirators. They meet in a darkened room, with curtains closely drawn. Soft mats hush the sound of the firm footfall. Stern voices, more used to the vast circumference of the field or the resonant heights of the forum, are stilled to a woman's whisper. These two men are meeting to sign and yield to each other, for distant comrades, the pledge of mutual fidelity. The one who is master of the house places his guest at a table and spreads before him for final execution the plans of insurrection, the list of friends and confederates, the oaths of reciprocal fealty. As the visitor attaches his name to the solemn instrument he sighs and says: "Oh, trusted friend! I yield to this cause not only my life, my fortune and my sacred honor; but I pledge to it and to the integrity of you and our allies my sweet wife and my only son—both at once my present pride and future joy!"

While the words are uttered the bold and noble hand traces its way in affirmatory signature across parchment and paper. Scarcely has the thrilling whisper of the patriot ceased to agitate the damask curtains, when the hangings are parted by the vulture hand of the other conspirator, and between their open folds steal the soldiers of the tyrant. These warlike hands grasp the shoulders of the patriot; and as they drag him forth to dungeon and to death, the betraying host cries: "Bind him fast, lest he should escape and slay me!" The coward, muffled in a cloak, soon steals from the somber chamber to the palace of the minister and lays before that waiting officer his trophies of broken plans and fatal lists. He gets in return his patent of rank, his gift of confiscated estates, his pledge of his personal security. This is the traitor. And when the sun of the third day shall rise, its first pitying beams will fall upon the gory block, the black executioner, the basket with its dread burden, and the headless trunk of the patriot whose trust and hope had been in a false friend.

(To be continued.)

PEOPLE WHO LIVE IN AIR-CASTLES.

The following article, and those that will follow it in succeeding issues of the JOURNAL, is taken from a choice work presented by Apostle Heber J. Grant to President Ben E. Rich, at Christmas. The author is William George Jordan.

Living in an air-castle is about as profitable as owning half interest in a rainbow. It is no more nourishing than a dinner of twelve courses—eaten in a dream. Air-castles are built of golden moments of time, and their only value is in the raw material thus rendered valueless.

The atmosphere of air-castles is heavy and stupefying with the incense of vague hopes and phantom ideals. In them man lulls himself into dreaming inactivity with the songs of the mighty deeds he is going to do, the great influence he will some day have, the vast wealth that will be his, sometime, somehow, somewhere, in the rosy, sunlit days of the future. The architectural error about air-castles is that the owner builds them downward from their gilded turrets in the clouds, instead of upward from a solid, firm foundation of purpose and energy. This diet of mental lotus-leaves is a mental narcotic, not a stimulant.

Ambition, when wedded to tireless energy, is a great thing and a good thing, but in itself it amounts to little. Man can not raise himself to higher things by what he would like to accomplish, but only by what he endeavors to accomplish. To be of value ambition must ever be made manifest in zeal, in determination, in energy consecrated to an ideal. If it be thus reinforced, thus combined, the thin air-castle melts into nothingness, and the individual stands on a new, strong foundation of solid rock, whereon, day by day and stone by stone, he can rear a mighty material structure of life-work to last through time and eternity.

The air-castle ever represents the work of an architect without a builder; it means plans never put into execution. They tell us that man is the architect of his own fortunes. But if he be merely architect he will make only an air-castle of his life; he should be architect and builder, too.

Living in the future is living in an air castle. Tomorrow is the grave

where the dreams of the dreamer, the toiler who toils not, ~~are~~ ^{are} ~~hatched~~. The man who says he will lead a newer and better life ~~tomorrow~~, who promises great things for the future, and yet does nothing in the present to make that future possible, is living in an air-castle. In his arrogance he is attempting to perform a miracle; he is seeking to turn water into wine, to have harvest without seed-time, to have an end without a beginning.

If we would make our lives worthy of us, grand and noble, solid and impregnable, we must forsake air-castles of dreaming for strongholds of doing. Every man with an ideal has a right to live in the glow and inspiration of it, and to picture the joy of attainment, as the tired traveler fills his mind with the thought of the brightness of home, to quicken his steps and to make the weary miles seem shorter; but the worker should never really worry about the future, think little of it except for inspiration, to determine his course, as mariners study the stars, to make his plans wisely, and to prepare for that future by making each separate day the best and truest that he can.

Let us live up to the fullness of our possibilities each day. Man has only one day of life—today. He did live yesterday, may live tomorrow, but he has only today.

The secret of true living—mental, physical and moral, material and spiritual—may be expressed in five words: Live up to your portion. This is the magic formula that transforms air-castles into fortresses.

Men sometimes grow mellow and generous in the thought of what they would do if great wealth came to them. "If I were a millionaire," they say—and they let the phrase melt sweetly in their mouths as though it were a caramel—"I would subsidize genius; I would found a college; I would build a great hospital; I would erect modern tenements; I would show the world what real charity is." Oh, it is all so easy, so easy, this vicarious benevolence, this spending of other people's fortunes! Few of us, according to the latest statistics, have a million, but we all have something, some part of it. Are we living up to our portion? Are we generous with what we have?

The man who is selfish with one thousand pounds will not develop angelic wings of generosity when his million comes. If the generous spirit be a reality with the individual, instead of an empty boast, he will, every hour, find opportunity to make it manifest. The radiation of kindness needs not to be expressed in money at all. It may be shown in a smile of human interest, a glow of sympathy, a word of fellowship with the sorrowing and struggling, and instinctive outstretching of a helping hand to one in need.

No man living is so poor that he can not evidence his spirit of benevolence toward his fellow man. It may assume that rare and wondrously beautiful phase of divine charity, in realizing how often a motive is misrepresented in the act, how sin, sorrow, and suffering have warped and disguised latent good, in substituting a word of gentle tolerance for some cheap tinsel of shabby cynicism that pretends to be wit. If we are not rich enough to give "cold, hard" cash, let us at least be too rich to give "cold, hard" words. Let us leave our air-castles of vague self-adulation for so wisely spending millions we have never seen, and rise to the dignity of living up to the full proportion of our possessions, no matter how slight they may be. Let us fill the world around us with love, brightness, sweetness, gentleness, helpfulness, courage and sympathy, as if they were the only legal tender and we were Monte Cristos with untold treasurers of such gold ever at our call.

Let us cease saying "if I were" and say ever "I am." Let us stop living in the subjunctive mood, and begin to live in the indicative.

The one great defense of humanity against the charge of unfulfilled duties is "lack of time." The constant clamoring for time would be pathetic were it not for the fact that most individuals throw away more of it than they use. Time is the only really valuable possession of man, for without it every power within him would cease to exist. Yet he recklessly squanders his great treasure as if it were valueless. The wealth of the whole world could not buy one second of time. Yet society assassins dare to say in public that they have been "killing time." The time fallacy has put more people into air-castles

than all other causes combined. Life is only time; eternity is only more time; immortality is merely man's right to live through unending time.

"If I had a library I would read," is the weak point of some other tenant of an air-castle. If a man does not read the two or three good books in his possession or accessible to him, he would not read the British Museum brought to his bedside, and the British army delegated to continual service in handing him books from the shelves. The time sacrificed to reading sensational newspapers might be consecrated to good reading, if the individual were willing merely to live up to his portion of opportunity.

The man who longs for some crisis in life wherein he may show mighty courage, while he is expending no portion of that courage in bearing bravely the petty trials, sorrows and disappointments of daily life, is living in an air-castle. He is just a sparrow looking enviously at the mountain crags where the hardy eagle builds her nest, and dreaming of being a great bird like that, perhaps even daring in a patronizing way to criticize her method of flight, and to plume himself with the medals he could win for flying if he only would. It is the day by day heroism that vitalizes all of a man's power in an emergency, that gives him confidence that when need comes he will and must be ready.

The air-castle typifies any delusion or folly that makes man forsake real living for an idle, vague existence. Living in air-castles means that a man sees life in a wrong perspective. He permits his lower self to dominate his higher self; he who should tower as a mighty conqueror over the human weakness, sin and folly that threatens to destroy his better nature, binds upon his own wrists the manacles of habit that holds him a slave. He loses the crown of his kingship because he sells his royal birthright for temporary ease and comfort and the showy things of the world, sacrificing so much that is best in him for mere wealth, success, position, or the plaudits of the world. He forsakes the throne of individuality for the air-castle of delusion.

The man who wraps himself in a Napoleonic cloak of his egotism, hypnotizing himself into believing that he is superior to all other men, that the opera glasses of the universe are focused upon him, and that he treads the stage alone, had better wake up. He is living in an air-castle. He who, like Narcissus, falls in love with his own reflection, and thinks he has a monopoly of the great work of the world, whose conceit rises from him like the smoke from the magic bottle of the genii, and spread till it shuts out and conceals the universe, is living in an air-castle. The man who believes that all humanity is united in conspiracy against him, who feels that his life is the hardest in all the world, and lets the cares, sorrows and trials that come to us all eclipse the glorious sun of his happiness, darkening his eyes to his privileges and his blessings, is living in an air-castle.

The woman who thinks that the most beautiful creature in the world is seen in her mirror, and who exchanges her queenly heritage of noble living for the shams, jealousies, follies, frivolities and pretenses of society, is living in an air-castle.

The man who makes wealth his god instead of his servant, who is determined to get rich, rich at any cost, and who is willing to sacrifice honesty, honor, loyalty, character, family—everything he should hold dear—for the sake of a mere stack of money bags, is, despite his robes of ermine only a richer pauper living in an air-castle.

The man of ultra conservatism, the victim of false content, who has no plans, no ideals, no aspirations beyond the dull round of daily duties in which he moves like a gold fish in a globe, is often vain enough to boast of his lack of progressiveness in cheap, shopworn phrases from those whom he permits to do his thinking for him. He does not realize that faithfulness to duties, in its highest sense, means the constant aiming at the performance of higher duties. Living up, so far as can be, to the maximum of one's possibilities, not resignedly plodding along at the minimum. A piece of machinery will do this, but real men ever seek to rise to higher uses. Such a man is living in an air-castle.

With patronizing contempt he scorns the man of earnest, thoughtful purpose, who sees his goal far before him, but is willing to pay any honest price to attain it—content to work day by day unceasingly, through storm and stress,

and sunshine and shadow, with sublime confidence that nature is storing up every stroke of his effort that, though times often seem dark and progress but slight, results must come if he have but courage to fight bravely to the end. This man does not live in an air-castle; his is but battling with destiny for the possession of his heritage, and is strengthened in character by his struggles, even though all that he desires may not be fully awarded him.

The man who permits regret for past misdeeds, or sorrow for lost opportunities, to keep him from recreating a proud future from the new days committed to his care, is losing much of the glory of living. He is repudiating the manna of new life given each new day, merely because he misused the manna of years ago. He is doubly unwise, because he has the wisdom of past experience and does not profit by it, merely because of a technicality of useless, morbid regret. He is living in an air-castle.

The man who spends his time lamenting the fortune he once had, or the fame that has taken its winged flight into oblivion, frittering away his golden hours, erecting new monuments in the cemetery of his past achievements and his former greatness, making what he once was ever plead apology for what he is, lives in an air-castle. To the world and to the individual a single egg of new hope and determination, with its wondrous potency of new life, is greater than a thousand nests full of the eggs of dead dreams or unrealized ambitions.

Whatever keeps a man from living his best, truest and highest life now, in the indicative present, if it be something that he himself places as an obstacle in his own path of progress and development, is to him an air-castle.

Some men live in the air-castle of indolence; others in the air-castle of dissipation, of pride, of avarice, of deception, of bigotry, of worry, of intemperance, of injustice, of intolerance, of procrastination, of lying, of selfishness, or of some other mental or moral characteristic that withdraws them from the real duties and privileges of living.

Let us find out what is the air-castle in which we, individually, spend most of our time, and we can then begin a re-creation of ourselves. The bondage of the air-castle must be fought nobly and untiringly.

As man spends his hours and his days and his weeks in an air-castle, he finds that the delicate gossamer-like strands and lines of the phantom structure gradually become less and less airy; they begin to grow firm and firmer, strengthening with the years, until, at last, solid walls hem him in. Then he is startled by the awful realization that habit and habitancy have transformed his air-castles into a prison from which escape is difficult. And then he learns that the most deceptive and dangerous of all things is—the air-castle.

THE CIGARETTE EVIL.

The following ten minutes' lecture, the account of which appeared in the Chattanooga Times, was recently delivered here in Chattanooga before the High School students by Rev. O. R. Miller of Washington, D. C., field secretary and legislative superintendent of the National Temperance Society. His remarks bear directly upon that part of the Word of Wisdom which teaches that "tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill," and substantiates the revelation given to the Prophet Joseph Smith seventy-three years ago. It is valuable, therefore, both for its instruction and also for the support it gives to the position maintained by the modern Prophet of the Lord.

He gave three arguments against the use of cigarettes as follows:

1. Cigarettes injure the mind. The poisonous drugs put into the cigarette tobacco and the cigarette wrappers make a boy dull, stupid, sleepy and dopey. The boy who uses cigarettes can not keep up with his class because his mind is so affected that he can not study or remember what he tries to study. Hence, he loses his interest in school, and sooner or later drops out. Many a boy has even been made insane by the use of cigarettes. They weaken his will power and stupefy his moral sense of right and wrong.

WEAKEN THE HEART.

2. Cigarettes injure the body. They weaken the action of the heart and make it beat feeble and irregular. A healthy heart is like a strong pump which pumps the blood to every part of the body, and it beats with the regularity of a perfect clock. But when a boy begins to smoke cigarettes the strength and regularity of the heart's action is injured, and everything that injures the heart injures the whole body, hence ought to be avoided. The United States government several years ago, when enlisting soldiers for service in the Spanish-American war, found that most of the young men who were rejected were victims of the cigarette habit. Not one young man in ten who was an habitual smoker of cigarettes had a sound heart, and tens of thousands of young men of our country failed to pass a satisfactory examination and were rejected because of the cigarette habit. This fact alone ought to frighten away any sensible young man from ever again putting into his mouth one of these "coffin nails." They have often been called coffin nails because they hasten a boy into his coffin, for the more cigarettes a boy smokes, the sooner will he get into his coffin.

INJURES SUCCESS IN LIFE.

3. Cigarettes injure success in life. Business men everywhere are more and more refusing to employ a boy or young man who smokes cigarettes, as they render a boy incapable of performing the best service. So that a boy's chances of securing a good position when he gets through school are greatly reduced if he smokes cigarettes. The boy who does not smoke cigarettes will get a better position than the boy who does smoke. The young men who are climbing up the ladder of success are the young men who never smoke cigarettes.

ROOSEVELT AGAINST CIGARETTES.

President Roosevelt never smokes cigarettes, neither does he use tobacco in any form. All of the states have passed restrictive laws against the sale of cigarettes—most of them forbidding their sale to boys under sixteen years of age, and some states forbid their sale to boys under twenty-one years of age. It ought to forbid their sale to boys under ninety-one years of age. Five states have absolutely prohibited the manufacture and sale of cigarettes to anybody, and every state ought to do likewise. Our society is pressing a national interstate anti-cigarette law before congress.

In closing his address Rev. Mr. Miller urged the girls to frown on cigarette smoking, and said that a sensible girl, knowing the injury to a boy's mind, body and future success caused by cigarettes, should even refuse to walk on the street with a young man with a cigarette in his mouth.

THE MISERIES OF A MEAN MAN.

Sometimes I wonder what a mean man thinks about when he goes to bed. When he turns out the light and lies down. When the darkness closes in about him and he is alone and compelled to be honest with himself, and not a bright thought, no manly act, not a word of blessing, not a grateful look, comes to bless him again. Not a penny drops into the outstretched hand of poverty, nor the balm of a loving word dropped into an aching heart; no sunbeam of encouragement cast upon a struggling life; the strong right hand of fellowship reached out to help some fallen man to his feet—when none of these things come to him as the "God bless you" of the departed day, how he must hate himself. How he must try to roll away from himself and sleep on the other side of the bed. When the only victory he can think of is some mean victory, in which he has wronged a neighbor. No wonder he always sneers when he tries to smile. How pure and fair and good all the rest of the world must look to him, and how cheerless and dusty must his own path appear. Why, even one lone isolated act of meanness is enough to scatter cracker crumbs in the bed of the average man, and what must be the feelings of a man whose whole life is given up to mean acts? When there is so much suffering and heartache and misery in the world, anyhow, why do you add one pound of wickedness or sadness to the general burden? Don't be mean, my boy.—Selected.

WRONG SIDE OUT.

Quite certain it was that, in some way, Jack had gotten out of the wrong side of the bed that morning. He fretted because he had to put on his old shoes; he whined over his saucer of oatmeal. Now his old shoes were easier than his new ones, though less shiny, and, though he liked cream better, he relished milk, and as to the oatmeal, he was fond of that, too, only it was not smoking hot. His sister waited for him to finish his troublesome breakfast, and then she said: "Please, Jack, will you carry this to the post office for me?"

It was pleasant to walk to the office. Jack generally enjoyed meeting the other boys as he went; besides, he was interested to see whether the stores had filled up their windows with firecrackers and torpedoes and balloons and skyrockets for the coming Independence Day. But for all that, his sister felt quite melancholy to see what an afflicted looking boy Jack was as he took the letter and marched off, dragging his unwilling feet as though they weighed pounds. "I'm always being sent with her letters," mourned the oppressed boy. It was just so when, later, his mother sent him on an errand for her. At that very house they always smiled on him and gave him seedcakes, but Jack grumbled, "It's too cold to be doing errands, and I shall be late to dinner, I know I shall." So he was, but the best morsels had been saved for him, and when he fretted because his pudding was burned a trifle on one side just through the care with which it had been kept for him, I think his mother was at last rather out of patience. "And it's the very kind I like the best," scolded Jack, finishing his pudding.

"Jack," said his mother, "I want you now to go right up to your room and put on every garment wrong-side out." Jack stared. He thought his mother must be out of her wits. "I mean it, Jack," she repeated gravely. And she did mean it. Jack had to mind. He had to turn his stockings, even; and when his mother came to him, there he stood—a forlorn and funny-looking boy, all linings and seams and ravelings—before the glass, wondering what his mother meant, but not quite clear in his conscience. "Now this," said his mother, turning him around, "is what you've been doing all day; you have been determined to make the worst of everything. In other words, you would turn everything wrong-side out. Do you really like your things this way so much, Jack?" "No, mamma," answered Jack, shamefacedly. "Can't I turn them right?" "You may if you will remember this: There is a right and wrong side to whatever happens—I mean a pleasant part and a part you do not like as well; and you must do as you prefer to with your clothes, wear them right side out. Do not be so foolish any more, little man, as to persist in turning things wrong-side out."

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ELDERS' JOURNAL.

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BEN E. RICH, Editor.

J. STOKES, Jr., Associate Editor.

"Behold, they that have been sent to preach my Gospel among the congregations of the wicked: wherefore I give to them a commandment thus: 'THOU SHALT NOT IDLE AWAY THY TIME.'"—(Doctrine and Covenants; section 60, verse 13.)

EDITORIAL.

MAKE THE RULE MEASURE BOTH WAYS.

The other evening at the Catholic cathedral in Chattanooga Father Healy spoke in defense of the Catholic doctrine of confession and forgiveness of sins. He based his remarks on the words found in the 20th chapter of John, 21st, 22d and 23d verses, which in the King James translation reads: "Then Jesus said unto them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them and said unto them. Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain they are retained." The speaker argued that if the human language meant anything, the words of the Savior to His apostles upon this occasion meant exactly what they said, and gave them power to forgive sins. He further argued that this power was like unto the ordinance of baptism and the preaching of the Gospel, which did not die with the apostles, but remained with them for all time.

It was a very interesting discourse, and we have no desire to contradict anything the speaker said concerning this power given by Jesus to men holding the holy apostleship, because the power of the apostleship today carries with it all the authority that it possessed in the days of the Master. This power remained with the Church anciently just so long as the apostleship was with them, but no longer.

The power mentioned by the reverend father in his remarks belonged to the apostleship, and to no other office in the Church. The gentleman's remarks upon this particular principle opens up a great line of thought concerning other doctrines of the Church. If what he said concerning this one is true, what reasons are there for not applying the rule he lays down to other things which belong to the commandments of Jesus Christ? Jesus based His entire work of salvation upon the platform of modern revelation. He set in the Church living prophetes of God, and did not depend upon former-day revelation, coupled with dead prophets. Would our Catholic friends care to measure this idea with the same yard-stick by which they measure the first proposition mentioned? Jesus in sending His disciples out to preach, said they should go without purse or scrip, and this commandment was just as great as any other commandment given by the Lord. In doing away with this principle, was the same yard-stick used in measuring it out of existence? Jesus said that in preaching this Gospel, the sick should be healed by the laying on of hands; that devils should be cast out; that the Saints should be blessed with visions, and should prophesy, and many other mighty blessings should follow those who believed. These were certainly great promises, and what more, they were literally fulfilled unto the Saints in the Church anciently. What kind of a yard-stick was used when the new Gospel was measured out to man, declaring that these blessings were not intended to remain in the Church? By the revelations of Jesus Christ the Apostle Paul declared that faith, repentance, baptism and the laying on of hands were the doctrines of Christ; and the Apostle John, by the same authority, declared that unless we would abide in the doctrines of Christ, we would not have God with us. The reverend father insisted that the other promises pertaining to the forgiveness of sins were not to die with the apostles, and were to remain in the church for all time; then why not measure all

other doctrines of Christ by the same standard? And we might ask, Why have the doctrines of Christ been changed? Where will we find a revelation from God by which these changes were authorized? We might go on and ask other similar questions concerning almost all of the teachings of Jesus, and ask why they have been changed, even to the name apostle, seventy, high priest, etc., but there will be time enough to consider other details when these simpler questions are answered.

The Holy Book contains mighty promises pertaining to the last days. Are we to look forward to a fulfillment of them? Daniel is acknowledged by all Christians as having been a prophet of God, and he solemnly declared that the great God of Heaven had made known that in the last days He would establish His kingdom upon the earth. His being unchangeable and having once sent His only begotten Son to organize His Church and proclaim the plan of life and salvation, leads us to conclude that He would not likely establish something entirely different in the last days, when He revealed His power, as spoken of by Daniel. Jesus Christ himself promised that the same Gospel which He was preaching should be preached upon the earth as a witness just before the end of time. Men of all Christian denominations, as well as Father Healy, will have to admit that from the days of the ancient apostles the Gospel began to be changed; and it continued to undergo changes until today the system of Christianity no more resembles the original plan established by Jesus than white resembles black.

How is the promise of Jesus to be fulfilled which declares that the original Gospel should be preached as a witness just before the end of wickedness? If it has been swept from the earth, who is to bring it back? The angel who appeared to John on the Isle of Patmos showed him, by vision, that some time in the future an angel would bring the everlasting Gospel back to the earth. We would like to ask: Did the angel speak the truth when he said this event would occur some time in the future? Is there a religious organization outside of the Church of Jesus Christ of Latter-day Saints, who believes this event has taken place, or ever will take place? We believe it has been fulfilled and that the Gospel is again restored to the earth, and that it brought with it the Priesthood and the power of the holy apostleship; that this apostleship is as powerful today as it ever was; and we would enjoy the privilege of measuring our statements with the same yard-stick used by the gentleman who delivered such an entertaining discourse on the confession of sin as believed in by the Catholic Church.

SYSTEMATIC STUDY FOR THE ELDERS.

The Elders in the office have each been assigned the work of finding all the scriptural passages bearing on certain specified subjects of the Gospel for the purpose of profitable study. For example, the subject of baptism has been given to one. The topic is divided into the following headings: Mode, purpose or object, necessity, and proper subjects for baptism. All the scripture bearing on this subject is to be carefully selected and written down under the particular phase of the subject to which it applies. When all the matter has been collected—a week being given for each preparation—Brother Rich will carefully go over the data, dealing with each passage selected, discussing it fully. Each week a new subject will be given until all the principles of the Gospel have been handled in this way. It is suggested that each pair of Elders in the Mission adopt this systematic study in their work. A new subject can be taken up each week, the passages of scripture collected, and the results submitted to their conference presidents, who can go over the ground and correct any far-fetched ideas. If this work is taken up, it will not only be valuable for study, but it will be a good thing to keep the Elders from walking twenty-five or thirty miles a day during the hot summer months. In order that there might be system in this work, let the conference presidents direct the course of study with the Elders of the various conferences, giving them certain subjects, and plenty of time to devote to their study, just as has been done in the office by the Mission President.

Did you clip the article "Use Your Maps" from the last number of the JOURNAL and paste it in your reference book?

ARE YOU GOING WEST?

If so. cheap colonist tickets can be purchased between September 15th and October 31st. Send in your inquiries early, that you may have plenty of time for arrangements to be made for your tickets. You will save between ten and fifteen dollars by going under these rates. Address this office. Elders should not overlook sending in names of people who are thinking of going west, on the cards given them for this purpose. Always keep two or three on hand. We have them.

NOTICE.

When you want your address changed for the Deseret News, Juvenile Instructor or Improvement Era please write direct to them, telling what you want. It will be better for you to do this, because you will get the change made much sooner than if you send here first.

A CASE OF HEALING.

Sister C. R. Rowland of Chalk Level, Va., writes as follows:

"Six weeks ago I was taken with the most violent pain in my limbs, which the doctor pronounced nervous rheumatism and neuralgia. Said he could only give me morphine for temporary relief. I refused taking the morphine, for it seemed to make me worse. My arms were drawn in such a shape I could not use them and I was suffering dreadfully all the time. At seven o'clock in the evening the Lord sent Elders D. E. Bishop and J. E. Story. They administered to me and I went off to sleep and rested good all night for the first night in three weeks. My family, and some of my neighbors, can testify to the same. They seemed to be greatly surprised. I am well at this writing; as you see I can write with my arm, that I could not move. What a great blessing to be born into God's kingdom so as to call down such blessings as we need. I have had several cases of healing in my family and I can testify to the world that the Gospel taught by the Latter-day Saints is the only true Gospel and that Joseph Smith was a true prophet of God."

NOTES FROM THE FIELD.

The accompanying paragraph is taken from a letter written by Elder Nephi J. Wadley, of South Carolina: "President Gibbs, together with Elders Archibald, Hammon and myself, visited the Berkley Sunday school on April 15th. Brother John T. Windham is superintendent and his own family are about all that attend it; still they meet every Sunday and go through with their lessons just the same as do the largest Sunday schools in the Church. We think it might be patterned after by a great many, in the way the lessons are carried out. Each one has his lesson prepared thoroughly, and the outlines are followed to the very letter. We were surprised at the way it was carried on, but were more than pleased to see them striving to learn the Gospel truths, and thought it worthy of mention in the dear little JOURNAL.

A long and interesting letter from Elders O. P. Callister and George L. Wilcox relates their experience with two preachers at one of their conjoint meetings. One minister represented the Free Will Baptist and the other the Missionary Baptist. The brethren attended the meeting of the ministers, the youngest of whom had just graduated from a religious school. This preacher took occasion to abuse the Elders and their faith, saying that Utah is corrupt, that the Mormon people are ignorant, that their religion is of the devil, and that their leaders ought to be in the penitentiary. The Elders tried to get a conversation with him and his fellow Christian teacher, but they were answered only with more abuse.

We are in receipt of a nice letter from Elder James A. Bateman, who labored in Mississippi some few years ago, in which he says: "I was pleased to receive a copy of the ELDERS' JOURNAL and a coin card. I was indeed pleased with the contents of the JOURNAL. It breathes a spirit which seems to be found in the mission field alone. It reminded me of the days I spent in the dear old South. I love the people of Mississippi, and have many friends there who would be glad to hear from me, so many, in fact, that I can't write to them all. My thoughts are with them, however, every day. I gave the copy of the JOURNAL you sent to a fellow laborer at the smelter, and he desires to be a subscriber. I have the two volumes of the Southern Star, and they are very dear to me."

Elder Joseph D. Burnett, who labored in Tennessee several years ago, has the following to say in a nice letter just received: "I remember once, Brother Rich, you told us Elders that we would have a dream that we returned home without filling our missions and were met with a very cold reception by our folks. I had the dream, my companion had the dream, and every elder present had it. This was to warn us not to shirk our duties, and to let us know how we would feel if we did. The ELDERS' JOURNAL is a beautiful little work. When I read the number of April 1st, I felt as though I would like to be back to the mission field to assist you in preaching the Gospel of truth and peace."

In an article entitled "We are thankful to be worthy to board and shelter the 'Mormons,'" Sister Sallie E. Branch of North Carolina, replies to an attack made upon her father in the "Sun" for entertaining the Elders. The article is well written and possesses sufficient merit to make it worthy of publication, which would be done but for our limited space. We desire to thank her for her kind words for us and for her noble defense of the truth, and express our regrets that the JOURNAL is not sufficiently large to admit the whole of her able letter.

We extract the following from a letter from Elder J. A. Humphries of Virgin, Utah: "I am sending you herewith thirteen subscribers to the JOURNAL. Elder B. B. Bradshaw and I went up the river and held a few successful meetings, and while there we canvassed for the JOURNAL, with this result. I find many of the Saints here are taking it, and much good is being done." Brother Humphries, the JOURNAL congratulates and thanks you for your hearty support. Can other returned Elders break this record? It's a worthy contest. Try it.

Sister Margaret Smoke of South Carolina worked up quite a little "blaze" in a spirited letter received recently. We enjoyed it very much. One paragraph reads: "There is more Gospel in the little JOURNAL than in all the ministers of this country, because their sermons are 'money, money, money,' from beginning to end. The JOURNAL does us so much good, and keeps us in the line of our duties almost as much as a visit from the Elders. It answers in place of the Elders when we can't have them with us."

Elders Alma C. Sant and David A. Penrod of the Kentucky Conference write the following account of a healing: "Sister L. H. Smith was troubled with a lump that was growing under her chin. It seemed to be something very serious. Sister Smith desired that Elder Sant and myself should administer to her, which we did by the power of the holy priesthood. The lump has gradually disappeared, which is a testimony to herself and family and also to her friends of the goodness of the Lord towards her."

Word comes from Elders David E. Boam and Ernest Sheen, of Kentucky, that they have been holding meetings in a large meeting house well furnished. Meetings were held Saturday and Sunday. The best of order prevailed, and the people were so taken up with the Elders and their remarks that some said they could stay and listen to such preaching all night. Before this event, for several days they had been treated with cold indifference, and a night before had slept in the woods.

Elders Booth and Nelson of South Carolina write: "We have baptized two more honest souls into the fold of Christ. The work of the Lord in this part of the vineyard is progressing in spite of all the persecution which the evil one can bring against us. We are very successful holding meetings, and those who have been our bitterest persecutors are becoming friendly, and some of them have invited us to come and see them, while others come to our meetings regularly."

Elders Paris L. Fillmore and H. C. Miller, who are laboring in the East Tennessee Conference, send us the following word: "We have just completed a thorough canvass of Van Buren county. We made friends and found many people interested. At one place we were privileged to bear our testimonies to large audiences who were assembled together to hear the sanctified preachers talk. THE JOURNAL is in the home of nearly every friend and Saint in the county."

President Jacob A. Paton, W. H. Freeman and W. H. Wiser, all of the Alabama Conference, write that they were invited to attend a country party. Upon arriving at the place they were surprised by being asked to occupy the time preaching, which they did. They received an additional invitation to hold meetings in their school house, and after conducting two spirited meetings, four honest souls embraced the Gospel. This was in Santa Rosa county.

"Last week we held four public meetings," say Elders A. W. Archibald and A. M. Hammon of South Carolina. "We also attended a meeting at a Baptist church and asked to hold meeting in the building, but were refused; however, the preacher gave notice that we would hold meeting under the oaks after his services. Our meeting was well attended, fifty or sixty being present. We have met with good success in getting subscriptions to the JOURNAL."

Elders L. W. Ogden and Moroni Winterton, of the Georgia Conference, are visiting the Saints who have not been visited for a year or more. All the Saints will be glad to see them. Elders H. W. Crockett, David Felshaw, Leonard P. Moncur and James Moody, of this field, were assigned to their respective labors in the country. They all have good companions and are happy. Street meetings have been started in Augusta, and much good is being done.

Writing from Greeley, Col., Elder W. LeRoy Nuttall says: "I have taken the JOURNAL since the Colorado Mission met in conference last, and I certainly feel delighted with it, and take great pleasure in reading it. I know a great deal of good can be accomplished by getting this valuable paper among the people, and my prayers are that God will bless you and all your co-laborers in the good work." Elder Nuttall sent us a new subscription.

"I have been a member of the Church nine years, and have never regretted the day I was baptized. I have always paid my tithes the best I could and I feel blessed in doing so. I am always pleased to have the Elders visit us and am never happier than when I can do something for them. We had Elders Henry Mills and Joseph Anderson with us Friday and had a very nice time," writes Sister Hattie Johnson of South Carolina.

Elder C. F. Martin of Logan, Utah, sends us an order for the bound volume of JOURNAL number two, and adds: "I am glad to note the improvement in the little paper. I read its pages with as much pleasure as when I was in the field, and I believe the time will come when the ELDERS' JOURNAL will be sought after and prized by those fortunate enough to obtain a bound volume, as are the Times and Seasons, or the Journal of Discourses."

The following comes from Elders D. E. Bishop and Thomas A. Storey of Virginia: "We have been very successful in holding eight meetings. On Sunday, the 15th, at 11 a.m. a multitude of nearly seventy-five people met on the creek bank at Nathalie, Virginia, to witness a baptism to be performed by the Mormon Elders, which was quite a curiosity for some. Elder D. E. Bishop conducted the services and performed the ordinance."

Hon. James E. Hart of Paris, Idaho, acknowledges our invitation to subscribe for the ELDERS' JOURNAL and says he has neither time, inclination nor ability to refute our reasons advanced as to why he should subscribe and therefore he sends the subscription price and acknowledges the usefulness of our missionary paper, with congratulations for the reading matter, both original and selected.

Elder C. A. Wright of Ogden, Utah, sends in a subscription and says: "Two weeks ago Monday night I read to the Elders Quorum the article in the JOURNAL on the Word of Wisdom, by the Patriarch Hyrum Smith. To say they all enjoyed it is expressing the truth mildly. One of the brethren suggested that we subscribe in a body and I am working to make his suggestion stick."

President H. C. Ford and Elder Lyman J. Ball of the East Tennessee Conference send in the following report: "This morning we were privileged to meet with the city board and chief of police of Knoxville, and were granted the right of selling books and distributing tracts in the city, also to hold meetings in a vacant lot, it being against a city ordinance to hold street services."

"I arrived home on the 8th of April," says Elder C. F. Weight, "and have been very busy since I came. I am very thankful I had the privilege of filling a mission in the Southern States, and I can truly say my labors have been a source of great pleasure to me. I had the pleasure of baptizing nine persons into the Church, and I believe they are all trying to do their duties."

Writing from Lexington, Va., Elders E. Z. Taylor and H. E. Owens write: "Sunday, April 22, we held a meeting at the home of Brother W. J. Hartless of this city. Two persons applied for baptism after the meeting. The ordinance was performed the following Wednesday. Many people were present to witness the ceremony, which was the first ever performed in that place."

The following few lines come from one of the JOURNAL's friends, Miss Unomie Smith of North Carolina: "I wish to say that the little JOURNAL is a very interesting little paper. I like to read its contents so much. I never read a more interesting paper. I am not a member of the Church, although my folks are, but I feel to say success to the JOURNAL."

We copy the following from a letter received from Mrs. Elizabeth Hines of Virginia: "I wish to say to you I have received two copies of the ELDERS' JOURNAL, which I have enjoyed reading very much, and I can truly say it is one of the finest little papers I have ever read. It does me a lot of good. It comes like a ray of sunshine on a cloudy day."

Elder James S. Webster writes from Pactolus, Ky.: "On Sunday, April 8. Elder Edward Koford and myself had the pleasure of baptizing two honest-hearted people into the fold of Christ. We held one meeting on the water's edge and explained the principle of baptism, after which we held a confirmation meeting at the home of Brother George Shelton."

President W. A. Petty of the North Carolina Conference relates that he, together with five of the Elders, held a branch conference at Washington, Beaufort county. Five meetings were held and a good turnout was had. An abundance of the spirit of the Lord was enjoyed by the Elders and a good time was had by all in attendance.

From a good letter written by Brother George Baird of Cupp, Tenn., we quote: "I do certainly love to read the good instructions the JOURNAL gives. I am always anxious to see it come. It makes me know the Gospel is true. I would not give the saying of the Prophet on the first page for the price of the whole volume."

"I am pleased and very much interested in the JOURNAL and will give it all the support I can. No one appreciates it more than the Elders who have filled

missions in the South. When I read the experiences of the Elders and Saints my heart swells with joy and satisfaction," writes Brother George W. Williams, Jr., of Arizona.

Elder Leroy Baker, writing from Meridian, Miss., says that Brother and Sister Horn of that city have rented a nice house and have given the Elders lodging with them. "It does indeed seem good to have a home with our own people," he says, "and we have some enjoyable meetings in our new quarters."

Elder James W. Grant writes that he arrived home safely. He is very busy putting in a shearing plant which will begin activities in a day or so. He is with Elder Elmer Kimber. They have had the privilege of preaching to the Emmett Saints. They wish to be remembered to their friends in the South.

We get the following from a letter written by Sister Rhoda Watson Smyth, of Manti, Utah: "I send you three names for the *ELDERS' JOURNAL*. I am very much interested in your *JOURNAL*... It takes me back to my young days in England when we waited for Sunday to come to get the *Millennial Star*."

Sister H. L. Jackson says in a nice letter: "I want to say a few words for our little but mighty preacher, the *JOURNAL*. It is almost as good as having a visit from the Elders, only we can't feel its hearty, warm handshake when we meet. I wish it came twice a week instead of twice a month."

Brother Berry Dodd writes from Pottsville, Ark.: "I am well delighted with the *JOURNAL*. It contains such good instructions and keeps us posted on the work of the Mission. It gives comfort to the hearts of the Saints to read it and to know of the grand work done by the servants of the Lord."

From a letter written by Brother E. C. Phillips of Thatcher, Ariz., we quote: "We have examined your little missionary paper with pleasure and profit and are well pleased with it. My wife showed it to her sister and got her to subscribe. You will find the dollar inclosed to pay for the same."

Mr. A. R. Baker of Alabama writes a nice letter to the *JOURNAL*, signing himself "Not a Mormon, but a friend to them," and says: "The *JOURNAL* has a hearty welcome at my house. I delight in reading its sweet pages, for it contains such good instructions."

"I have been a member of the Church nine years," says Sister Mary B. Knight of Virginia, "and never have I doubted the truthfulness of the Gospel. I have been restored to health by the prayers of the humble Elders, and I have seen others healed."

Sister Fredda S. Cotton writes from Mississippi: "I received the *JOURNAL* yesterday, and after reading the poetry on the back page, I could not retire until I wrote you this letter." Her letter was filled with good thoughts and manifested a sweet spirit.

Elder M. R. Fisher of Murray, Utah, sends in two subscribers to the *JOURNAL* and says: "I enjoy reading the *JOURNAL* very much. It would be a good thing to have in every home. I intend to send subscriptions to your valuable *JOURNAL* every month."

"Elder L. W. Hardy and I have been working St. John County all winter," writes Elder J. C. Farr of the Florida Conference, "and have made many friends. We have baptized two honest souls, and there are many good people investigating the Gospel."

Elders Kassouth Dyal and A. A. Wilde send word from Kentucky that they have baptized Sister Eliza Webb, a lady who has been investigating the Gospel for eleven years. Her husband is already a member of the Church.

From a letter received from Sister L. E. Pillicer of Florida we take the following: "I know if the people would read the JOURNAL they could not help knowing that the Gospel is true. I am glad to loan my paper to all those who will read it."

Sister B. Wilhemine Neff writes that she reads the JOURNAL as quick as it comes. "I like the JOURNAL very much," she says, "and I shall try to get you some subscribers." She also bears a faithful and earnest testimony of the Gospel.

Elder Osmer D. Flake of Snowflake, Ariz., sends us two new subscribers, and a liberal contribution to the Jacksonville church. He always asks to be remembered to the Saints and friends in the Mississippi Conference, where he labored.

In a letter of good will and kind feeling, Sister Mamie Stewart declares that she never puts the JOURNAL down until she has finished it, and that she can't afford to be without it. She also has a good word for the Deseret News.

Elder I. R. Pierce writes us a very nice letter in which he tells of the interesting time he is having working in the different organizations of his ward. We are glad he stays in the harness, and wish him godspeed in his labors.

Elder J. W. McIntosh of Marysville, Idaho, writes that he is more than pleased with the JOURNAL. "It mentions so many good people from North Carolina, whom I learned to love while I was there on a mission," he says.

Elder Joseph H. Walton of the Georgia Conference testifies that he was healed by the power of the Lord from a recent attack of sickness. "Almost instantly," he says, "I was relieved and was able to be up and about again."

Elder H. Ashley Rands, writing from Richmond, Va., says: "The work in Richmond is progressing fine, and we are enjoying our work. We have commenced to hold street meetings and have met with success so far."

Elder E. Y. Moore writes from Moab, Utah, and says he arrived home safely. He sends greetings to all his friends and the Saints among whom he labored.

"I can say that I love this little JOURNAL better than any paper I ever saw." So writes Brother W. H. Hardin of North Carolina. He sends us two new names.

ARRIVALS.

Elder C. A. Callis and wife, from Coalville, Utah, on May 1st. On the 6th, Elders George H. Shoell, Linden, Utah; A. B. Walton, Raymond, Alberta, Can., Arthur J. Kirkham, Lehi, Utah, and Elder J. D. Terrell, Sanderson, Fla.

APPOINTMENTS.

Elder C. A. Callis and wife to Jacksonville, Fla.; Elders Geo. H. Shoell and A. B. Walton to Georgia, and Elder A. J. Kirkham to Virginia. Elder James A. Christensen is appointed to preside over the Kentucky Conference. Elder J. D. Terrell to Virginia.

RELEASES.

Elder George R. Crockett, Kentucky; Elders H. Lester Fox and Joseph H. Walton, Georgia; Elders H. E. Owens and E. Z. Taylor, Virginia; Elder Thos. S. Johnson, East Tennessee; Elder Martin Anderson, Mississippi; Elder W. H. Smith, Ohio.

TRANSFERS.

Elder A. G. Burton, from Mississippi to Ohio. Elder W. A. Hatch, from Mississippi to Kentucky. Elder S. E. Peterson, from Florida to Ohio. Elder Loraine Bagley, from Virginia to the Office.

Report of Mission Conferences for Two Weeks Ending May 4, 1906.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour. Sub.	Deseret News Subscriptions
J. A. Paton.....	Alabama	818	628	24	173	15	842	26	1	11	32	673	9	3	.....	10	.....	.....
Hyrum C. Ford.....	East Tenn.....	1213	451	75	377	14	1286	46	.....	10	35	350	1	1	.....	4	.....	.....
David A. Tidwell.....	Florida	809	1265	35	382	17	1137	29	.....	45	57	902	2	2	.....	6	.....	1
W. H. Little	Georgia	1445	1292	49	592	7	669	24	8	43	77	818	5	5	.....	7	.....	.....
J. A. Christenson.....	Kentucky	1172	461	112	276	15	1168	78	.....	23	73	695	3	1	.....	1	.....	1
W. D. Bocker	Mid. Tenn.....	1334	407	176	210	71	1427	75	1	18	18	431	1	.....	.....	3	.....	.....
E. D. Buchanan	Mississippi	797	599	23	325	15	1110	21	.....	14	87	529	1	1	.....	6	.....	.....
Wm A. Petty	N. Carolina	1122	262	47	371	9	1019	27	1	11	46	482	5	1	.....	7	.....	1
J. M. Cummings.....	Ohio	1001	1996	349	363	64	1299	61	3	15	28	933	.....	.....	.....	16	.....	.....
John H. Gibbs.....	S. Carolina	1672	392	130	656	14	1154	33	7	24	56	816	11	.....	.....	7	.....	.....
S. Broadbent.....	Virginia	1236	206	50	378	78	2236	123	1	47	67	820	10	3	.....	.....	.....	.....
Totals .....	.....	12709	7762	1070	4097	319	13347	548	19	256	521	7479	40	18	.....	70	.....	5

PORE OLD DAD.

Ye kin sca'ce pick up a paper
 An' its "poet's corner" greet,
 'Cept ye'll see er pirty poem
 'Bout the mother, saintly sweet;
 But ye'll have a time a-sarchin'—
 Fyes will be er-achin' bad
 Ere ye'll overtake er poem
 At this time for pore ole dad!

No, it isn't willful in 'em—
 Them that writ of mother dear—
 That thar's never notice taken
 Of her ole man settin' near,
 No, it's never meant to slight him,
 But hit looks a little sad—
 All the bouquets made for mother,
 Not a bloom for pore old dad!

True, our mother watched aböve us
 Till her dear old eyes wud ache,
 But ole dad he humped to feed us
 Till his back would nearly break.
 Mother crooned above the cradle,
 Gave devotion, all she had;
 Still, that wasn't any circus
 At this time for pore ole dad!

Do not take one line from mother
 When ye write the soul-sweet song,
 But if thar's a word for father
 Now and then it won't be wrong.
 Pore ole soul! He's bent and wrinkled,
 An' I know 'twould make him glad
 If, while you are praisin' mother,
 Somethin's sed for pore ole dad!
 —Cincinnati Commercial Tribune.

DIED.

WATSON—Martha Ward Watson, at Jacksonville, Fla., on the 26th of March. Sister Watson had been a faithful worker for the cause and had been very kind to the Elders. She rendered efficient service in the construction of the Church building at Jacksonville by aiding the Elders.

CROSBY—Jesse Eugene Crosby, at Greenville, S. C., on April 15. Age sixteen years. Deceased was a good boy and had been a devoted member of the Church since his baptism in 1902.

EDITED AND PUBLISHED BY

ELDER BEN. E. RICH, OF THE SOUTHERN STATES MISSION,
 CHATTANOOGA, TENN.

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SSER.

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shall dwell with Him eternally in

lish a message of love and peace that would strengthen and build up mankind. He showed the similarity between the life mission of Joseph Smith and that of Christ, the meek and lowly Nazarene. They both came on a mission of love, teaching men to love one another; and both were tried before the tribunals of the land proven innocent of any offense, yet notwithstanding, each gave his life's blood for the love he had for his fellowman.

"The Church," he said, "was organized April 6, 1830, with six members, and within one year the persistent efforts and courage of Joseph Smith and his followers, had increased the number to exceed a thousand. At the time of the organization of the Church of Jesus Christ of Latter-day Saints, the Sectarian Churches were all divided—fighting one another—but just as soon as this particular Church was organized, they all united and concentrated their efforts against the little handful of people. But notwithstanding the hardships and persecution that was heaped upon them, they grew and increased day by day. They were finally obliged to leave New York on account of the existing prejudice and persecution. So they traveled west and located at Kirtland, Ohio, where they built a beautiful city, and erected a temple to Almighty God where they could worship Him in spirit and in peace. But the hand of persecution followed them. The Christian ministers, professed men of God, claiming to teach His doctrine, "Love thy neighbor as thyself," continued to persecute them proclaiming against them both in the pulpit and through the press, and finally the tide of public sentiment became so embittered against them that a mob formed together and bodily expelled them from their homes and lands, driving them from that beautiful city which they themselves had built. They traveled for miles and miles through wilderness and at last located at Far West, Missouri. Here they again built for themselves comfortable homes. Did the work of persecution stop? Ah, no! when a message of love proclaiming, "Peace on earth, good will to men," is sent forth to the nations, there is an enemy that arises to fight it, and to persecute those who are messengers of it. It was not long before the ignorant clamor became so bitter that they were forced to flee again. Sick and weary, they wended their way into the wilderness by the light of their burning homes. What a sight! What a pity! Has the human family no heart? Can we as free American citizens sit idly by and applaud the memory of such cruelty? These penniless, heart-stricken fathers and mothers with weeping children, ragged and hungry, again sought a new refuge, locating at Nauvoo, Ill. Here they again established themselves and became prosperous. But the hand of persecution was not yet appeased. The thirst of that righteous blood increased, and on the 27th day of June, 1844, the Prophet Joseph Smith and his brother, Patriarch Hyrum Smith, were murdered in cold blood at Carthage, Ill., by an angry mob of demons who had painted their faces black. After the Prophet's death, the hardships of the Church fell upon Brigham Young, that man of strong character and unconquerable courage. The death of the Prophet and Patriarch did not, however, quench the thirst for blood of the cruel mob, and in the dead of winter of 1846, the Saints were forced to leave their homes at the point of the bayonet, and travel through snow and ice leaving blood-stained footprints behind them." Mr. Meakin pictured to us a few scenes of that pitiable exodus. "Men and women, sick and starving, children barefooted and ragged, crying for bread, exposed to the inclement weather, wended their way into the unknown wilderness, impelled by the hope that somewhere among the peaks of the Rocky Mountains they could rest secure and worship their Maker according to their own desire." Here, Mr. Meakin made a comparison between Brigham Young and Columbus. The latter's words to his followers, while on the unknown sea, were, "Sail on, sail on, sail on!" the former's words while traveling through the unknown wilderness, were, "Come on, come on, come on!" At last, after untold hardships, and suffering, Brigham Young, with his little company of 143 men, 3 women, and 2 children, reached the mouth of Emigration canyon, July 24, 1847. They gazed over the valley, then a barren desert, and Brigham Young said: "Here is where we will make our home." Then the company of weary pilgrims assembled themselves and knelt down in a circle on mother earth and offered up their thanks and gratitude to God for His protecting care over them."

"They immediately set to work planting crops, building homes, erecting school-houses and churches; and in a very short time they became a prosperous community of God-fearing people who had made the desert to "blossom as the rose."

Would to God that they could have forever remained in that tranquil state of happiness! They had no saloons, no pianos, no houses of infamy and vice; but in their places were churches, schools, theatres and amusement halls, where they met together as bands of brothers and sisters to engage in innocent pleasure. While this was going on in the "Far West," our poor deluded Christian friends in the East were laying plans to send missionaries to christianize them. Vile reports were being circulated throughout the land by those who had been to Utah and partaken of her hospitality. This they did to gain favor and prominence among those who ignorantly belived their reports. Nothing seemed to be too low or mean for them to stoop to, to accomplish their purpose. Every crime that was committed in the vicinity of Salt Lake City was laid to the "Mormons," as well as numerous imaginary ones. These reports continued to be circulated without being refuted, until the mind of the nation has become poisoned against this peaceable, God-fearing people. But now this band of ignorance is being broken and people are given the opportunity of seeing and knowing for themselves, the true condition in Utah, and the habits and customs of the "Mormons."

Mr. Meakin denounced in the strongest terms, the insults heaped upon them by Christian ministers and others who publish wilful lies about them, thus destroying the good name of our fair State.

"That much harped-of question—polygamy—he says, is an old worn out "fad." It is righting itself in a natural way—the only humane way. The survivors of that principle are doing what every honorable man should do, providing for his wives and children and giving them his name." He says in fifteen years polygamy will be only a memory of the past.

He spoke in highest terms of the educational system of Utah and stated that it stood second in the United States. For every child of school age there is \$100 invested. The schoolhouses contain all the modern improvements and the teachers employ the latest methods. At the Educational Exhibit at St. Louis, Utah made a grand showing, surpassing many of her sister states by her display.

With facts and figures to back him, Mr. Meakin demands that justice and fair-play be given Utah, and the "Mormons." He asked the people to cease to look down upon the "Mormon" Elders that are sent among them, but to receive them into their homes because they have a message of love to deliver to them. He says that he has known them for thirty-six years and that he loves them because they are the cleanest, purest set of young men he ever met.

The following Tuesday evening Mr. Meakin entertained a large crowd of Saints and friends in a party given in his honor at Sister E. Harrison's residence, by rendering a selection of beautiful poems. Refreshments were served and the "Loving cup" was passed around, each person present giving a toast.

THE THREE WITNESSES.

THE TESTIMONY OF THREE WITNESSES.

Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us, wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shewn unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true, and it is marvellous in our eyes, nevertheless the voice of the Lord commanded us that we should bear record of it, wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with Him eternally in

the heavens. And the honour be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY.
DAVID WHITMER.
MARTIN HARRIS.

OLIVER COWDERY was one of the three witnesses who was associated with the Prophet Joseph Smith in the translation of the Book of Mormon and the establishment of the Church. He wrote from the Prophet's dictation nearly the whole of the sacred record taken from the Hill Comorah. He beheld and handled the golden plates from which the translation was made as they were laid before his eyes by the angel of God; and although he was separated from the Church for a number of years he never denied his testimony. While he was in Michigan, during his separation from the body of the Church he was accused on one occasion of faithlessness to his testimony to the Book of Mormon, and was asked if he believed the book. He replied, "No, sir."

"Very well," continued the gentleman, "but your name is attached to it and you declare here (pointing to the book) that you saw an angel, and also the plates from which the book purports to be translated, and now you say you don't believe it. Which time did you tell the truth?"

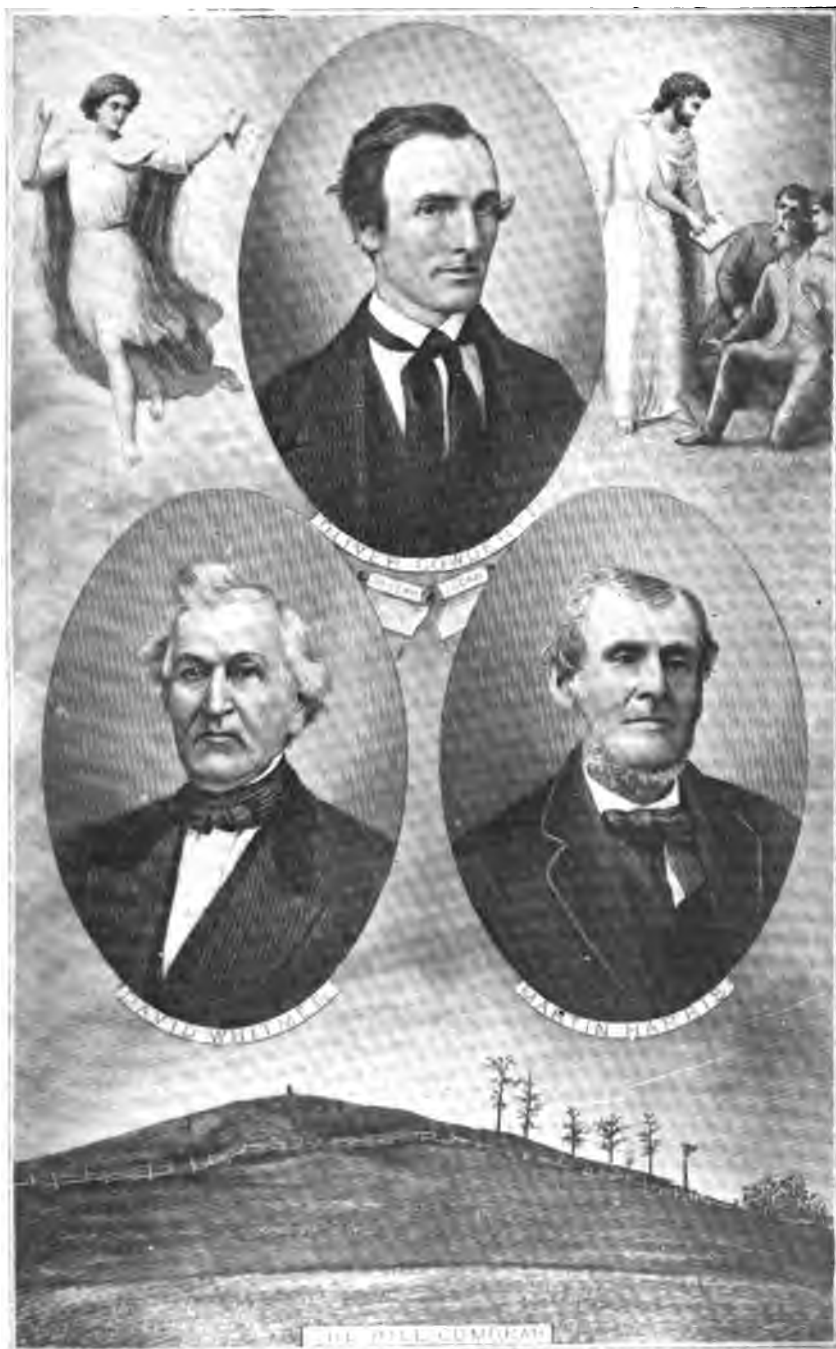
Oliver Cowdery, warming up to the occasion, replied with emphasis: "My name is attached to that book, and what I there have said is true. I did see this. I know I saw it, and faith has nothing to do with it, as a perfect knowledge has swallowed up the faith which I had in the work, knowing, as I do, that it is true."

Ten years after Oliver Cowdery left the Church he followed the Saints to Kanesville, now Council Bluffs, where they had been driven by mobs, and asked to be taken back into the Church. He said he had sinned and desired to be reinstated as a humble member of the body of Christ. He bore a faithful testimony to the Book of Mormon, and related the circumstances of his seeing the angel and handling the plates and being visited by the Apostle John, who conferred upon the Prophet Joseph and himself the Aaronic Priesthood. He also told of the time when Peter, James and John laid their hands upon him and the Prophet, restoring the Melchisedek Priesthood. He came into the Church at this time, 1848, and remained faithful to the end of his life, his death occurring two years later.

Elder Phineas H. Young, who was with Oliver Cowdery when he died at Richmond, Missouri, says: "His last moments were spent in bearing testimony of the truth of the Gospel revealed through Joseph Smith, and the power of the Holy Priesthood which he had received through his administrations."

DAVID WHITMER, another of the three witnesses, lived until 1888. From 1838 to the time of his death he was not a member of the Church, but he never denied his testimony. Many of our brethren called on him during his life and heard him testify to the divinity of the Book of Mormon. Several of these witnesses are alive today. His descriptions of the minutest details surrounding the incident of the bringing forth of the Book of Mormon were always in harmony, and he always took great interest in relating the story of what he knew about the coming forth of that sacred record.

At different times men tried to extract something from him contradicting his testimony, but they always failed. Three days before he died he called his family around him and told them that he soon must die. He said he wanted to bear his testimony to them before he passed away. Turning to his physician he said: "Dr. Buchanan, I want you to say whether or not I am in my right mind before I give my dying testimony." The doctor replied: "Yes, you are in your right mind, for I have just had a conversation with you." Then for the last time in his life he repeated what he had so often said, that his testimony in the Book of Mormon is true.



The Three Witnesses

The editor has in his possession an autograph album in which appears, so far as known, David Whitmer's last written testimony. It is as follows:

"My testimony in the Book of Mormon is truth.

"DAVID WHITMER, Richmond, Mo., April 6, 1884."

He died at Richmond.

MARTIN HARRIS, the third of the three witnesses, died in the valleys of the Rockies. When the Church removed from the East to the Rocky Mountains, he remained in Kirtland, Ohio, and there he was visited by brethren on many occasions. Brother David B. Dillie, of Ogden, visited him there in 1853. At that time, in the course of conversation with this prominent Elder, he said he felt the spirit of Mormonism coming upon him, and that he would like to go to the west. But it was not until the year 1870, when the late Elder Edward Stevenson went east and visited him, that he came here with that Elder, according to his own desires. From the stand in the tabernacle at Salt Lake City he bore a faithful testimony to the truthfulness of the Book of Mormon. He moved to Clarkston, Cache County, Utah, where he died on July 10, 1875, a member of the Church.

The Hill Cumorah. This is the sacred place in which were concealed for fourteen hundred years the plates from which was translated the Book of Mormon. It was here that the Prophet Joseph made his yearly visit for four years, on which occasions he met the Angel Moroni, who taught him many things concerning the great latter-day work. It is situated in Ontario county, New York. The plates were taken from the west side of the north end of the hill, a short distance from the top. The Nephites called the hill Cumorah and the Jaredites gave it the name of Ramah. At the great final battle between the Nephites and the Lamanites two hundred and thirty thousand Nephites are said to have been slain.

A LETTER FROM ENGLAND.

We submit the following extract taken from a letter written by Elder Ben C. Rich to our Mission President who is laboring in England as a missionary. He is a nephew to Elder Ben E. Rich. The letter is very interesting and will be both entertaining and profitable to our readers. It is as follows:

I note your kind words of counsel and advice, and heartily agree with you that one is never happier than when doing his duty in the Church of Christ. I realize the truth of your statement that I owe all I have and am to what the world calls "Mormonism," even my very existence. At no time in my life have I been so thankful for the Gospel of Jesus Christ, than since coming to this country and seeing what my grandparents left for the testimony of Jesus, and contrasting it with the blessings enjoyed by their posterity in the valleys of the mountains in western America. When I was at home I was not the most diligent of laborers in the Church, but now that I have had somewhat of an opportunity to compare the doctrines of the Latter-day Saints with those of professed Christians, the Gospel truths stand out so bright and so beautiful that I oft times wonder how I was so stupid as not to fully appreciate them before. I had to come out into the world to find out the real difference between the Church of God and the churches of men.

One of the great testimonies to me of the difference between the way Christ said the Gospel was to be taught and the way it is promulgated by unauthorized men, is to see the would-be servants of God strut around, with a Bible under their arms and an "I am holier than thou" expression on their face, "having a form of godliness, but denying the manifestations of the Spirit. Only last Sunday I heard a prominent "reverend" remark in his sermon that any man who says he has seen a vision in this day is a fit candidate for a lunatic asylum. I should have liked to have heard him attempt to harmonize this with the Bible, but I presume he would have endeavored to get around it by the spiritualization process, as that is usually their method of treatment for passages not exactly to their liking.

I join with you in hoping that you may have the opportunity of writing to the third generation of Ben Rich's preaching the Gospel in England, and I sincerely

trust that I may have the honor of being the father of that third generation. Of course that is looking a long way ahead, inasmuch as at present I have no immediate prospects of a "better half."

We had a most enjoyable time at the conference of Conference Presidents in Rotterdam, Holland, and were abundantly blessed with a rich outpouring of the Holy Spirit.

President Grant is quite poorly at present with a very bad cold, and has been in bed all day. We are all praying that he will soon be well again. One does not have to live with President Grant very long to find out that he is in very deed a servant of God and is filled with the spirit of the Gospel.

While on the continent I visited Rotterdam, Amsterdam, The Hague and Brussels, and had a very good time indeed. I have received the ELDERS' JOURNAL regularly and wish to sincerely thank you for sending it. It is a little gem, and I thoroughly enjoy reading of how the Gospel is spreading in the Southern States, and of the blessings of the Lord to His Elders and Saints in that part of His vineyard. God bless the ELDERS' JOURNAL and those connected with it.

As you see from the Star from time to time, the work of the Lord is progressing nicely in the British Mission. Last month the Elders distributed over 300,000 tracts, over 8,000 books and had 22,001 gospel conversations. President Grant says it is the banner month since he took charge of the Mission. This makes us all happy here.

TWO FAITHFUL MISSIONARIES DIE IN THE FIELD.

"Sometime when all life's lessons have been learned,
And the sun and moon forever more have set;
The things which our weak judgments here have spurned,
The things o'er which we've grieved with lashes wet,
Will flash before us out of life's dark night,
As stars shine brightest in deepest tints of blue;
And we shall see that all God's plans were right,
And how what seemed reproof was love most true."

President Joseph F. Smith received a cablegram from Apostle Heber J. Grant at Liverpool, England, announcing the sad news of the death by smallpox of Elder Hugh Melvin Welker, whose residence is at Bennington, Bear Lake County, Idaho. Elder Welker was laboring in the Netherlands, having been assigned to that field in April of last year. He was a bright, energetic Elder, and stood high among his companions and acquaintances. He was the son of J. A. and Eva M. Madison Welker, of Bennington, Idaho, and was just past twenty years of age and unmarried.

Another cablegram from Apostle Heber J. Grant, to President Joseph F. Smith containing the sad intelligence of the death of one more missionary—Elder Abraham J. Gold, of Salt Lake City, was received May the 21st. Elder Gold was laboring in Holland, having been there since September, 1904, when he was taken sick with smallpox from which he died at Gronnigen, Netherlands. He was in his twenty-fourth year, studious, bright and energetic. His labors as a missionary were willingly and zealously discharged, and it is to be deeply regretted that his young life, so full of ambition, usefulness and hope should have been so suddenly taken away.

THE ATTENTION OF THE ELDERS, and particularly the Elders of the South Carolina Conference, by reason of a special request of their President, is called to article number 16 in the Elders' Reference. We ask them to read this paragraph carefully and profit by it. This does not mean that the Elders can not write accounts of interesting events to the JOURNAL, in addition to the matter sent to the conference presidents. But if an account is sent to the JOURNAL, it should also be sent to the conference president, and vice versa.

ELDERS' JOURNAL.

JUNE 1, 1906.

BEN E. RICH, Editor.

J. S. STOKES, Jr., Associate Editor.

"Behold, they that have been sent to preach my Gospel among the congregations of the wicked: wherefore I give to them a commandment thus: 'THOU SHALT NOT IDLE AWAY THY TIME.'"—(Doctrine and Covenants, section 60, verse 13.)

EDITORIAL.

GOD'S WORK VERSUS MAN'S WORK.

The Methodist convention at Birmingham has adjourned, after attending to the regular role of business, which of course, included the appointment of a committee to revise their creed and make such changes in "their everlasting gospel" as is always necessary every two years. If it were not for the changeableness of men, perhaps it would be possible for them to create a faith that would live longer than two years; but as they desire an up-to-date religion, it becomes necessary to be everlastingly making such revisions as will answer the demands of changeable humanity. In the beginning God created man in His own image, in His own likeness, and endowed him with His attributes and acquainted him with such laws as would lead him back into His presence, but man forgot the Lord and wandered far from Him, however, notwithstanding, God has remained the same, He is still unchangeable and everlasting. He sent His Son to the earth, and through Him gave us a perfect plan of life and salvation—He called it *The Everlasting Gospel*—planting in it the principles His Father told Him to plant, and giving it such officers as His Father told Him to give. Jesus said He came not to do His will, but the will of His Father who sent Him, and when He left the earth He had organized a perfect church with all necessary laws and officers, laying down in simplicity the requirements by which man could enter into God's Kingdom. Through the influence of the other comforter which He gave His apostles, after leaving them, He let it be known through Apostle Paul that if any man or even an angel from heaven should change the plan He instituted, the curse of God should rest upon him.

It is said that nothing is impossible with God; this of course means that no possible thing is impossible, with Him. We doubt very much if it would have been possible for Jesus to recognize *His Everlasting Gospel* had He been present at that Methodist convention; and we naturally wonder what He would have to say to that committee appointed by the convention if He should step into their committee meeting about the time they get down to the business of revising their creed once again. God's works are everlasting, man's works come to an end. That is the difference between *The Everlasting Gospel* of Jesus Christ and man-made religion.

This is what Paul said concerning the officers Jesus set in the Church and how long God wanted them to remain: "He that descended is the same also that ascended far above all heavens, that He might fill all things. And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we all come to a unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive."—Eph. 4:10-14. This is how the same apostle designated the doctrine of Christ: "Therefore leaving the principles of the doctrines of Christ, let us go on unto perfection, not laying again the foundations of repentance, from dead works, and of faith towards God, of the doctrines of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment."—Hebrews 6:1-2. This is the

warning of the Apostle John to those not heeding this doctrine: "Whosoever transgresseth and abideth not in the doctrines of Christ hath not God. He that abideth in the doctrines of Christ hath both the Father and the Son."—2 John 9. And, as we said before, this is Paul's warning against a revision: I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel, which is not another, but there be some that trouble you and would pervert the Gospel of Jesus Christ. But though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed. And as we said before, so say I again, If any man preach any other Gospel unto you than that which ye have received, let him be accursed."—Galatians 1:6-9.

Don't charge us with lack of charity brother. It is not we, but the book you call the Word of God.

BAPTIST CONVENTION.

About four thousand members of the Southern Baptist delegates, mostly ministers, held a convention here in Chattanooga during the week ending May 12th. Their committee on entertainment, stated through the public newspapers that they were taxed to the utmost to find accommodations for their delegates, and requested the townspeople of Chattanooga to prepare suitable places for them. We desired to entertain a few of the ministers, and thereby repay in a small way, some of the many kindnesses extended to our elders by members of the Baptist church throughout the South, and therefore we went into executive session here at the mission office to devise ways and means by doubling up and creating places for the accommodation of some of the Baptist visitors at our mission home. The following letter was accordingly written, and delivered to the committee in charge by one of the office elders:

Chattanooga, Tenn., May 10, 1906.

To the Committee in Charge of Baptist Convention, City.

Gentlemen:

We have a double house, one-half of which, (No. 713 Fairview avenue) consists of double parlors, three bed rooms, and bath room, which we cheerfully place at your disposal, free of charge, for the benefit of your guests during your convention. The house will be ready on two hours notice, and we will take pleasure in preparing food for those whom you may care to send, which will also be free of charge.

You may get the key upon application.

Yours very truly,

BEN E. RICH.

We are sorry to say that our invitation did not bring us even one solitary member of the convention for breakfast, dinner or supper. Perhaps they came not to call the righteous but sinners to repentance, and therefore gave us what the westerner would call the "goby."

WILL YOUR RULE WORK BOTH WAYS?

"The evidence against the Standard Oil Company is largely supplied by men who used to be on the payrolls of that company, but who were discharged for reasons that do not appear in the published proceedings. With the utmost unconcern these men tell the investigating committees, before whom they are summoned to testify, of the crimes they themselves committed whilst in the employ of the Standard. How much confidence is to be imposed in this character of testimony? The Standard Oil Company may be bad, but the fact remains that if convicted at all it should be by trustworthy testimony."

The above is from the Chattanooga News, and is mighty good common sense: but how about the Smoot case? The Chattanooga News said something about that awhile ago. Perhaps they don't use as much religion in their business as they do coal oil.

THERE SEEMS TO BE A DIFFERENCE OF OPINION.

"Let me say a word about the baby in the church. He should not be here, he does not hear, his mother cannot hear, and when he starts to crying hundreds of others cannot hear, and I think it is a blasphemy to have babies in the house of God."—Dr. Howard L. Jones, Pastor First Baptist Church, Chattanooga.

"Suffer little children to come unto me, and forbid them not; for of such is the Kingdom of God."—Jesus Christ, Captain of Our Salvation. Luke 18:16.

And yet modern Christians, while calling it blasphemy, if they come to Church, will damn little babies and send them to hell if they are not baptized. Will not God be liable to overlook a little of the infidelity of an Ingersoll when He fully understands that this is the kind of religion offered for his soul's salvation? Thank God for the restored Gospel of our Savior, which the world calls Mormonism.

SYSTEMATIC STUDY.

Attention is again called to what we have previously said concerning the course of study for the Elders under the direction of their conference presidents, and we urge the Elders to be obedient in following the recommendations that have been made in this matter. We recently had the privilege of reading a letter from one of the Elders who did not seem to take kindly to the recommendations made, and we desire to say to the Elders laboring in this Mission that they will meet with better success by heeding the counsel given to them from time to time than by running off with the idea that such advice is not necessary for them in particular. A better and a more honorable mission will be performed, and a greater abundance of the sweet influence of God's Holy Spirit will be possessed by the Elder who will have engraved upon the tablets of his heart that wise bit of counsel which has come down through the ages from the mind of the prophet saying: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

BROTHER JOHN M. HORNER, of Paauilo, Hawaii, sends us ten dollars to help defray the balance of the indebtedness against the Jacksonville church, and says: "If you ever meet those elders who donned the garb of the laborer and built and painted that church, give them my sincere thanks, as they proved themselves qualified to preach the gospel of spiritual and temporal salvation, both by precept and example. That church is a witness and, as you say, 'a sermon to the people of Jacksonville.' As I view the matter the duty imposed upon the Latter-day Saints is to preach both temporal and spiritual salvation to the children of men."

This is not the first time we have heard from Brother Horner in a substantial way. He is a constant reader of the JOURNAL, and is interested in the work of the South. We thank him for his material assistance to the little church in Florida, and pray God to bless him for his generous aid.

The active hard work of the General Assembly of the Southern Presbyterian Church began May 21, at Greenville, South Carolina. A complaint had been entered against the synod of Virginia, by Rev. S. S. Laws. He claims, according to an Associated Press Dispatch appearing in the Washington Post, that when a man is converted whose country legalizes more than one wife, the man should annul all marriages except the first, and that when he is brought into the Church he should not be permitted to marry again until he shall become a widower. The synod of Virginia, on the contrary, believes it is unwise that such men should annul any of the marriages, but that he should be brought into the Church with all his wives, but should be prohibited from contracting further marriages.

A BEAUTIFUL PICTURE.

A special artist was sent to the Hill Commorah for the purpose of painting a picture of that sacred hill to be hung in the Salt Lake Temple. The Deseret

Sunday School Union had some beautiful copies of this magnificent picture made in colors, which were sold for one dollar each. The Mission has succeeded in obtaining one hundred copies of the same and the Saints in the Mission may have them mailed to them, postage paid, for fifty cents while they last. It is a most beautiful picture to frame, being nine and a half by nineteen and a half inches in size. It is an exact copy of the oil painting made by the artist of the hill where the Angel Moroni delivered to the Prophet Joseph the golden plates from which was translated the Book of Mormon.

MORE SUBSCRIPTIONS FROM COLORADO MISSION.

President J. A. McRae sent in subscriptions for eleven new Elders who recently commenced labor in that field. We sincerely appreciate this hearty support, and trust that our Colorado companions will enjoy the JOURNAL. If the Elders in that field have any interesting experiences, we would be glad to receive them. Our JOURNAL is small and we can not use much matter; but some nice, choice, pointed notes we would be glad to have. This invitation is given with the understanding that all contributions come to us through your mission president.

SAD DEATH OF SISTER THOMAS P. JOHN.

Elder Thomas P. John of West Portage, Utah, who was honorably released from his mission here a few months ago on account of the illness of his wife, writes under date of May 17 saying that she died on the 10th. Besides her husband, Sister John left three little children to mourn their loss. Ever since Elder John's return home, his wife had suffered constantly at the mental hospital, where she was taken shortly after he arrived.

The faith and prayers of the Elders and Saints who knew Brother John go out in sincerity to the Lord in behalf of him and his little ones. We sympathize deeply with them, and assure our bereaved brother that we are pained to learn of his sad misfortune.

ELDER W. H. LITTLE GIVEN WANDERING COMMISSION.

President William H. Little, who has presided over the Georgia Conference for the past six months, is an old confederate soldier, who fought under General Stonewall Jackson from the beginning of the war until the death of that great man. Elder Little has many comrades throughout the South, and we feel that his field of labor should not be confined to one state, but that he should have the privilege of visiting the soldiers' homes established by the states of the South and bearing his testimony to his old comrades who reside there. We think, too, he ought to be accorded the opportunity of visiting his memorable battlefields, preaching as he goes, and for this reason he is given a wandering commission, which gives him the privilege of going wherever he may feel led, that he might reach as many of the confederate veterans who stood side by side with him in the great civil war as possible. We hope the conference presidents will do all in their power for his comfort, and that they will aid him to succeed in this commendable work; and we trust, too, that he will be given a warm welcome by the Saints among whom he may choose to labor.

REVIEW.

NORTH CAROLINA—The health of the Elders for the past month has been very good, and gratifying results have been realized from the efforts of the brethren. Four new elders just from Zion, were added to the band of energetic workers. Two honest souls have been baptized into the Church. A Sunday School was organized at Mable Hill, Pender county, by Elders DePriest and Allred. Brother George E. Sholer was appointed Superintendent. Elder Clarence Allred and J. H. Clark have been appointed to visit among the Saints and to fill the requests made by investigators. A branch conference was held at Princeton, Johnson County. A number of Elders were present and a very profitable and enjoyable time was spent. The Elders have left for the western part of the state, where they will labor during

the summer months, as this section is cooler and better suited to the health of the Elders while the warm weather is on. The Saints on Harker's Island are still holding their Sunday School under the trees. This they have continued to do since the mob burned their church building. On the 6th of May they met as usual to hold their services, and to their surprise they found a sack filled with bullets, left in a conspicuous place by their persecutors, indicative of the bitter spirit that fills the hearts of their enemies.

SOUTH CAROLINA—No sickness has been felt by any of the Elders save in the case of Elder Joseph Anderson, who has been somewhat afflicted with stomach trouble. The Elders in the lower counties report their fields fairly well worked and much success has followed their labors. They are now working their way to the upper districts where they will labor for the summer. At Centreville, Fairfield County, a branch conference was held on the 30th of April. President John H. Gibbs, together with Elders Emerson Bradley, Roman R. Siepert, James L. Oman, C. N. Motes, and Leroy Hopkins, were present, and a good turnout of Saints and friends made the meetings a complete success. Elders Motes and Oman spent the night in the woods on the night of May 16th. Some parts of their county is bitter, while other districts are quite friendly. The people are not nearly as much opposed to the work of the Elders as they were a few years ago. Another branch conference was held at Islandton, Colleton county, Elders Roman Siepert, N. J. Wadley, Joshua Finlinson, A. W. Archibald, A. M. Hammon, and President Gibbs being present. A large number of people attended and the Saints and friends served lunch on the grounds. Elders Robert Booth and Joseph Anderson, who have finished Horry county, report that a great deal of good has resulted from their labors.

GEORGIA—Sectarian ministers have caused the Elders in some sections a little trouble, but generally the brethren have been treated well by the people and their labors have been fruitful. In Augusta a holiness preacher made an attack upon the Elders at one of their street meetings, and the sectarian stereotyped untruthful and pernicious tales were related to the listening bystanders. His tirade, however, did not affect his hearers as he expected, for many of the people were able to discern the secrets of the minister's heart from his abuse, and became friends to the Elders. Some of the people told the preacher that they knew he was lying to them. Elder Brigham Nielson will labor in Atlanta. He takes the place of Elder George F. Rawlins, who is released. Elder George A. Sherman will labor in Macon, in the place of Elder A. M. Palmer, who has been transferred to the Virginia Conference. Columbus will be worked by Elders L. W. Ogden and George E. Pope. Elders Morgan, A. B. Barton, George H. Shoell and Arthur B. Walotn arrived safely at headquarters and were assigned to their fields of labor with good companions. Seven persons have been baptized during the month. Street meetings are being held in all of the cities where the Elders are laboring and gratifying results reward the brethren for their labors.

MISSISSIPPI—All the Elders have been in the best of health except Elders Jos. E. Gubler and David S. Rowley. These brethren have suffered some from boils, but are improving. Elder W. H. Hopkins received word from home that his brother had been killed in a mine. The sad news was a severe shock to him. He has the sympathy and the faith and prayers of all his companions. Elder Martin Anderson has been at Millville doing some effective work among some friends who desired to hear the Gospel before he returned home. Elder W. A. Hatch is with him. On the 11th Elder Austin G. Burton, left for Ohio, where he will resume his labors. Elder W. H. Hopkins arrived safely and has been given a companion and assigned to a field of labor. The Elders are all moving toward Meridian, where a counsel meeting will be held on the 27th of May, a report of which will appear in the next number of the JOURNAL. Elders Chauncy Jenks and Orin R. Williams were unable to get entertainment one night and had to sleep in the woods. The following baptisms have been performed during the month, five by President Buchanan and Elder George Berry; three by Elders Chester Liljenquist and Bertie Crump, and two by Elders Chauncy Jenks and O. R. Williams.

MIDDLE TENNESSEE—The month opened with considerable rain which hindered the work of the Elders considerably, but during the latter part better weather prevailed and more work was accomplished. Some indifference is experienced by the Elders in getting places for meetings, but generally the brethren find plenty of

opportunities to preach the Gospel. On May 13 a branch Conference was held at Buenavista, Carroll county. Elders D. E. Michaelson, W. N. Patten, J. M. Joyner, Abner Tanner and J. F. Brown, together with President W. D. Bocker, were present and all enjoyed the services greatly, many Saints and friends being in attendance. From here President Bocker and Elder J. F. Brown went to Jackson, where they met Elders O. P. Callister, G. W. Miller, G. L. Wilcox, and O. R. Child, in counsel meeting. Elders J. H. Bagley and J. W. Hansen reporting on their work from Gibson county say that they have made many friends and have been blessed with success in their labors.

FLORIDA—On April 20th, Elders Snyder and Judy left for Peoria, Clay county, to fill an appointment and were successful in holding a series of six meetings and baptized two. They found the people in that locality very friendly and were generous enough to furnish the Elders a neat school house to preach in, and the people turned out in generous numbers to hear them. Elders Farr and Hardy arrived at Jacksonville from New St. Augustine, St. Johns County, where they have been laboring. They report the work in that locality progressing nicely. On the 22nd, Elders Hardy and Pay left for their labors in Baker County, Fla. On the 24th, Elders Farr and Alred left for their labors in Camden County, Ga. On the 28th President Tidwell and Elder Lyons arrived in Jacksonville from a trip in southern Georgia, where they had been visiting Saints and friends and report having held several successful meetings and found the Saints enjoying the spirit of the Gospel, and the sisters in Blackshire, Pierce County, Ga., are getting along nicely with the Relief Society. On the 30th Elder R. Ray Nixon arrived in Jacksonville for the purpose of auditing the books of the Conference. On the 2nd of May, Elder C. A. Callis and wife and two children, arrived in this city to commence their labors. May 6th President Rich arrived on the morning train and took part with us in our Sunday School. He talked to the children and gave them some very good instructions. He also held a meeting at 3 o'clock with the Elders laboring in the city. At half-past seven in the evening another meeting was held. Sister Drumiler and Sister Callis spoke very interestingly. Before leaving he gave us some instructions as to the work. On the 8th, the headquarters was moved from 1707, to 1200 Highway Avenue, which is much nearer the church. On May 11th, Elders Snyder and Judy reported two baptisms at McDonald, Coffee county, Ga. Elders Wilford, Whitaker and H. G. Stokes reported two baptisms at Lake City, Fla., on the 13th. On the 17th, Elder S. E. Patterson left for the Ohio Conference. The health of the Elders in this Conference has been good, with few exceptions, this month.

KENTUCKY—During the past month the weather has been very good and the work of the Elders has been greatly facilitated, in consequence of which the reports have improved. Elder Hyrum Allen has been ill for a few days but is again able to resume his labors. A few of the Elders have been laboring in bitter districts and have been unable to secure entertainment and have had to spend the night in the woods. Elder Hutchins, of Lehi, arrived in the Conference and was given his field of labor. Elder A. R. Meacham and Elder M. P. Stinson have been assigned to labor together in the country and Elder A. C. Sant is called to work in Louisville. On the 12th and 13th of May, President James Christenson, met with the following eleven Elders: John H. Snow, H. W. Richins, Kossuth Dyal, Duncan Stewart, M. P. Stinson, J. F. Walker, Carlos Stevens, A. A. Wilde, A. R. Meacham, Edwin Hutchings and A. S. Meacham, at Junction Church, Metcalf County, Ky., where we held a branch conference. Two Priesthood meetings and four public meetings were held. The Elders all bore strong testimonies to the truthfulness of the Gospel and several excellent discourses were delivered in defense of the latter-day work. The spirit of peace and love seemed to prevail among the Elders and those who came out to the meetings. After Conference both Elders and Saints mutually agreed that it was one of the best conferences they had ever attended. The Elders were all given new companions and new fields of labor, as follows: Elders Dyal and Stinson to Allen County; Elders A. R. Meacham and Carlos Stevens, Christian County; Elders A. A. Wilde and Edwin Hutchings, Webster County; Elders Joseph F. Walker and A. S. Meacham, Ohio County; Elders John H. Snow and Duncan Stewart, Wayne County. President James Christenson and Elder Harvey Richins will travel among the Elders and Saints. Elders Walker and Stevens had been laboring in Green County for some time

before and as a result of their labors and conference a family by the name of Price asked to have some Elders sent in their neighbor, stating they believed much good could be done. On the 14th, Elder H. W. Richins and the Conference President reached this place. Seven meetings were held and on the 17th four of the family were baptized, Elder H. W. Richins officiating.

ALABAMA—The Elders, with one exception, are laboring in the northern counties. They report the people among whom they travel very friendly, though not overly zealous in religious matters. A systematic canvass for the little Journal will be a main feature of the summer's work. Elders Chapman and Willardson have spent two weeks visiting Saints and friends in Phoenix City. They report a number of meetings held and good prospects for converts in the near future. A permission to canvass the city was asked for, an answer to the effect that a two-dollar-and-a-half license would be necessary before they could distribute tracts, was all the encouragement the mayor would give. On May 4th our ranks were strengthened by the arrival of Elders Fox and Neilson. Elder Neilson became the companion of Elder Freeman Pace and they were sent to Walker County to prepare for a branch conference to be held at Red Bud May 27th. President Patton and Elders Freeman and Fox have re-opened work in the city of Birmingham. They were somewhat disappointed by being refused the privilege of preaching on the streets. The mayor told them that they would receive no protection whatever while canvassing the city and if they got mobbed it was nothing to the city. for Birmingham had no use for Mormonism, or any of its representatives. He further stated that the streets were public to none but the Salvation Army, and if the Elders wanted to preach their "stuff" they would have to rent a hall, as they positively could not preach it on the public streets. Upon being asked his reasons for his opposition to Mormonism, he said he had none, and perhaps was unjust in refusing the privilege of holding street meetings, but whether just or unjust, he meant what he said and didn't intend to change it. On May 6th Elder Larsen was reported very low with the chills and fever, but at last writing was able to be about his labors. The health of the Elders with this exception, throughout the Conference is good. A number of baptisms have been performed and many friends are being made.

EAST TENNESSEE—The month opened with good health prevailing among the Elders, and all report being in good spirits. City work has been opened in Knoxville by Elder L. J. Ball and President H. C. Ford, also in Cleveland by Elders H. C. Miller and Geo. L. Hobson. Good canvassing work is being done in both cities; but for unavoidable reasons meetings are not being held. Three more honest-hearted souls have accepted the revealed Gospel and were initiated into the fold by Elders Louis McGavin and C. O. Whiting. Elders W. A. Walker and D. E. Bishop recently commenced work in Campbell County and report a good opening; so also do Elders C. N. Barker and J. W. Jones, who have begun work in Anderson County. Elder Thomas S. Johnson has been honorably released, to return home and will take his departure after a few days visiting. The Conference force was increased on the 19th inst., by the arrival of Elders Hinman, Smith and Dansie. Owing to the busy time of year and short nights the report on meetings held is very low.

OHIO—There have been three releases in our Conference this month. Elder E. P. Moser was released on account of sickness. His health has been very poor for nearly a year past. Elder R. L. Baxter was released to accompany him home. Word has reached us stating that they arrived at their destination safe and sound. Elder W. H. Smith was released the latter part of the month. The new arrivals from Chattanooga are Elders Ellis Merkley and William Lester. They have both been assigned to their fields of labor. Elder A. G. Burton was transferred from Mississippi to Ohio and Elder S. E. Peterson from Florida to Ohio. Street meetings have been opened up in Dayton, Columbus and Cleveland. In each place the Elders are meeting with good success. Sunday, May 13, two honest souls were baptized at Xenia by Elder W. H. Smith. Mr. John P. Meakin arrived in Cleveland Friday evening, May 11, and was met by the Elders. It was a great inspiration to them and also to the Saints, because he is such a faithful defender of our people. Sunday evening he delivered his grand lecture, "Utah and the Mormons," in the Pythian Temple. Many came to hear him and after it was over nearly all shook hands with him and said his lecture was the most interesting they

had ever listened to. Tuesday evening Sister H. E. Harrison gave a party in his honor. Mr. Meakin entertained the guests by rendering a choice selection of poems. Sunday evening, May 20, he delivered his lecture in the town hall at Sharon Center, O. President J. M. Cummings has chosen Elders C. K. Conrad and G. A. Bigler to assist him in the presidency of the Conference. The work is progressing and the Elders all feel encouraged.

VIRGINIA—The work of our Conference is improving, and though the weather is hot, the Elders are doing better work and success is crowning their efforts. Some of the counties have been thoroughly canvassed and the Elders are starting work in others. Elders Cosby and Hyde have completed a canvass of Southampton and are now laboring in Northampton county. Elders Reid and Whitney are through with Greenville; Elders Webb and Bowers with Lunenburg; Elders Pearce and Davis with Charlotte. Elders Storey and Egan have completed Halifax and Elders Mendenhall and Winn, Amelia; and all are on their way to their counties for summer work. The following are their new assignments: Elders Reid and Griffin to Wythe County; Elders Bowers and Whitney, Pulaski; Elders Webb and Kirkham, Acconac; Elders Pearce and Davis, Northumberland; Elders Storey and Egan, Pittsylvania; Elders Bishop and Meinnott, Montgomery; Elders Stone and Moore to Patrick; Elders Mendenhall and companion will labor in Buchanan county. The Elders are nearly all visiting Saints and friends, as they go to their summer work. In this way nearly all the Saints of the Conference will be visited with good results. Elders Broadbent and Bagley started to visit Elders, Saints, and friends, but they only traveled a week when Elder Bagley was called into the "Office" to labor. Elders H. E. Owens and E. Z. Taylor were released May 14th, to return home. During the month ten have been baptized into the Church, two by Elders Bishop and Storey; three by Elders Owens and Taylor; three by Elders Reid and Whitney; and two by Elders Storey and Egan. Many friends have been made into the canvassed counties and several earnest investigators are diligently searching for truth. Elders Rands and Dahlquist are doing an excellent work in Richmond. They met the mayor who treated them very kindly, and gave them the privilege of canvassing the city and holding meetings. He invited them to call on him.

A NATIVE ELDER DIES.

Elder Lorenzo Taylor, traveling Elder in Hawaii, writes from Kealia, Kanai, to the Deseret News, under date of April 28, saying: "The Elders who have labored in the Hawaiian Mission, and who were acquainted with James W. Bush, will be grieved to learn of his death, which occurred April 24, 1906, at his home at this place, from an attack of heart failure. Elder Bush was born in Honolulu in October, 1844, and embraced the Gospel in 1887, being ordained an Elder two years later, since which time he has taken an active part in the missionary work, doing much good among his fellow men. He has also been very kind to the Elders, and his doors were always open to them. He was greatly beloved and respected by all who knew him. His life was a noble example of faithful and untiring devotion to the Gospel."

ARRIVALS.

Elder John A. Lowe, Pactolus, Ky. Elder Parley P. Smith, Draper, Utah. Elder Scott Hinman, Cardston, Alberta, Canada. Elder John R. Dansie, Riverton, Utah.

APPOINTMENTS.

Elder John A. Lowe, to Georgia. Elders Parley P. Smith, Scott Hinman, John R. Dansie, to East Tennessee Conference.

RELEASES.

Elder William A. Judy, Florida. Elder Lorenzo DePriest, North Carolina. Elder A. C. Sant, Kentucky.

TRANSFERS.

Elder M. P. Cosby from Virginia to Georgia to preside over that Conference. LeRoy Baker, from Mississippi to Office.

Report of Mission Conferences for Two Weeks Ending May 18, 1906.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Its Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders Jour. Sub.	Deseret News Subscriptions
J. A. Paton.....	Alabama ...	815	944	55	235	16	1102	27	..	11	30	796	7	5	.....	.....	.....	.....
Hyrum C. Ford....	East Tenn..	1274	148	235	477	69	2803	91	1	19	15	773	..	..	.....	.....	.....	.....
David A. Tidwell..	Florida	1122	699	48	368	11	1234	33	4	36	47	971	1	7	.....	.....	.....	.....
W. H. Little	Georgia	1288	1784	59	538	10	892	40	7	31	68	866	2	3	.....	.....	.....	.....
J. A. Christenson..	Kentucky ..	1581	291	128	460	115	1423	112	4	19	71	759	1	4	.....	.....	.....	.....
W. D. Bocker	Mid. Tenn..	1079	113	310	201	85	1664	70	6	11	20	514	1	..	.....	.....	.....	.....
E. D. Buchanan ...	Mississippi	1045	586	19	462	10	923	18	3	22	61	619	6	21	.....	.....	.....	.....
Wm. A. Petty	N. Carolina	1088	310	44	296	46	1222	15	3	22	55	455	1	7	.....	.....	.....	.....
J. M. Cummings ...	Ohio	1063	1737	370	407	27	1193	71	5	34	27	977	..	2	.....	.....	.....	.....
John H. Gibbs.....	S. Carolina	1404	875	182	647	31	1299	38	2	22	47	878	3	..	.....	.....	.....	.....
S. Broadbent.....	Virginia.....	1349	571	70	321	47	1570	59	3	49	50	691	1	6	.....	.....	.....	.....
Totals .....	.....	13108	8058	1520	4412	467	15325	574	88	276	499	8299	23	55	.....	.....	54	5

GIVE HIM A LIFT.

Give him a lift! Don't kneel in prayer
Nor moralize with his despair;
The man is down, and his great need
Is ready help—not prayer and creed.

'Tis time, when the wounds are washed and healed,
That the inward motives be revealed.
But now, whate'er the spirit be,
Mere words are but mockery.

One grain of aid just now is more
To him than tomes of saintly lore;
Pray, if you must, in your full heart;
But give him a lift!—give him a start!

The world is full of good advice.
Of prayer, and praise, and preaching nice.
But the generous souls who aid mankind,
Are scarce as gold, and hard to find.

Give like a Christian—speak in deeds;
A noble lift's the best of deeds;
And he shall wear a royal crown
Who gives 'em a lift when they are down.—Selected.

DIED.

STEWART—The little six months baby of Sister Annie I. Stewart, at Opelika, Fla., died on May the 6th.

PRICE—At Mt. Olive, N. C., the mother of Brother G. M. Price. She had been a member of the church for ten years and was a devoted follower of Master.

MAYHEW—Mollie Mayhew, at Barboursville, Ky., on May 3d. Sister Mayhew has been a devoted friend to the Elders, and will be remembered by all those who knew her as an faithful soul.

BALDWIN—Julia F. Baldwin, at Mt. Airy, N. C., on May 15. He was the son of Brother John H. and Sister Cora Lee Baldwin. He was thirteen years old and a bright boy.

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"When you climb a ladder, you must begin at the bottom, and ascend step by step until you arrive at the top; and so it is with the principles of the Gospel; you must begin with the first and go on until you have learned all the principles of exaltation."—JOSEPH SMITH.

VOL. III.

JUNE 15, 1906.

No. 20.

WRECKING TOOLS FOR POLITICAL WRECKS.

Twenty-five years ago the Cincinnati Inquirer published the following piece of advice, given by Bob Burdette, for political wrecks who were in search of popularity outside of the old party ranks. This is what he suggested:

"Be something, young man. If none of the existing parties satisfy you, organize one of your own, and go, 'sloshing around.' But have a politic. Institute a war cry. View with alarm and point with pride on your hook, but do view and point. If you are very vigorous, you may also at times, 'recoil with horror.' You will find this very effective toward the close of the campaign. If you had time my son, I believe I could fit you out with a full and complete assortment of tools, weapons and armor politics. You should have at the opening of the campaign, besides the matter already mentioned, one dozen kegs of nails, wherewith to nail the enemy's lies. Shriek every time you nail a lie. A few judicious lies to toss around carelessly and not too early, just to keep him busy. Shout when you scatter them. Say something mean about the Mormons. A few 'demands' for things we already have, and have had for fifty years. Nobody will notice this if you only yell them out lustily, and with an air of a man who is when you make it. 'Demand' specially that the Mormons be suppressed. Some 'pledges' more or less. Pledge yourself to something easy—the abolition of Mormonism; the abolition of slavery and unyielding opposition to the payment of Confederate bonds by the State of Ohio. Read about it and give it to the Mormons red hot. Remember the soldiers. This is eminently proper, patriotic and cheap. 'Twont cost you a cent. Stand upon the house-tops, and in a loud voice call them the 'defenders of the republic,' and declare that they shall have their rights. Along toward the close of the campaign you might promise them their lefts. That's what they'll get anyhow, but you needn't say anything about that; keep as noisy as possible, and howl. Arraign the administration. Oh, every time arraign the administration. And a common arraignment will not do. If any platform contains not a scathing arraignment of the administration, the same is a liar and a horse-thief, the same more or less. If, unfortunately, you are on the side of the administration, then you must arraign the other party. But you labor under a great disadvantage if you are in with the administration. It is so much easier to stand in the street and throw stones at the window, than it is to stand in the window and throw stones into the street. Blessed be opposition. Because why? You're liable to run out of stones.

There are no stones in the house, whereas the street is full of 'em, and the man in the window can't throw ~~until~~ the man in the street has first fired a rock at him. And if it ~~so be~~, that the first dormick catches him in the eye his case is ~~distressing~~, or if it be that, while stooping to pick up the ~~first stone~~, the man in the street fires half a dozen more at his stooping figure, then is the last state of the man in the house worse than the first. 'Holler' loud as you throw fast, and let the Mormons have it all the time. For the reasons set forth above, never fight on the defensive. Always keep going up and down like a raging lion, seeking where you may investigate somebody. 'You haven't taught me any of the parries,' said a young soldier to an old Prussian fencing master. 'Parries be ———,' (I have forgotten the Prussian for the word,) replied the other mustache. 'You thrust; let the other fellow parry! Lay it on the Mormons every time. Demand the resumption of specie payments. It has been accomplished so many years that most people have forgotten it, and this slogan will catch the Greenbackers. There, that reminds me. By all means have a slogan. No party is equipped for the contest until it has a slogan. In some wards you will want a slogan that holds a quart. Down with the Mormons, remember. And talk loud. Pat civil service reform on the back. Remember that, in the hands of the administration it is a mere instrument of partisan tyranny and nepotism, an object of selfish ambition and base personal greed; but in your hands and those of your relatives by consanguinity, marriage, and adoption public station would be a place of honor and honesty, capacity and fidelity, and constitute the only valid claims to public endorsement. And right here, oh how you can scratch the Mormons. In regard to the tariff, denounce Mormonism as a scandal and a reproach, that is breeding a demoralization from its foul and festering chaps, that it is foetid with rank corruption, that threatens to pollute the entire system of the grandest government on God's green earth. This will catch the free protraditionists.'

"I think there's about all you need to start with my boy, and the other things will occur to you as the campaign advances. It's always safe to let it into the Mormons. They have no friends east of the Rocky Mountains, and very few west. Some of these points you may have to modify a little, but in the main you can use them as they are. They have been used by two parties during the past twenty years, and have come out radiant with victory and noble in defeat every time."

The State Central Committee of Idaho met a few days ago, excommunicated a Mormon member from their body and then by a unanimous vote adopted Bob Burdette's recommendations.

WORD FROM HARKIN'S ISLAND.

A short time ago we received a letter from Sister Annicia Nelson of the island in which she says in part: "We want to thank you from the bottom of our heart for the interest you have taken to secure the Saints' protection. We'd meeting in the open air last Sunday where the church building stood and we all enjoyed the Spirit of the Lord, more perhaps than at any other meeting since the building was burned. Some of our worst enemies were present and gave us no trouble. We have heard nothing that they have said and of course we don't know what they may do, but we gave them to understand that we would do our duty and let the consequence follow. We told them that they were welcome to all the honor they could get from fighting against the work of God and we would be willing to take all the dishonor for obeying the commandments of the Lord, and bearing testimony of the Lord Jesus. We enjoy stronger testimonies than ever before, and personally. I enjoy my faith better than I have in all my life, for I feel more peace and happiness as my testimony increases. I have been afraid and in a great deal of trouble because the work was fought against, but I am slowly recovering from the shock those outrages gave me. I am learning to have more confidence in God, and I know the kingdom is the Lord's and that He has all power,

and if we suffer wrong it is for some good purpose, even though we are unable to see it.

Sisters Sabra and Leaha Brooks and another young lady went over to the Cape to the L. S. Station last week. The wind was blowing hard and several of the island people who were over there at work fishing with their families, invited them to stay over night, which they did. While the family and these young women were sitting before the fire, a brick was thrown against the roof smashing it in. A young man took the young women home that night, fearing trouble. The people who entertained the young ladies received a note warning them "against taking any more Mormons in."

THE GUBERNATORIAL CONTEST IN GEORGIA.

Two of Georgia's most prominent citizens, Honorable Clark Howell, editor of the Atlanta Constitution, and Honorable Hoke Smith, owner of the Atlanta Journal, are both making a vigorous campaign throughout the state, endeavoring to capture the nomination for governor on the Democratic ticket. They have been over a great portion of the state, pulling each other's hair; covering each other with mud; and each claiming that the other one is not a fit person for the exalted position of governor. If a person picks up the Constitution, he sees in great glaring headlines, how prominent, how much beloved, and how popular Mr. Howell is all over the state, and how insignificant and unworthy Mr. Smith stands in the eyes of the people. Along in the afternoon one picks up the Atlanta Journal, and then he begins to see the greatness of Honorable Hoke Smith, and what a brilliant and successful campaign he is making, and the pitiable condition of Mr. Howell, and his unpopularity throughout the state.

The other evening they held a joint debate in Atlanta, and it is very amusing to read the headlines in their respective papers giving an account of what took place. Realizing that many of our readers would like to know just who came out best and who is really going to be the next governor of Georgia, we gladly give them the information by reproducing what appeared in the headlines, as follows:

Atlanta Constitution, Saturday, June 9th.

"SPOTTED POLITICAL HIDE OF HOKE SMITH LIFTED AND EXHIBITED BY CLARK HOWELL, WHILE 6,000 PEOPLE MADLY CHEER."

"HOWELL MEN IN MAJORITY AT MEETING."

"THEY LUSTILY CHEERED AS THEIR CANDIDATE EXPOSED HOKE SMITH, WHERE DENIAL DID NOT AVAIL HIM."

"SMITH AND NEGROES."

"SMITH AND NEGROPOLY."

"SMITH AND RAILROAD."

"CLARK HOWELL MAKES EXPOSURE OF SMITH'S POLITICAL RECORD."

"HOKE SMITH OBJECT OF PIEDMONT BAR CHARITY."

"DID NOT ATTEMPT TO ANSWER CHARGE AS MADE BY HOWELL, BUT WAS SARCASTIC AND TOLD A FEW OLD JOKES."

Atlanta Journal, Saturday, June 9th:

"HOKE SMITH GIVEN GREATEST OVATION EVER SEEN IN GEORGIA."

"OVER 6,000 PEOPLE HOOTED HOWELL AND CHEERED SMITH."

"HOWELL UTTERLY CRUSHED BEFORE HOME PEOPLE."

"HOKE SMITH'S GREAT TRIUMPH MOVES HIS FRIENDS TO PITY HOWELL."

"HOKE SMITH MADE DIGNIFIED SPEECH."

"CAUSES HOWELL TO SQUIRM AND WORM BY EXPOSING HIS RECORD TO THE PEOPLE."

"NEARLY 7,000 FULTON COUNTY CITIZENS ACCLAIM AS A HERO, THEIR CANDIDATE, AND LAUGH TO SCORN THE FEEBLE EFFORTS OF THE RING AND RAILROADS."

"CLARK HOWELL IS LITERALLY FLAYED BY HOKE SMITH."

"HOWELL CROUCHED BEFORE SCORCHING CRITICISM."

And all this happened at the same place and at the same time.

We have never before attempted to give our readers the inside tip on political events, and we sincerely trust that our readers will not take advantage of this

inside information we are giving them, by making bets and unjustly winning money on the outcome of the Georgia campaign, simply because we have now told them which one of these prominent citizens is the sure winner. Our readers can now see which one of the papers is the most reliable, and which one will have something to take back the morning after the primaries are held and who is going to be Georgia's next governor. We congratulate the honorable ? ? ? ? ? upon his triumphant political victory over his opponent.

MISSISSIPPI CONFERENCE.

On the 27th of May the Elders of Mississippi met in Meridian at the home of Brother E. C. Horne in the capacity of a priesthood meeting. The meeting was called to order by President Ben E. Rich at 3 o'clock p. m. Each Elder gave a few remarks relative to his feelings, his labors and his health, after which President Rich occupied the time giving many valuable instructions. The Elders were all feeling in excellent spirits, and generally speaking the Conference is in good condition. The Elders have all worked hard and were filled with the spirit of their missions.

NOTES FROM THE FIELD.

Elders Abner Tanner and Preston M. Joyner, who are laboring in the Middle Tennessee Conference, relate the following experience: "On the night of May 1st we held a very successful meeting in the Christian Church at Holladay, Benton Co., Tenn., a little village of about 200 inhabitants. A good attendance was had and we were kindly entertained by one of the leading members of the church. On the night following we preached at a school house about three miles west of Holladay to a large crowd and after meeting was over we were invited to go home with one of the gentlemen present. Just as we started out of the yard a shower of eggs was hurled at us, none taking effect except one which slightly tipped Elder Tanner's hat to one side and went on without bursting. Presently an old lady was heard to cry, 'Stop!' for an egg had pelted her on the head. We only rejoice to know that we are worthy to suffer for the testimony which we bear."

Elder Joseph Young and his companion Elder Hunsaker, write from Kentucky, saying that recently they obtained permission to preach in a Methodist meeting house. the preacher who made the appointment failing to come. They attended a second meeting at which were present three Methodist ministers, one of whom, Robinson by name, said to the congregation: "Some people say the Mormons will tear down this church. If it is Christ's it will stand and cannot be disturbed, but if not Christ's then the sooner it is destroyed the better. If the Mormons want to preach let them do so, and if the people want to follow them let them go. Prove all things, and hold fast to that which is good." After the services we were asked if we had anything to say. We announced a meeting which was well attended." They made many friends.

We have received a number of subscriptions from the following energetic friends of the JOURNAL together with choice words of praise and encouragement. Lack of space compels us to make this brief mention of the good work of our brethren and sisters, and we hope we can make them feel that we do deeply appreciate their worthy efforts. Here they are: Henry Larson, Cleveland, Idaho, sends three; Elders W. Leroy Nuttal and Thomas E. Dalling, of the Colorado Mission, each send one; Sister Alice Bird, of Salina, Utah, two; Brother Wm. W. Butler, Sandy, Utah, one; Brother George Jett, of Jackson, Ky., one; Sister Elizabeth Hines, Ruxton, Va., one; Brother A. A. Day, Sunnyside, Utah, three; Brother Alma Olsen, Salt Lake City, Utah, seven.

President J. A. McRae, of the Colorado Mission, says: "I have always been a believer in the doctrine of reciprocity and where you have something to give me that will equal what I have to give you, or if the value I receive is a little higher than what I give, then I am going to make the trade. That is just what our

elders are saying about your valuable little magazine. We are getting more than our money's worth and desire to help you keep the good work going. We are going to send you a new subscriber for every new missionary and more if we can: Your paper meets our wants and the people and elders read its pages with the greatest interest. Don't let the lamp go out."

We take the following from a letter to the JOURNAL written by Elders Bagley and Hansen, who are laboring in Gibson County, Tenn: "We appreciate the JOURNAL very much. It is the first part of our mail we look at." They also relate the following interesting circumstance: "We met a sanctified man who is a great debator. He let us preach in his house and a large crowd attended. The meeting was the best we ever held and the Lord certainly blessed us. We had a conversation with him after the services in which he said he believed all we taught. We made friends of all the people who attended. We have spent four nights with Uncle Sam (which means in the woods,) but every time the next day we have found many friends."

Elders H. S. Fox and George E. Pope, had a very gratifying experience in Columbus, Georgia, recently. They attended the services at the "Apostles' Church" by invitation and were asked by the pastor to occupy the time. Both of the brethren spoke and after the services the pastor expressed his pleasure at the opportunity afforded him and his congregation of hearing the Gospel and asked the congregation to excuse him for the evening on account of his not being well, assuring the congregation that he would arrange for the Elders to occupy the time. This was done and the brethren had a large gathering at night and enjoyed themselves immeasurably. They now have a standing invitation to meet with the body of the church often.

A case of healing is related by Sister S. A. Benton, of Islandton, South Carolina. She says that she had been troubled with pains in her chest and with indigestion for a long time and that she was unable to do her work. Elders A. W. Archibald and A. M. Hammon while holding meetings in that neighborhood called to see her and while there they administered to her. She rested easily that night and the next morning when they called to see how she was and while there they administered to her. She rested easily that night and the next morning when they called to see how she was, they were surprised to see her washing nearly all out. All her sickness had left her and she felt perfectly well.

Elder George Webb, of the Virginia Conference, gives us the following account of a healing: "On May 1 Elder J. I. Bowers and I called on Brother John Tucker and found him very sick. He could not sleep at nights. The doctor had been called in but could give no relief. We administered to him and the moment we raised our hands from his head he was much improved. Two weeks later we called on him and he said he had not lost one night's rest since we were there. His sister was very sick when we called the last time and Elder Kirkham and I administered to her with the same effect."

Dr. W. J. Stapleton, of Ambrose, Ga., writes us a nice letter in which he says that recently he filled an appointment near his home. An appointment had also been given out for a Baptist minister at the same place and time. The minister failed to come so he went ahead with the meeting and had an excellent time. The people were so much interested that they insisted on Brother Stapleton making another appointment, which he did. Brother Stapleton held another meeting at the home of Brother Bartow Joyce, which was well attended.

Elder Ernest R. Wolley, of Salt Lake City, sends us a dollar to cover his own subscription and fifty cents to be used in sending the JOURNAL to some worthy Saint in the South and remarks, "I think the JOURNAL is one of the greatest advocates of the Gospel in the field. I have read it many times. I have a great deal of admiration for the Southern people, for some of the pleasantest days of my life were spent among the Saints and Elders in the missionary field there."

Sister Walter B. Lewis, of Colonia Juarez, Mexico, has the following to say: "The sample copy of the JOURNAL reached us a few days ago. It suits so well that I hasten to enclose the annual subscription price, which is small compared with the values of the JOURNAL. Brother Lewis is absent, but I am only doing as he would do were he here, for his mind often dwells upon the happy days spent on his mission and his many dear friends in the Sunny South."

Sister Addie Hendricks, of Pocatella, Idaho, adds four more new subscribers to the six she sent in last month and says: "I love to have the ELDERS' JOURNAL come. It is a grand little paper, and I take pleasure in showing it to my friends." Sister Anna M. Whiting, of Mapleton, Utah, sends in four subscribers. These sisters are doing a good missionary work, and the Lord will bless them for it. Can't you show the JOURNAL with the same results?

Writing from LaGrange, N. C., Elders James R. Burbide and G. W. Bills write: "We held three successful meetings at this place in connection with Elders Gwynne Page and A. F. Pierce, after which we baptized one applicant. In Wayne county we held three more meetings and baptized four more persons. These were confirmed at the home of Brother A. J. Thompson. There is an excellent opening for the spread of the truth here."

Another case of healing is reported by Elders Chester Liljenquist and Bertie M. Crump of Mississippi. They say that they were called to the home of Sister Nancy Perry who was under the care of two doctors. She was very sick and had been for some time. They anointed her and through their prayers she was forthwith relieved and rapidly recovered. Her husband, Memphis, and her brother, Preston Golemon, were baptized before they left.

Elders C. Bodily and C. E. Walker give the following interesting bit of news concerning a recent experience: "While canvassing in Atlanta, a few days ago we were asked to take part in a Methodist meeting composed of ladies of that religious body. We both spoke to them on the Gospel by request of the President of the organization, and enjoyed ourselves in their assembly very much. They all invited us to their homes after the services."

Brother Lewis M. Ferguson, of West Virginia, writes a letter of unusual interest concerning some of his experiences in his neighborhood. He relates the success that has attended his efforts to get the Gospel before the people, the details of which are very interesting. Had it not been for the limited space in the JOURNAL we would like to have published the whole letter. However, we feel to make this worthy mention of it.

In a letter recently received from Elder Moses Smith we learn that he has been called to preside over the State organization of elders. All the returned elders are pressed into service and a great work is being done in the different cities and villages. At some places they hold street meetings. Elder Smith ordered five hundred tracts for their field work. Elder Smith has sent us nearly two dozen subscribers.

Elders George W. Chapman and Fred T. Williams, of the Alabama Conference, say: "We have visited every family of Saints in Crenshaw County, and also many friends. We have made special effort to get the JOURNAL in every home. Nearly all the Saints take it and many of the friends to the Gospel are subscribers also. We have held three meetings a week for six weeks."

Sister Mary Gubler, wife of Elder Gubler, who is laboring in the Mississippi Conference, sends us a very nice letter in which she says: "I think the JOURNAL is a gem. I can't tell you how much I appreciate it. I want to send you some subscribers. My husband says he has met some of the best people he ever saw. They are so kind and generous."

Elder Marcus B. Far and Wallace Young, of the North Carolina Conference, report that they have been visiting among the Saints in their Conference. They say they have been treated kindly by nearly everybody. They held twenty good spirited meetings, sold several Books of Mormons, and baptized one soul. On the trip they spent one night in the woods.

"THE JOURNAL is a welcome comforter. It is the word of the Lord so plain that we need not miss the straight and narrow way that leads to heaven's gate. I don't know how those who have not the JOURNAL in their homes can be satisfied," writes Sister Nancy L. Breedlove of Virginia. We can't see how they can be satisfied, either, Sister Breedlove.

Elder Harry L. Payne, of Colonia Dublan, Chih., Mexico, orders the JOURNAL and says: "In looking over the JOURNAL it brings back many happy days spent with you down in the South. I am certainly pleased to keep in touch with the work there and feel to say, 'God bless the faithful Elders and the Saints and friends in the Sunny South.'"

Elder A. D. Miller, of Syracuse, Utah, renewing his subscription and ordering the JOURNAL for his mother says: "I can not miss a single copy of our little truth bearer. Every one that comes is as welcome as a letter from home used to be when I was in the Sunny South." Elder Miller was in Atlanta when the first number of the JOURNAL was published.

Elder George R. Bailey, of the Central States Mission, with headquarters at Kansas City, sends in a subscription and says: "I have been visiting Saints in this part of the Lord's vineyard and have been reading with interest the lectures and sermons in the JOURNAL. I realize that they would be of great benefit to all the Elders in their work."

"I was delighted with the JOURNAL, and it brought to my mind many happy hours spent in the South. I am particularly interested in the news from the South Alabama Field. I cherish a tender feeling for the Elders and Saints and am always pleased to hear of their success." So writes Elder Ezra P. Monson, of Hood River, Oregon.

Brother John F. Sanders, who moved to Kelsey, Texas, a short time ago, writes that he is getting along fine and that he is well satisfied with the place and people. He says he will try to get some subscribers for the JOURNAL. "I have volumes one and two of the JOURNAL and I want volume three just as soon as it is ready," he says.

Elders Parker and Whitehead, of North Carolina, relate a very interesting account of an encounter with a man full of questions at one of their meetings. They answered his interrogations while the meeting was still in progress and invited him to remain after the services for further discussion, but he refused and quietly retired.

"I have not forgotten my experience in Tennessee, nor the kind friends I met there," writes Elder John V. Bluth, of Ogden, Utah. "I shall have an interest in the Mission where I received my first experience, ranging from the gloomy depths of discouragement to the heights of a joy, a buoyancy, or elation, difficult to describe."

Elders Wm. Lister and Fred Nielson of the Ohio Conference send in a nice report of their travels in Putnam County. They are enjoying their labors and are meeting with success. The usual opposition to their preaching in church buildings and school houses, however, is experienced, but this only spurs them on in their labors.

Elder C. A. Callis, writing from Jacksonville, Fla., reports that he assisted in the baptism of two honest souls in the St. John's River. Many persons were pres-

ent and the Spirit of the Lord was manifested to a marked degree. Marching exercises have been introduced in the Sunday School at Jacksonville with very good results.

Sister Mary S. Hale, of Alabama, sends us a very nice letter in which she says she is going to try to get a few subscribers to the JOURNAL. She has embraced several opportunities to speak to the people of her village on the Mormon people as she saw them on her visit West. We pray the Lord to bless her good work.

Sister Bessie E. Rose, of South Carolina, says: "I have been a member of the Church for six years, and my testimony grows stronger each day, and know if any person will investigate the Gospel with a prayerful heart he can have a testimony. We often meet with persecution but this only makes us live nearer the Lord."

"It is certainly a pleasure to me to have the privilege of reading such a good little paper as the JOURNAL. It is so full of the Spirit of the Gospel. My husband, who was once opposed to "Mormonism," says he thinks the JOURNAL a nice little paper," comments Sister Lena Wenbery, of North Carolina.

We take these words from a letter from Elder Thos. R. Smith, of Malta, Idaho: "I am glad to have the JOURNAL in my house that I might read what the Elders are doing in the South. I shall always remember my mission there and will never forget the kind people of that land who were so good to me."

Another returned elder in the person of Ariel F. Cardon, of Logan, Utah, sends us a dollar for two subscriptions, one for himself and one for some one "of the many good Saints who make the lives of the missionaries happy." He remembers the Saints here and his many friends with pleasure and gratitude.

In Xenia, Ohio, two baptisms were performed recently under the direction of Elders W. H. Smith, J. S. Webster and H. W. Olson. There are nineteen members of the Church in that city, and several earnest investigators give promise that in the near future there will be others added to the fold.

Mr. James H. Heney, of Georgia, writes: "I am well pleased with the little JOURNAL, and I can truthfully say that I never was able to understand the Gospel so well as I do now. I shall ever be with the JOURNAL, for one page contains more truth than is preached by all of our preachers here."

Mr. John H. Carrow writes from Florida and says: "We like the JOURNAL best of any paper we take. All the family are interested in it. It gives good advice and good Gospel truths. We are not members of any church and can't see just as you do, but we may do some time."

"The dear little JOURNAL keeps me in the faith. I look for the coming of the little minister just the same as I do my dearest friend in the world, and when I receive it I never rest until I have read every word of it," so writes little sixteen-year-old Louisa A. Jacobson, of Alabama.

A letter received from Sister Josie Lee Smith, of the Ohio Conference, contains this sentiment: "I hope to do all I can toward getting the JOURNAL in as many homes as possible. There is much joy in reading the JOURNAL and it will gladden the hearts of all who read it."

"Rev. James, a Baptist preacher, advised his congregation not to take us in or give us anything to eat," write Elders Thos. A. Storey and David Egan, of Virginia, "but all of them did not follow his advice for one of the members who lived next to the church entertained us."

Brother Calvin Williams, of Georgia, sends two subscribers to the JOURNAL and says: "I regret that every Latter-day Saint in the Southern States don't take the JOURNAL. I always read it with pleasure and it fills my heart with joy."

President Louis Hoagland of the New Zealand Mission says that they have five thousand native members of the church there. There are nearly half a million Europeans on the island and the elders do considerable work among them. There are sixty missionaries laboring there.

"I must say a word for the ELDERS' JOURNAL. I have never found anything so interesting, and so much of the pure Gospel preached as comes through the JOURNAL. Every time it comes I wish it were published every week," writes Sister Mary Jane Talent, of Tennessee.

Brother Zadok K. Judd, Jr., writing from Kanab, Utah, says: "The sample copy of the JOURNAL just received is bustling with missionary spirit and vividly recalls old scenes in the South, although it has been twenty years since I was there." He sends us two subscribers.

From a letter written by Sister Fannie Bishop, of South Carolina, we quote: "I cannot afford to be without the JOURNAL. Through it I am able to hear from the dear Elders I love so well, and am able to learn of the teachings of the martyred Prophet of the Lord."

"Good Elder E. S. Davis, of Clifton, Arizona, paid for my subscription to the JOURNAL after he went home, and words can not express my thanks to him for his kindness. I hope to be baptized soon." Says Sister Mollie Gibson, of the Georgia Conference.

Reporting from Williamsburg County, South Carolina, Elders J. C. Anderson and Wm. R. Lewis say that they have found several Saints who have not been visited for three and four years. They have baptized three into the Church and are doing much good.

In a letter from Elders Thomas E. Rose and David Larsen, they report that a short time ago they held a very successful meeting at Nellie, Ala., baptizing four honest in heart as a result. Two more interesting and spirited meetings were subsequently held.

Brother S. T. Sinclair writes from Chesterfield, S. C., and says that a few nights ago some one broke into his house and stole all the books he had. He possessed a fine collection of church works, all of which were taken. The thief has not yet been found.

Elders R. W. Snyder and Wm. Judd, of the Georgia Conference, recently baptized six honest souls into the fold. They had a very interesting time at the confirmation services which were held in the Latter-day Saints meeting house, at McDonald, Ga.

Writing from Manassa, Colorado, Brother Benjamin F. McKinney says: "I know that God is blessing this people. All those who live as they ought are being prospered. We have a good country here and the prospects are very bright."

We take the following from a letter from Sister Mary V. Caison, of the North Carolina Conference: "We are greatly pleased with the ELDERS' JOURNAL. It is a valuable little paper and contains much valuable instruction."

"I am a poor man, with six little children," says Brother John J. Layfield, of Georgia, "but I would work hard and long for a half dollar before I would be without the little preacher, as we sometimes call the JOURNAL."

We take the following from a letter written by Brother S. R. Evans, of Lewis-town, Utah: "I feel so proud of this little paper that I call others' attention to it and thereby secure a new subscriber once in a while."

Elder Nathan Tanner, Jr., of Tilden, Utah, sends his subscription and says, "I have always felt interested in the Southern States Mission ever since I left the field, and my love for the cause has never abated in the least."

Elder J. U. Allred, of Raymond, Alberta, Canada, who was here on a mission several years ago, gives us the intelligence that he is the happy father of "another" fine boy. THE JOURNAL extends its warmest congratulations.

Brother Robert L. Coxy, of North Carolina, says: "I must say that the JOURNAL is one of the best papers in the world. I live in an isolated part of the country, and the JOURNAL comes to comfort me."

Sister Nancy L. Breedlove gives us these few kind words: "God bless the little JOURNAL. May it be in every home of the Saints for it is a constant guide and comforter to all who are searching for truth."

Elder Thomas Ashton, of Woodruff, Utah, sends two subscriptions and says that he will not be without the JOURNAL, and adds: "I have many dear friends in the South to whom I wish to be remembered."

Sister Rebecca Alton, of Georgia, has the following to say: "I can't do without the JOURNAL for it is such a good little paper. It is almost like a visit from the Elders."

Elder Alfred Gardner, of Mendon, Utah says: "I would be lost without the JOURNAL. It is a very valuable work and must be a source of great comfort to the Saints and Elders."

"We could not do without the JOURNAL. It is like sunshine in our home on a dark day, for we live in a land of persecution," so writes Brother L. F. White, of Mississippi.

Sister Alice Poynter, of Jeffersonville, Ind., writes a nice letter and expresses many beautiful thoughts concerning the truths of the Gospel and the value of the JOURNAL.

Writing from the Georgia Conference, Sister Mary Martin says: "I am certainly pleased with the dear little JOURNAL. It is an ever welcome visitor in our house. About all the preaching we hear comes through the JOURNAL."

The elders in Nashville, Tenn., have started a Doctrine and Covenants class which meets every morning. The work of the Lord in that city is crowned with success.

Sister Elizabeth Whitmore, of Florida, writes: "When I get the JOURNAL I do not stop until I have read it through. I wish it would come every week."

President Thomas S. Court of the Samoan Mission, sends in four subscribers to the JOURNAL and expresses his appreciation for the little missionary paper.

"I am always glad to get the JOURNAL and to read how the work of the Lord is progressing over the land," says Brother G. M. Price, of North Carolina.

A letter from Elders Booth and Nelson send us word that a short time ago they were unable to get entertainment and were forced to sleep in the woods.

"We are glad to say that all the Saints in Macon, have subscribed for the JOURNAL," writes Elder A. M. Palmer, of the Georgia Conference.

Sister Maggie Denison, of Florida, sends us a new subscriber and says: "The JOURNAL is the best little paper I have ever read."

The readers of the JOURNAL will be interested to know that Elder James H. Wallis, who labored on the JOURNAL for the past year, has become interested in the Cache Valley News, of which he is the editor, published at Preston, Idaho. He will also conduct a law practice in connection with his newspaper work. The experience Brother Wallis has to his credit, together with his native ability, will insure his success. We congratulate him on his good fortune, and wish him every possible success in his undertaking.

Sister Maud Smith, of Tennessee, says: "I do love to read the little JOURNAL and the price is so small that I would not be without it."

Brother T. T. Adams, of Virginia, says: "I love the JOURNAL. It is all the comfort I have when the Elders are away so long."

"I am always glad to get the JOURNAL, for it seems like a visit from the elders," says Sister Mattie Sadler, of Alabama.

ANOTHER PIONEER GONE.

JESSE N. SMITH, PRESIDENT OF THE SNOWFLAKE STAKE OF ZION.

Brother Smith was one of the pioneers of 1847. He was a cousin of President Joseph F. Smith. Those who knew him say that there was not a better or a purer minded man in the Church. Speaking of his death the Deseret News says:

"Again a stalwart pioneer of Utah has been called from earth, this time Jesse Nathaniel Smith, for a number of years past president of the Snowflake Stake of Zion. The veteran's death occurred Tuesday, June 5, at 3:42 p.m., and the announcement came by wire to President Joseph F. Smith from Joseph A. Smith, a son of the deceased.

In the demise of Elder Smith the Church has lost one of its most faithful members and the community in which he lived is deprived of a staunch and true friend, a man who has been a pillar of strength to the settlements in Arizona since the "Mormon" people first settled there. He was a thoroughly good, honest, and kind-hearted man, whom to know was to love. He was a man of strong character, as he was strong physically. He inspired faith and confidence in the hearts of those with whom he came in contact. In times when men's souls are tried, when dangers and troubles are imminent, oftentimes the very presence of some particular man brings a feeling of safety and of comfort. Such a man was Jesse N. Smith. His strong personality lent strength to the weak, and alleviation to the distressed, and his death will be mourned by many who knew his worth."

DEATH OF PRESIDENT JOSEPH MORRELL OF THE CACHE STAKE.

President Joseph Morrell, of the Cache Stake of Zion, died on the evening of May 30, of pneumonia, at his home in Logan, Utah. Elder Morrell labored in the Southern States twenty-three years ago where he performed an honorable mission. He was assigned to the State of Mississippi first and afterwards was called to preside over the Kentucky Conference. While he was in the South he was stripped of his clothing, tied to a tree and severely whipped by a mob; and on one occasion he and his companion were forced to evade a gang of men bent on doing them injury, by hiding in a corn field for several days where they lived on the raw corn. Brother Morrell was a man of public trust at home and sustained the good will and confidence of the many people who knew him. He was acting bishop of the Third Ward in Logan for a time, and when Apostle Merrill was president of the Chache Stake he was one of his counselors. It was in May, 1891, that he was called to succeed Apostle Merrill to the Stake presidency, the position he held at his death. He leaves a wife and seven children, besides a host of friends to mourn their loss.

The faculty of self-control should be cultivated above all others.—Spencer.

ELDERS' JOURNAL.

JUNE 15, 1906.

BEN E. RICH, Editor.

J. STOKES, Jr., Associate Editor.

"Behold, they that have been sent to preach my Gospel among the congregations of the wicked: wherefore I give to them a commandment thus: 'THOU SHALT NOT IDLE AWAY THY TIME.'"—(Doctrine and Covenants, section 60, verse 13.)

EDITORIAL.

CHARGES AGAINST MORMONISM.

"A resolution adopted by the Presbyterian general assembly in session at Des Moines, Iowa, contains a preamble, declaring specifically that the 'Mormon hierarchy claims the right and authority to make constitutions, presidents and kings; also asserts that there is no lawful or authorized government, but the government of the Mormon priesthood;' and that 'its teachers, claiming inspiration, declare that the government of the United States and all other governments must be uprooted.'" This declaration, positive and categorical, was made by way of a preamble to a demand that Reed Smoot, an apostle of the Mormon church, be removed from his seat in the United States senate.

If the statements here quoted are not "thoughts fathered by the wish," if they are not imaginary, as is too often the case when men are moved by intense feeling to attack systems and beliefs antagonistic to their own; in other words, if the Presbyterians were speaking of things of actual knowledge, there ought not to be any further difficulty on the part of the United States senate in arriving at a thorough understanding of its duty in the Smoot case. But the very fact that this case has been dragging itself along for several years would seem to question the accuracy of the statements made by the Presbyterians. If the things charged against the Mormon hierarchy are true, then there ought to be no difficulty to prove them. The Presbyterians, in all Christian charity, would hardly arraign a body of their fellow citizens in so serious a way without first having ample proof of the truth of their assertions, and it would seem to be their bounden duty to communicate to the committee of the senate having this memorable case in charge, all of the indubitable evidence they must have and upon which they are basing their formal allegations.

If the Mormon church, even by implication, affirms that "government except by the Mormon hierarchy must be uprooted," then the United States senate would be guilty of high treason to admit one of that faith to participation in the functions of government; and the Presbyterians would seem to be partners in that treason if they fail to supply the senate with the good and sufficient proofs of the truth of their charges—either that or they are guilty of having slandered a religious organization having as much right as they to serve God according to the dictates of their own consciences."

The above is an editorial from the Chattanooga Times, and is a fair-minded exposition of the question. We have nothing to say about the political phase of this subject, only this, that we believe, and we feel justified in making the statement, that the senators of the United States will not be influenced by the intimidating protests coming to them from the different states of the Union; because the work of certain members of the committee who, from the beginning, have shown that their verdict was reached long before the hearing, and they have been doing everything in their power to work up prejudice against the senator who was to be tried for his right to a seat in the senate. Members of this committee have used their influence through Mrs. Schoff and her organization of motherless mothers, to intimidate senators, and to induce them to be actuated in their vote on the Utah senator's case, by prejudice.

We do not think we overestimate the truth when we say that ninety per cent of the signatures to the petitions that have been filed against Senator Smoot, have

been obtained under false pretenses and outrageous misrepresentations against the opposed Senator. Pretended ministers of the Gospel, from their pulpits, have uttered falsehoods against him in order to procure names to their fabulous petitions. Leaders of the women's organizations throughout the country have done likewise. One of the senators acting upon the committee made the public statement through the press, that he had made a poll of the Senate and had Senator Smoot beat, and this was done, too, before a single witness had been examined before the Committee on Privileges and Elections. The senator referred to has made fiery speeches in other states besides his own, urging the people to send notices to their senators to vote against the Utah member of the Senate. This, too, was done while the case was still in the hands of the committee. The chairman of the committee has been in close touch with a paid emissary of the prosecution; and to sum the whole matter up, we believe that the broad-minded men who have been entrusted with the power to guard the sacred constitutional rights of every citizen of this nation, regardless of the popular clamor of a prejudiced and embittered faction of religious, selfish and ambitious politicians, will realize that instead of Senator Smoot's having been tried by an unbiased and impartial jury, he has been passed upon by two or three prejudiced opponents, who could just as well have given their verdict before as after the examination. America has not lost all her statesmen of principle and honor, and we believe that those fair-minded representatives of the government who have taken but little part in the crusade that has been going on, will pay little attention to the majority report, and that the same mind of prejudice will not be exhibited on floor of the Senate that was so plainly visible on the part of the chairman of the committee and two or three of his assistants, who have been running the thing to suit themselves. But as we said before it is not our intention to handle the political phase of the question, so we will confine ourselves to that part which is our mission to defend, namely, "Mormonism," which is in keeping with our missionary labor.

The resolution introduced in the Presbyterian convention was presented by Dr. S. E. Wishard, of Utah, and consequently teems with his accustomed effusion of malicious fabrications on the Mormon Church; the object being to influence Congress to unseat Senator Reed Smoot. It was a religious body which came out vigorously for a separation of Church and State, and true to their past record of not "practicing what they preach," they used their ecclesiastical influence to swing the President and the Senate of the United States into their narrow and woefully prejudiced realm, on a purely civil matter. The Presbyterian members may have thought that all the brains in the United States, at and about the time they were massed together on their occasion of wild excitement, but if they had their malicious fever sufficiently low to admit of a grain or two of common sense, they would have realized, although we have not the time to do so, that their religio-civil amalgamation possessed more of the quality of madness and hatred of heart, than it did soundness of brain.

In addition to what the Times has said we desire to add a few more words in consideration of Dr. Wishard and his co-petitioners, and for the purpose of which we are interested in sifting the lies from the truth of this matter.

Now Mr. Wishard and your religious functionaries are the

You set forth in the preamble of your resolutions that the Mormons are enemies to the government of the United States. The charge is a serious one; nay more, you even go so far as to lay the accusation of treason against us. May we ask, where are your details? What kind of evidence and matter has nature unfortunately dumped into the ears of your committee? And what judgment should rest, that the cellular organs of your committee should produce such phenomenal outbursts of venomous fabrications? What are you responsible for the insatiable cravings of your committee? What are you, an unoffending body of your fellow-citizens? As we have said, your condition is due to your early home training. You have been taught that is that, whatever the cause, you have felt it your duty to follow the Christian spirit of principle; for there is no more to be said. You are not and I am not so insatiable as to have your committee produce your resolutions and I believe that the same spirit of principle should be followed by all of us.

Joseph Smith, declares that God revealed through one of His prophets that His Spirit moved upon Columbus to discover this land, and that He was with the people who settled here, and inspired our fathers in their establishment of this government. We believe this Book, and we believe this government to be a gift from God. The Prophet Joseph Smith, through whom God established this Church, said, that the Constitution of the United States was inspired of God, and he also said:

"The Constitution of the United States is a glorious standard; it is founded upon wisdom; *it is a heavenly banner*; it is like a great tree under whose branches men from every clime can be shielded from the burning rays of an inclement sun; and Mormons as well as Presbyterians, and every other denomination, have equal rights to partake of the fruits of this great tree of our national liberty."

Perhaps you Presbyterians can see disloyalty and treason in those sentiments because they were uttered by a servant of God, but any consistent mind, unsteeped in the gall of prejudice, would declare with us that such expressions come only from the lips of patriots whose hearts and souls know nothing but American loyalty and American independence, the Presbyterian lie notwithstanding to the contrary. Notice the liberality extended by the Prophet Joseph to you Presbyterians, as well as to all other denominations. How much better you would fare under Mormon rule on Mormon principle, than Mormons would fare under Presbyterian rule on Presbyterian principle. You, sirs, would enjoy every right bequeathed to the children of this nation by her Constitution, while we, were you to hold the scepter of power, judging purely from what you say and what you do, would be robbed of every right and privilege, and no doubt burned at the stake to gratify your merciless and selfish religious intolerance.

Brigham Young, who succeeded the Prophet Joseph Smith to the Presidency of this Church has left these words on record:

"To accuse us of being unfriendly to the government is to accuse us of hostility to our religion, for no item of inspiration is held more sacred with us than the Constitution under which she acts."

Does this bespeak disloyalty or conspiracy? Shame on you Presbyterians for your vilification! You know better, then why do you succor the lie you circulate?

President John Taylor, another of the Church Presidents, once made the following declaration:

"It was through and by the power of God, that the fathers of this country framed the Declaration of Independence, and also that great palladium of human rights, the Constitution of the United States. There is nothing of a bigoted, narrow contracted feeling about that instrument; it is broad and comprehensive."

May we ask Mr. Presbyterian, "Does that breathe the spirit of disloyalty or treason? Dr. Wishard, can you spiritualize or distort that expression to sustain your cowardly assertion? Answer. We will not press you for a reply, for we know what pain you would suffer should one single truth escape your vile lips.

Bow down thine ear and again listen to the words of the late Wilford Woodruff, another President of the Church you call disloyal:

"The Lord inspired the men that framed the Constitution of our country, and has guarded the nation from its foundation."

Call you that evidence of hatred toward this government? In the face of what our leaders have said about the Constitution of this government and the government itself your contemptible resolution, with its detestable lies, is enough to nauseate every man and every woman of sound sense and judgment, but you, Dr. Wishard, and your cocrusaders may rest perfectly easy, for you will never suffer an attack.

The present President of the Church, Joseph F. Smith, enunciated from the pulpit at Logan, Utah, the following concerning the establishment of this nation:

"It was part of the design of the Almighty when He influenced our fathers to leave the Old World and come to this Continent; He had a hand in the establishment of this government; He inspired the framers of the Constitution and the fathers of this nation to contend for their liberty."

Does that sound as though it came from the heart of a conspirator or a traitor, Mr. Presbyterian? You will observe that what we said in the beginning, that we believe this government to be a gift from God, is supported by the expressions of the men who have stood and who now stand at the head of this Church. These leaders have never done one thing to impeach their declarations, every one of which has been made before the congregations of the Saints. This is a doctrine every Latter-day Saint believes. It is a cardinal tenet of our faith. It is taught our children from their infancy, and they grow up with these doctrines engraven upon the tablets of their hearts; then how in the name of conscience can a people imbued with this teaching be disloyal to the very institution which the God they worship established? Such absurd conclusions, such diabolical doctrine, such contemptible, warped and contracted ideas could never have been conceived, save in the mind of Dr. Wishard and his Presbyterian allies.

Dr. Wishard, you have read our articles of faith a thousand times. The twelfth article reads as follows:

"We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law."

Does this savor of disloyalty? You have lived in Utah long enough to know, and you do know, that this article of faith is taught every Sabbath day to more than a hundred and twenty-five thousand Sunday school children by Mormon teachers. You know it is carried in the pocket of every Mormon elder; taught in every Mormon school, and is one of the corner stones of our religion. You simply lied because you love to distribute falsehoods about the Mormon people more than you love the truth. When the fact is remembered that your miserable falsifying countenance, which is but a photograph of the lying soul behind it, is known to almost every Mormon in Utah, and that you are permitted to live there in safety, to go and come as you please with no one to molest or make you afraid, is proof positive that the Mormons are law-abiding, long-suffering, and a patient people who believe with all their hearts in this article of faith we have just quoted.

So much for the present on expressions of loyalty. Now for a few deeds.

When our people were driven by ruthless mobs from the confines of the United States into the unbroken wilderness of the West, they carried with them more than a thousand miles from civilization, the Stars and Stripes. When they reached Salt Lake Valley, Brigham Young selected the highest peak in the bordering hills and planted Old Glory upon it; and today there ascends to towering heights a steel shaft from which the Star Spangled Banner waves in memoriam of that patriotic deed! Is there anything in this indicative of disloyalty or treason? This was then Mexican soil; but their love for the Constitution of the United States burst forth in this loyal demonstration of patriotism, and proved beyond doubt to which government they preferred allegiance. Where, Mr. Presbyterian, is the ground for your accusation, in the light of this fact? Once more you must remain silent, while the lie you set on foot concerning us rebounds into your teeth.

While the Mormon exiles were enroute on their westward journey, President James K. Polk dispatched an officer to the camp of the Saints with orders asking Brigham Young to furnish five hundred men to assist in the war with Mexico. These wandering exiles had been robbed of their property and driven from their homes under the very shadows of the Constitution, and when they appealed to the government for protection, the only satisfaction obtainable from the chief executive of the Union was, "Your cause is just but I can do nothing for you." However, notwithstanding this utter disregard of the constitutional guaranteed rights, President Young said: "Captain Allen, you shall have your men. If we haven't young men enough, we will take our old men, and if there are not old men enough, we will take our women, but you shall have your men."

The quota was over filled at once, and the Mormon Battalion marched forth to defend their country's flag. Anything savoring of treason or disloyalty in this, Mr. Presbyterian? Again we can crowd the lie into your throat.

At the recent Spanish-American war, the President of the Church advised our boys to respond to the call for volunteers. Without a moment's hesitation they

flocked to the recruiting stations, both in Idaho and Utah, and the quotas of both these states were mainly made up of Mormon soldiers among whom were a liberal representation of Elders of the Church. The valiant record of these brave and patriotic young men, is so well known to all the people of this land, except perhaps to Presbyterians, that we need but to reiterate here for their special benefit that they were in the thickest of the fight in the Philippines, where they earned the plaudits of the whole nation for their skillful and valorous work; and in every engagement, they fought nobly and bravely for the cause, and acquitted themselves with honors equal to those received by any regiment enlisted with them in battle. Any thing treasonable or disloyal here, either on the part of the President of the Church who advised the enlistment or on the part of the young men who responded? Again we can pin the lie to your slanderous tongues.

Another thing: The Mormon people throughout the whole West, take great interest and pride in celebrating the anniversary of the signing of the Declaration of Independence. If Presbyterians, or any one else, has ever attended one of these gatherings, they would behold demonstrations of patriotism and loyalty in every act. Cannons and anvils are fired at day-break; bands fill the atmosphere with national airs; patriotic speeches are made; the Declaration of Independence is read; and from every public and private building and home can be seen our National colors in all their magnificence and splendor. The atmosphere vibrates from day-break till night-fall with demonstrations of loyalty and patriotism, and it is far into the sombre night before the last echoes of the day's testimonies of love of country, from the breasts of Mormon patriots die away into the stillness of nature's sleep.

We celebrate the anniversary of our pioneers' entrance into the Great Salt Lake Valley, July 24, 1847. On these auspicious occasions we proudly and joyfully listen to the spirited reading of the Declaration of Independence; to patriotic orations, and national songs; and amid the flying of flags, the firing of guns and the inspiring music of brass bands, we express our devotion to our country and avow our gratitude to God, that our homes are with the brave, and in the land of the free! Is there any evidence in this to support your rash charges against us? Any evidence of treason or disloyalty there? Are enemies to the government made of that kind of material? Reason and consistency both answer "No," and your accusations, Mr. Presbyterian, rebound to your own breasts, leaving in their illumined wake the inscription, carved, as it were, from blocks of fire, "Thou has lied against thy neighbor."

If they had possessed disloyal hearts, when the South seceded from the Union would have been the time to have shown their disloyalty to the government. Did they do so? No, but just quick as the news of secession reached Brigham Young, Governor of the Territory of Utah, he wired President Lincoln: "Utah has not seceded." Anything unpatriotic or disloyal about that? How can you Presbyterians, in the face of such profound assurances of fidelity as this, together with all the other evidences of our loyalty, profess to stand in Christian spirit and on Christian principle, boastful of being Americans imbued with the traits and characters of the very soul of our Constitution, and yet lift your voices to Washington in a pretended worthy appeal with such deep plotted lies upon your lips to give impetus to your cause, and not feel even abashed or ashamed? You call that Americanism? Christianity? Bosh! Our Union stands for honor, truth, and justice! And as for Christianity, were the Christ, whom you pretend to emulate, to pass His opinion upon your unhallowed course—judging from what He taught and the work He came to establish, you could expect to receive from His righteously indignant lips the words, "The Lord hateth a lying tongue," therefore "depart from me ye cursed, for thou hast not only borne false witness against thy neighbor, but thou art found among those who worketh iniquity and loveth and maketh a lie."

In all that has been quoted from our leaders, and the facts produced concerning the deeds of the Mormon people—all of which you Presbyterians ignored in your fiendish and acrimonious accusations—where do you find even an inkling of proof that we maintain that "this government, and all others, must be uprooted?" Again we can fling the lie into your vile mouths.

Now for a few more quotations from leaders of the body of American citizens

whom you choose to brand as traitors to their country. We presume you have already had more than you can stand, but while we are dealing with this subject we want to crowd the lies contained in your resolutions so far down your throats that it will take until the resurrection to release them, and for you the Lord only knows when that time will be.

Here is an expression from Orson Hyde, a deceased Apostle of the Church:

"The very name of American causes a thrill of patriotic devotion to her best interests to quiver in the heart of every citizen of Utah, with a zeal and a pride for the welfare of our country that does honor to the memory of those departed heroes whose ashes are mingled in our soil, and made rich and dear to us by their blood. Remember Lexington and Bunker Hill, and lastly Yorktown, with all the intermediate scenes as narrated in the American Revolution! Remember the immortal Washington, chosen to lead our infant armies through the perils and hardships of an unequal contest, to the climax of victory and the pinnacle of fame! His name, embalmed in the never-dying sympathies of his grateful countrymen, will be heralded in the melody of song, "while the earth bears a plant or the ocean rolls a wave." God and our country, now and forever, one and inseparable."

Come, Dr. Wishard, did you ever hear a declaration of treason or conspiracy sound like that? Can you really read that sentiment and then turn to your congregation and cry "Traitors!" Pardon us for asking the question. We knew you would answer "Yes," for you have done that very thing, and are doing it every day. A bright (?), charitable (?), honorable (?), truthful representative (?) of Jesus you are (?). How you honor the cause (?).

Another Apostle who lived in the days of President Brigham Young and who was his counsellor, George A. Smith, said:

"God inspired our fathers to make the Declaration of Independence, and sustained them in their struggles for liberty until they conquered. I love American independence; the principle is dear to my heart. When I have been in foreign countries, I have felt proud of the American flag, and have desired that they could have the enjoyment of as much liberty as the American people."

This makes your Presbyterian resolutions look more like a vicious lie than ever Doctor, but we can't help it; these statements are true, and although they disclose the deception of your heart and the narrowness of your soul, we can only say, "swallow them."

Now here is another one from President Brigham Young:

"We consider that the men in the Revolution were inspired by the Almighty to throw off the mother government with her established religion. For this cause were Adams, Jefferson, Franklin, Washington, and a host of others, inspired to deeds of resistance to the acts of the king of Great Britain. It was the voice of the Lord inspiring all those worthy men who bore influence in those trying times, not only to go forth in battle, but to exercise wisdom in council, fortitude, courage, and endurance in the tented field, as well as subsequently to form and adopt those wise and efficient measures which secured to themselves and succeeding generations the blessing of a free and independent government. This government, so formed, has been blessed by the Almighty until she spreads her sails in every sea, and her power is felt in every land."

While we are considering the above let us read the following quotations also, from the same author:

"It was this government formed by men inspired of God, although at the time they knew it not, after it was firmly established in the seat of power and influence, where liberty of conscience, and the free exercise of religious worship were fundamental principles guaranteed in the Constitution."

"When the iron hand of oppression and persecution has fallen upon this people, our oppressors have broken their own laws, set at defiance and trampled under foot every principle of equal rights, justice, and liberty found written in that rich legacy of our fathers, *The Constitution of the United States*."

Again the same author says:

"Young men, braves and warriors, who sit before me this day, let me advise you never to let the hand of tyranny or oppression rise in these mountains, but stand unflinchingly by the Constitution of the United States, which our fathers sealed with their blood."

Is it consistent that a man, filled with bitterness toward the government, would advocate this doctrine to his people with all the sincerity and earnestness of soul expressed in those declarations? Would a traitor to his country inculcate principles of patriotism into the hearts of his followers for the very government he hated and despised?

Can you Presbyterians explain why it is that all our leaders are on record for speeches of loyalty and love of the government of the United States, if they are what you allege in your indictment? No, you can not explain it. It is not your business to explain it. That phase of the question is too high for your morals; your business is to give birth to lies concerning our people and nourish them on the milk of bitter hatred and prejudice.

Apostle Erastus Snow gave the following counsel in the Salt Lake Tabernacle to the Saints in conference assembled:

"Whatever some may have thought of the mal-administration in our government and of the efforts of individuals, and sometimes of large factions to abridge the rights of the people, and of their blind zeal and efforts to reach the Latter-day Saints, and to stamp out the religion we profess—whatever may have been thought of the efforts of such individuals, cliques, or factions, and of their warfare against us; and who in that warfare trample under foot constitutional provisions of our government—undermine the foundations upon which it rests—we must never in our feelings charge any of these things to this system of government, or to the principles enunciated by the Constitution, which we are commanded to observe and keep. We must charge it always where it belongs—to the bigotry, the ignorance, the selfishness, ambition and blind zeal of ignorant and corrupt politicians, their aiders and abettors, and all this should only serve to make us try more earnestly, anxiously and faithfully to combat such efforts upon constitutional grounds, calling upon God to help us."

That is certainly effective doctrine to give to a congregation who according to Dr. Wishard, are taught disloyalty. Surely such seed as that sown broadcast among the Latter-day Saints would not produce fruits of conspiracy and disloyalty. That is the kind of counsel and advice the Saints have been taught all their lives, and why it is that men like Dr. Wishard and his stripe constantly raise the howl of disloyalty against us can only be accounted for from the fact that they were not born to tell the truth, and consequently glory more in slandering their fellows than in supporting the principles of justice, honor and truth. This Presbyterian minister's action almost converts us to one of the principles of his faith, which maintains that some are destined to be eternally damned.

Orson Pratt, another of the Apostles of the Church, once said to the Saints at a general conference:

"We never want to be freed from the Constitution of our country. It is built upon heavenly principles. It is established as firm as the rock of ages, and when those that abuse it shall moulder in corruption under the surface of the earth, the American Constitution will stand and no people can destroy it because God raised it by our ancient fathers, and inspired them to frame that sacred instrument. The Constitution is one thing; corrupt politicians are another thing. One may be bright as the noonday sun; the other as corrupt as hell itself."

Here we have another exposition of the high regard in which our people hold the Constitution of the United States. Here is another high Church official dealing out counsel on the way and manner in which we as Latter-day Saints are to look upon our country and its Constitution. And yet we are said to be filled with the spirit of disloyalty and conspiracy. How utterly false the declarations of all our leading men prove these base accusations. We can not refrain from quoting

another line from President Brigham Young in which he says: "The Constitution we will sustain all the day long, and it will shield us, while the men who cry out 'Mormon disturbance' will go to hell.

Now we give you the patriotic words of Parley P. Pratt, another of the leading Apostles of the Church, who was one of the brightest minds that the Church has had:

"The longer I live and the more acquainted I am with men and things, the more I realize that these movements, and particularly that instrument called the Constitution of American liberty, was certainly dictated by the spirit of wisdom, by a spirit of unparalleled liberty and by a spirit of political utility. And if that Constitution be carried out by a wise administration, it is calculated to benefit not only all the people that are born under its particular jurisdiction, but all the people of the earth, of whatever nation, kindred, tongue, religion or tradition, that may seek to take a shelter under its banner. It seems broad enough, and large enough, to receive and protect all that may be in any way deprived of the common rights of man. It was doubtless dictated by the spirit of eternal wisdom, and has thus far proved itself adequate to the wants of the nation, and to the wants of all mankind that have seen fit to attach themselves to it, or come under its protection and share in its blessings."

This statement was also made in public, and is considered good, sound Mormon doctrine. And once more we beg of our Presbyterian accusers to deduct one thought therefrom evidencing their falsehoods.

And now comes again the Apostle George A. Smith, who, as we have said before, was a counselor to Brigham Young, with the following expressions of Mormon patriotism and loyalty:

"We love the Constitution of the United States in its organization: but we detest southern secession and northern disunion, or anything that would be calculated to destroy our glorious union and the institutions which have been sealed by the blood of our fathers."

Is there anything in this that indicates a spirit of rebellion against the government? The same author does say that we are rebellious, however, and he explains against what we rebel in terms that Presbyterians can not help understanding, and it ought to shut their mouths forevermore from harping against the Latter-day Saints on the question of their rebellion and disloyalty. Here it is:

"Men will rise up in distant countries and say we are rebellious. Rebellious! Against what? Against the power of mobs, lawless robbery, and the infringement of the Constitution of the United States—against the lawless destruction of property and life—against the deprivation of human beings of religious liberty—that is what we are rebellious against."

This explains to Dr. Wishard the things against which we are opposed. We detest and abhor all such unprincipled actions on the part of any man or any set of men; and we are only sorry that he and his fellow churchmen are so narrow and selfish in their views as to try to deprive us from enjoying the same rights and privileges under the Constitution that they themselves want to enjoy. What a land of liberty this would be if such men as he held the reins of government!

He charges that we claim the right to establish governments in the earth, and that all governments will be subject to our power. His accusations are basely false and misleading. We do believe that eventually Christ will come upon the earth to reign as King of kings and Lord of lords. But the Bible supports this doctrine. Jesus and His apostles are advocates of this great scriptural principle, and inasmuch as we are Christians—not Wishardites—naturally we believe what God has spoken on this question. But listen a moment. Hear once more the words of our pioneer, our statesman, our Prophet of the Lord, Brigham Young:

"When the day comes in which the kingdom of God will bear rule, the flag of the United States will proudly flutter unsullied on the flagstaff of liberty and equal rights without a spot to sully its fair surface; the glorious flag our fathers

have bequeathed to us will then be unfurled to the breeze by those who have power to hoist it aloft, and defend its sanctity."

We could produce two or three hundred pages of just such loyal and patriotic declarations as these from the great men in our Church, but space will not permit; but what we have reproduced is sufficient to quash this Presbyterian indictment, and to convince any fair-minded man of the sincerity of our professions, and of the love we have for our country and her glorious Constitution.

There is not a religious organization in the United States which, as a body, entertains as high a regard for this government as does the Church of Jesus Christ of Latter-day Saints. There is not another church in this nation which embodies within its declaration of faith the doctrine that this government was instituted of God; that He inspired the Declaration of Independence and the Constitution, and that our national flag and all the glorious principles for which it stands will endure, even when Christ shall reign on the earth in all His kingly power and transcendent glory!

When Presbyterians accuse the Mormon people of being disloyal to this government, in the face of all that our leaders have done and said, and the way they have been supported by the lay members of the Church, they do so at the sacrifice of their honor, their honesty and their veracity, and they, as well as all other false accusers, would serve this government best if they would believe in and put into practice the Mormon creed as laid down by Brigham Young: "Mind your own business;" and inject several full charges of truthfulness into their veins; lance their carbuncles of religious intolerance and malicious prejudice, purge their systems of the bile of bitterness; live on the diet of human kindness and Christian gentleness; endeavor to be men in principle if not Christians in belief, and take regular daily exercise in the invigorating atmosphere of the American Constitution: if they will do this and also discard the miserable rags of hypocrisy under which they masquerade, that the sunlight of day may penetrate and warm their warped and shrunken souls to a life of honorable dealing and practice toward all mankind, then, we say, they will serve their country best, and they will also relieve the cause of Christianity from the disgrace and odium which their present lives and deeds thrust upon it. In this connection it would also be well for them to remember and put into practice the following counsel, given by the great American statesman, Thomas Jefferson:

"It behooves every man who values liberty of conscience for himself to resist the invasions of it in the case of others, or their case may, by change of circumstances, become his own."

IN DEFENSE OF SENATOR SMOOT.

The following letter was written by Dr. Mary E. Anderson, of 1013 Oakwood avenue, Toledo, Ohio, to the Toledo Blade. The doctor is not a Mormon, but unlike thousands of her sisters, who blindly and ignorantly join in the public uproar against the Utah senator, she shows that she has intelligently followed the investigation:

Editor Blade—In a recent editorial you say, in speaking of the committee's report on the Smoot case: "After four years' persistent effort of the American women," etc., etc.

I desire, Mr. Editor, to protest.

Not all the American women, by any means, engaged in the protest. Some—aye, many—are too broad for that. Too many times have women as a class been held responsible for what a few fanatical ones have seen fit to do. That all women believe in denouncing or persecuting a man because of his religious belief, by which is violated a part of Art. VI of the Constitution of the United States: " * * * but no religious test shall ever be required as a qualification to any office or public trust under the United States."

Further on the editorial says: "The case was similar to that of Congressman Roberts," etc. No, no, Mr. Editor: please read the Congressional Record of that time again. Mr. Roberts was a polygamist; admitted it, and defended the prac-

tice (on the floor of the house, if I remember correctly). Mr. Smoot is not a polygamist, never has been, and has never defended the practice. He is regarded both at home and in Washington as a man of pure life and high character. Mr. Roberts' case was a moral issue, and his expulsion a punishment for direct violation of law and was just and deserved.

This is a case of religious persecution, pure and simple, and the persistent, blind, fanatical persecution of Mr. Smoot is not far removed from the burning of witches, and some day we as a nation will be just as much ashamed of it.

If secret oaths are a bar to the United States senate, why not debar all Masons and Odd Fellows? How absurd that would be! Or, if "allegiance to faith above allegiance to Constitution" be the issue, consider what Senator Morgan said, on the floor of the senate some three years ago, in speaking of the church-bound people of the South American countries with which we were then dealing. Accusation seems to be a pleasing pastime with some people.

Suppose Senator Smoot does belong to a church that teaches doctrines not up to standard, the very fact that he does not follow these teachings, but lives above them, proves him much better than the majority of church members. If these would-be reformers, both men and women, who have persecuted Mr. Smoot, really want to reform somebody, let them make virtue vs. vice the issue—a man's character, not his creed. Let them refuse to meet and give the hand in parlor or drawing room to libertines, high or low, in the senate or out. Let them refuse to recognize socially de facto polygamists who are in our midst, and let religious beliefs alone.

It chagrins me that seven out of twelve members of the committee of United States senators should be so narrow as to vote for condemnation; but am proud that our own Senator Foraker withstood the storm of protest and voted on the side of justice. I am proud of him, and Senator Beveridge and all others who had the courage to not yield to the popular clamor—a clamor much in the same spirit of one of long ago—i. e., "Crucify him: crucify him."

Far be it from me to condone polygamy, whether in Utah, Washington or Toledo; whether public or clandestine; but this is not a question of polygamy it is a question of freedom of religious belief, and if Senator Smoot is either unseated or expelled, a precedent will have been established that will some day make us trouble. As a nation we will have taken a step backward in the matter of religious liberty.

Let us hope that the senate may save us from ourselves.

MARY E. ANDERSON.

We are in receipt of a number of letters from the Saints in the South, asking for advice and information regarding a certain "chain prayer" that is being scattered throughout the Southern States. This prayer has been sent out since the terrible calamity that befell the city of San Francisco a few months ago. Our advice to the Latter-day Saints is to pay no heed whatever to this letter, or "chain prayer." Read the sixth chapter of Matthew. This is the way that God desires us to pray, all advice of men to the contrary notwithstanding. Seek wisdom from on high, continue to observe the commandments of the Lord, and we need have no fear of the consequences.

Rule 37 recently published in the JOURNAL contains the following about giving addresses for your mail and orders: "*Unless you are absolutely positive about the spelling, go to your maps and be sure to get it correct, and then write it so legibly that no letters can possibly be mistaken.*" Sometimes we get directions for mail and orders that we are unable to decipher, and we ask the elders to be more careful in this matter.

ELDERS PLEASE OBSERVE THIS order in sending notes for publication: Give full names of persons mentioned and give your signatures in full on your letters. Give all the facts of an event in a brief, terse article.

THAT BABY TALK.

In the last number of the JOURNAL we quoted a statement made by Dr. Howard L. Jones of the First Baptist Church of this city. Dr. Jones was criticised by a great number of people for what he said, and in defense he wrote the following letter to the Chattanooga Times. In justice to the gentleman we publish it in full, that his reply may have just as wide a circulation as our comment:

"To The Chattanooga Times:

"Two cards in your issue of May 22, one signed 'Carolus Hericus' and the other 'A Friend of Children,' call upon me to defend myself against something which I did not say. In a sermon which I preached last Sunday on 'The Hearer's Heritage,' I ventured to raise the question whether or not there had been a decline in the character of attention at church services. The report in The Chattanooga Times of May 21 seems to answer the question in the affirmative. I never thought, and quite sure did not say that the bringing of babies to church was 'blasphemy.' I regret that the misrepresentation of what I said cost 'A Friend of Children' the energy of an excursion into Webster's Dictionary and a furious fight with 'a man of straw.'

"I did make a passing reference to 'the baby in church.' I said that a church service was no place for a baby, and I still believe that the truest friends of babies will agree with me. I sympathize deeply with the mother who cannot come to church unless she brings her baby, and for this reason the church of which I have the honor of being pastor, provides a nursery to take care of the little ones who are so uncomfortable and make others so thoroughly uncomfortable during a long public service. This arrangement gives the mother a chance to attend the service and to hear.

"Now as to the 'pathos' and the 'sentiment' which 'Carolus Henricus' finds in the situation of the baby in church: The pathos to me consists in the fact that the mother who insists upon bringing her baby to church is, nine times out of ten, dreadfully embarrassed by becoming the center of attention, and old people and those with impaired hearing, who perhaps at great sacrifice have been able to attend, and hundreds of others, are deprived of hearing what they have come to hear, and a service which might be full of comfort, inspiration and helpfulness, is robbed of all solemnity.

"As to the 'sentiment' upon which 'Carolus Henricus' bases his argument, he will pardon me for saying it is a very poor one. The *raison d'être* of a church service is to honor God, not babies or the mothers of babies. The sentiment to be a good one, must make a little clearer the good done to the crying baby and the embarrassed mother and show wherein God is honored by hundreds of people who have gathered together to worship, being forced to hear a baby cry and witness the desperate expedients of a panic-stricken mother to pacify him.

"As to the conduct of the preacher and the hearers when the baby has been brought to the sanctuary and it has begun its infantile protest against uncomfortable surroundings, that is quite another question. Then you have the situation, not a theory, to deal with, which requires all the sweetness of disposition, patience and long-suffering which 'Carolus Henricus' extols. I submit, however, that there are enough of such situations in life to sufficiently exercise us in these graces without unnecessarily creating them. A sentiment which encourages selfishness in one person at the expense of the comfort and profit of hundreds of others, and which utterly ignores the high purpose of a church service, is one better honored in the breach than in the observance.

"The generosity of the closing paragraphs which commits the mothers and babies to the blessing of God, and the preacher and congregation to a nameless destination, reminds one of the patriotism of Artemus Ward when in his zeal he exclaims, 'I am perfectly willing to sacrifice all my wife's relations for the good of the cause.'

HOWARD L. JONES.

"Chattanooga, Tenn., May 22, 1906."

Kites rise against, not with the wind. No man ever worked his passage anywhere in a dead calm.—John Neal.

ARRIVALS.

William Henry Elkington, Toole, Utah; Henry Sudweeks, Kingston, Utah; Earl M. Crandall, Springville, Utah; James W. Ackroyd, Magrath, Canada; John W. Allen, Rockland, Idaho; Thomas A. Greenwood, American Fork, Utah; Seaborn W. Golding, Cleveland, Utah; Parley Ray Wright, Mill Creek, Utah; Edward Shelly, American Fork, Utah; Thos. W. Gunn, Beaver, Utah; Geo. W. Wood, Rockland, Utah.

APPOINTMENTS.

Elders W. H. Elkington and Henry Sudweeks to Middle Tennessee. Elder E. M. Crandall to Kentucky. Elder James W. Ackroyd to Alabama. Elder John W. Allen to South Carolina. Elders Thomas A. Greenwood, S. W. Golding and P. R. Wright to Georgia. Elders Edward Shelly, Thos. W. Gunn and Geo. W. Wood to Florida.

RELEASES.

Elder Robert G. Booth of South Carolina.

TRANSFERS.

Elder John A. Barrett of Georgia has been called to preside over the North Carolina Conference.

Elder J. C. Farr, from Florida to Virginia.

DIED.

KEEN—Brother Jesse H. Keen died at his home at Natal, Va., on March 6th. He was a faithful Latter-day Saint. A devoted wife and seven children survive him.

STURGILL—Sister Mary E. Sturgill, at Morehead, Ky., of malarial fever. Sister Sturgill was sixty-six years of age and had been a devoted member of the Church for eight years.

MARTIN—Mildred Martin, the twin child of Brother and Sister J. J. Martin, of Phoenix, Miss. Little Mildred died on Jan. 26.

BOLICK—Mary Coltman Bolick, grandchild of Brother E. T. Coleman of Union, S. C., died on May 4th.

MORSE—Sister Matilda Ann Amanda Morse, of Waylono, Fla., passed away suddenly on April 6th. She was a very sincere follower of the Master.

DANBERLY—Sister Mary Jane Danberly, of Lake City, Fla., died May 24th at the age of 51 years. She has been an energetic worker in the Church since her baptism in 1897.

WOODS—Brother S. W. Woods, of Switzerland, S. C., was murdered at his home on the night of April 28. He was shot in the breast just as he was entering the house after putting away his team for the night. No one knows who did the shooting. He leaves a wife and three small children.

BALLARD—Sister Ladina Ballard, on March 24. Sister Ballard has gone to a deserved rest, for she was a good Latter-day Saint. She has been very kind to the Elders all of whom will be pained to learn of her decease.

MCCRANIE—Brother Daniel J. McCranie passed away May 30th. Brother McCranie's home has always been open to the servants of God, and his life has been devoted to serving the Lord. He was 66 years of age, and has been a member of the Church since June, 1905.

We are just in receipt of a brief history of the Taylor Stake of Zion, which is located in Canada. It is written by the Stake recorder, Brother George H. Budd. The accounts of the establishment of the different settlements is very interesting indeed. One is led to admire the faithful Saints who have pioneered that land and opened up the way for the establishment of a great commonwealth. The Taylor Stake can well be proud of the men and women who have laid its foundation, and of those who have succeeded them in that great and commendable work.

Report of Mission Conferences for Two Weeks Ending June 1, 1906.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour. Sub.	Deseret News Subscriptions
J. A. Paton	Alabama ...	889	636	61	203	32	966	25	1	6	38	769	3	5	...	3	...	...
Hyrum C. Ford....	East Tenn. ...	1059	706	106	479	25	1996	82	...	23	16	672	...	...	...	...	...	...
David A. Tidwell..	Florida	879	801	21	376	25	1010	52	4	26	59	754	...	11	...	...	...	...
W. H. Little	Georgia	1339	1525	62	532	17	769	34	4	22	70	761	1	1	...	...	...	...
J. A. Christenson..	Kentucky ..	1142	1124	119	329	11	1265	79	4	25	66	722	2	...	...	...	...	...
W. D. Bocker	Mid. Tenn. ...	1699	80	157	224	90	1310	74	2	21	27	467	2	3	...	...	...	...
E. D. Buchanan ...	Mississippi ...	940	761	18	287	16	425	17	2	18	35	401	5	31	...	...	...	...
Wm. A. Petty	N. Carolina ...	1664	294	54	294	31	726	17	1	11	45	408	6	2	...	...	...	...
J. M. Cummings ...	Ohio	1141	1597	413	479	21	1420	69	1	31	31	1186	...	...	...	...	...	...
John H. Gibbs	S. Carolina ...	1541	1240	227	821	39	1382	88	3	25	50	1070	8	11	...	...	...	...
S. Broadbent.....	Virginia	1219	725	127	348	116	1836	146	3	35	41	801	...	2	...	...	...	...
Totals .....	.....	12312	964	1367	4372	123	12605	653	25	243	478	6111	27	66	...	...	39	4

WORDS THAT COUNT.

It isn't the thinking how grateful we are
For the kindness of friends come to bless

Our sorrow or loss,
'Neath the weight of the cross—
It is telling our gratefulness.

It isn't the love they have in their hearts,
And neglect or forget to reveal,
That brightens the lives
Of husbands and wives—
It is telling the love that they feel.

It isn't the music asleep in the strings
Of the lute that entrances the ear,
And brings to the breast
The spirit of rest—
It is only the music we hear.

It isn't the silence of hope unexpressed
That heartens and strengthens the weak
To triumph through strife
For the great things of life—
'Tis the words of good cheer that we speak.

—Selected.

“Good Company and good conversation are the very sinews of virtue.”

“Avoid temptation, though you feel sure you can stand it.”

“Be not simply good, but good for something.”

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ELDER BEN. E. RICH, OF THE SOUTHERN STATES MISSION,

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"Although some of our beloved brethren have had to seal their testimony with their blood, and have died martyrs to the cause of truth, yet 'short though bitter was their pain, everlasting is their joy.' Let us not sorrow as 'those without hope;' the time is fast approaching when we shall see them again and rejoice together, without being afraid of wicked men. Yes, those who have slept in Christ, shall He bring with Him, and admired by all those who believe; but to take vengeance upon His enemies and all those who obey not the gospel. At that time the hearts of the widows and fatherless shall be comforted, and every tear shall be wiped from off their faces. The trials they have had to pass through shall work together for their good, and prepare them for the society of those who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."—JOSEPH SMITH THE PROPHET, April 22, 1839.

VOL. III.

JULY 1, 1906.

No. 21.

MAGNIFICENT TRIBUTE TO PRESIDENT BEN E. RICH AND WIFE.

WITH UNANIMOUS DEMONSTRATION THE ELDERS OF THE SOUTHERN STATES MISSION AVOW THEIR LOVE AND RESPECT FOR BROTHER AND SISTER RICH.

When the question of surprising President Rich, as set forth in the following article came up, it was decided that a report of the event should be given in the JOURNAL for the information of all interested, and this promise was made to all the Elders accordingly. It was a matter of presumption perhaps, on the part of the office force, to usurp this authority, but they did it nevertheless and the report promised is herewith given as agreed. We decided that the account would be very incomplete without the picture of the President, and knowing his aversion to anything that is akin to self praise, without consulting him at all, we simply confiscated his photograph and had the cut made as it appears here. The whole thing has been kept a secret from him, with the view of making this the climax to the tributes bestowed on the evening of the 19th. President Rich left for Salt Lake City on the 24th of June, affording an opportunity for us, his companions, to say some things about him which we are sure he would object to if he were here. Whether it pleases Brother Rich or not, we know it will please the Saints and the Elders; and on this particular occasion we are willing to shoulder all the responsibility, and if there is any "fiddling" to pay for, when Brother Rich gets back from his trip to the West, he can bring the bill before the investigating committee in charge.

One of the strongest testimonials that any man ever received of the friendship, love, and confidence of his fellow men, was tendered President Ben E. Rich on the evening of June the 19th. This day was his mission birth day, its being the eighth anniversary of his presidency over the Mission. One by one has he faithfully passed the mile posts which mark the past eight years of his mission work in the South, and each annual record of accomplished work has been closed with scores of names added to his long list of devoted friends.

President Rich is dearly loved by all of the Saints in the Mission, and he also enjoys the fullest confidence, love and respect of every Elder who has filled a mission under his administration. No greater evidence could possibly be produced of the truthfulness of this assertion than was given on the date above mentioned, and that date will live forever in the heart of our President, keeping ever fresh upon his mind the pleasant memories associated with his mission in the South, where he was surrounded with hundreds of the Lord's harvesters who willingly stood shoulder to shoulder with him in the Master's cause, first because they loved the truth; and second, because they loved the man whom God had called to preside over them. There is no calling or position in life, outside of the kindred ties of the home, that brings the hearts of men nearer together than does the work of the Lord in the missionary field; and there is no man who has ever enjoyed, or who does now enjoy, more of the confidence and love of his brethren, resultant from that association, than does our worthy President.



BEN E. RICH,
PRESIDENT OF THE SOUTHERN STATES MISSION.

There have been nearly sixteen hundred Elders labor under Brother Rich during the past eight years, and his personalities and the way he has acted toward those under him, both in directing their labors and in giving counsel and advice, together with his sincere devotion to the work of the Lord, have endeared the hearts of both President and Elders to each other in the tenderest ties of brotherly affection.

Three weeks ago, the Elders laboring in the office at the Mission, decided to make the 19th a day of happy surprise to President Rich. They thought that inasmuch as he is a favorite with all of the Elders who have filled missions under him, that it would be an excellent plan to invite them to join in the scheme. Accordingly, a letter was sent to every missionary whose name appears on the Mission records, setting forth the proposition of presenting the President with an office desk and chair, and also with a volume of sentiments

and expressions of good will from his companions. To accomplish this work, a contribution not to exceed twenty-five cents was asked from each Elder, and the invitation given to send along with it a few words of kindly sentiment. These letters were all sent according to the addresses which appear on the records of the Mission, and the fact that several hundred of them have been returned unclaimed shows that a great many Elders have moved from their original residences in the eight years past. It is deeply regretted that this is the case, for without question those who failed to receive word of the event will feel disappointed. It is for this reason that this explanation is made that those who did not hear from the committee will know the reason, and not think they were intentionally slighted in the matter. Outside of those whose letters were returned, every Elder heartily responded, so that several days before the appointed time, sufficient money had been received to cover the expenses. A solid mahogany, low roll banker's desk with a specially designed chair of the same



MRS. NINA FARR RICH,
WIFE OF PRESIDENT BEN E. RICH.

material, and also a large specially made limp covered scrap book for the sentiments, were purchased. On the rounding edge of the top of the desk, both pieces of furniture being made by the Globe-Wernicke Company, of Cincinnati, and furnished by the L. B. Graham Company, of Chattanooga, was placed a heavy silver plate with the engraving, "Ben E. Rich, on the eighth anniversary of his Presidency over the Southern States Mission. From his companions." The scrap book, which contained about two hundred pages, measuring ten by thirteen inches, contained on the front cover in letters of gold, "Expressions of love and friendship from your companions," and in the lower right hand corner the name and address of the President.

Every page of this large volume was filled with the sentiments received from the Elders. Several of the missionaries have died since leaving the field, and in response to the letters sent to them, came replies from their sisters, fathers, mothers, or wives, which conveyed the highest respect and the tender-

est feelings of friendship toward Brother Rich, indicative of the good words that must have been spoken in their homes of the labors of their mission President.

On the second page of the first leaf appears a preface, signed by all of the members of the office force, which reads as follows:

"On the 19th of June, 1906, President Ben E. Rich will have presided over the Southern States Mission eight years; and in view of the consideration, kindness and love he has had for all of those who have labored under him, together with the eight years of untiring efforts he has so faithfully put forth in the work of the Lord, and the faithful performance of the duties pertaining to his high and holy calling in the ministry, all of which have endeared him to the hearts of every one of his companions, we thought the eighth anniversary of his presiding over the Mission, would be a most opportune and fitting time for all of the Southern States missionaries to leave on record, for the satisfaction of our dear President, the feelings of our hearts which we sustain towards him. Accordingly, we resolved ourselves into a committee to undertake this work of brotherly love, and this volume of written testimony expressing the sentiments of our souls towards him, together with the gifts of an office chair and desk herewith presented, are the gratifying results of our labors. The hearty and cheerful support we have received from all of the Elders is a matter of inexpressable pride and joy to us, from the fact, that all of our companions are united with us in sustaining the highest regard, the most implicit confidence, and the deepest feelings of truest friendship towards him, whom we are proud to own and honor as our president, Ben E. Rich.

"When we commenced this work, we desired to show by one unanimous outburst of kindly sentiment, how much the labors performed, the counsel and encouragement given, and the charity, unselfishness and impartiality shown by our friend and brother, have been, and are appreciated and remembered by all of us who have benefited therefrom during our association with him in the ministry; and the hearty and prompt response with which our suggestion met, has made our undertaking a most pleasing and gratifying success.

"In behalf of all the Elders who have labored with him to whom these honors are shown, we desire to say to Brother Rich, that these sentiments expressed and the gifts presented are intended to be but the index to our souls, therefore, whenever you read what we have herein said of you, and when you look upon our tokens of respect and friendship, remember that these are indicative of the facts that your labors have not been overlooked or unappreciated by your companions, and that your administration has been such that it has led every Elder who has filled a mission under you to regard you as his friend and brother, and to look upon you as a man of God. If we can indelibly impress these sentiments upon your heart and make you realize that we are indeed your friends and your companions, then shall we feel that our labors are rewarded with all the compensation anticipated."

The desk and chair were brought to the house on the afternoon of the day on which the presentation was to be made, and put in a room separated from the parlors by double folding doors overhung with portieres. After paying all expenses there was sufficient money left with which to elaborately decorate the front of the desk with one, two, five and ten dollar bills. These were suspended from every pigeon hole and drawer in the desk, and presented a most imposing and restful scene to the eyes. At 7:30 in the evening, President Rich was invited to join the office force in the parlors in a social pastime, and when all were present, it was announced that a little program had been prepared and that the rest of the evening would be spent in exercises commemorative of the eighth anniversary of his presidency over the Mission. This was a matter of surprise to Brother Rich, and when, after singing and prayer, the magnificent volume of sentiments was produced, and sentiment after sentiment read from Elders who have labored under him, he was fairly astonished. The expressions from the fathers, mothers, and wives of his deceased companions touched his heart most, because of the sadness of such memories, and the thoughtfulness of the loved ones of the Elders in remembering him. This number of the program was followed by a quartette, after which the desk and chair were rolled forth from their concealment and presented to the guest of honor. No person

could have been more surprised than was Brother Rich when he beheld those tokens of love and respect from all of his missionary companions. And it can only be said that his heart bubbled over with gratitude to the Elders for their good will, confidence and love bestowed upon him. In his response he said that his brethren had over-estimated his worth, and he only wished that he was as worthy as they thought him to be. "Nothing in this world," he said, "outside of the kindred ties of my family, is dearer to me than that volume of sentiments. I appreciate more than I am able to express that beautiful desk and chair, but you must pardon me for valuing this volume most." He thanked the Elders sincerely for their mark of friendship, and the sincerity of his heart and the expression of his kindly face bore every evidence of his heartfelt gratitude to all of his companions who had so kindly remembered him.

SURPLUS MONEY RETURNED TO THE COMMITTEE.

In regard to the money left after defraying all expenses, Brother Rich said that he did not feel like using his own judgment for its expenditure, and asked that the same be returned to the committee to be used by them in any way they saw fit. At a special session called to decide this question, the following resolution was proposed and unanimously adopted:

"That inasmuch as the wife of our President, Sister Nina Rich, has been in the missionary field for six years out of the eight, where she has been a mother to hundreds of the Elders, exercising towards them every care and attention that they would have received had they been under the roofs of their own homes; and inasmuch as Sister Rich has also been diligent and faithful in all of the duties placed upon her, by reason of which, she too, has won the confidence, respect and love of all the Elders with whom she has been associated in the missionary field, therefore,

Be it resolved, That we, the office force, in behalf of all the Elders who have labored in the South during the past eight years, turn this fund over to Sister Rich, with the suggestion that she purchase some piece of furniture for the house, which will serve as a token of love and respect from all of her missionary 'boys.'"

In accordance with the decision reached as above stated, a New York draft covering the amount left on hand, which nearly equalled the cost of the gifts presented to Brother Rich, was sent to Sister Rich, together with a letter of presentation.

In taking this action we felt that we did exactly what all the Elders would have done had they been called upon to decide the matter, and we feel absolutely safe in saying, being assured that we voice the sentiments of every Elder numbered among the vast army of missionaries to the South within the past eight years, that Sister Rich has accomplished as much noble work for the Master's Cause, and has endeared herself just as tenderly in the hearts of her companions, in her sphere, as President Rich has in his.

BRIEF REVIEW OF THE WORK ACCOMPLISHED.

During the eight years that President Rich has presided over the Mission, all of the large cities of the South have heard the Gospel, both through the work of the Elders and through the presses of the country. Through the many friends Brother Rich has made he has been able to secure truthful expositions of the Gospel in all of the leading newspapers of the land. Wherever he has gone, he has made friends, and wherever he has spoken, the people have been impressed with his sincerity and the invincible weight of his arguments, both of which have allayed a great deal of prejudice and opened up the way for the Elders in their work. So active has he been, and so effective his influence, and so far reaching the results of the great amount of work done by the Elders under his direction, that the name of "Ben E. Rich," and "The Southern States Mission" are known everywhere throughout the whole south.

Wherever the Mission has established any business relations, it has enjoyed the highest commercial standing. With every railroad regularly patronized by the Elders, and this includes all of the roads of any importance in the

South, a wire or a letter with a later remittance, will place clergy tickets or prepaid orders in the hands of the Elders. This high standing enables the Mission to move its Elders without delay, to and from any points within its jurisdiction; and in not a few cases, is it able to cover territory entirely outside of this limit. These courtesies and privileges are extended also by the steamship lines touching the States included in the Mission on the coast. Among the business houses in Chattanooga the Mission is registered on their private ratings of creditors with the very highest standing, and the mere name of the Mission is all the security required in its dealings with either its bank, or the merchants of the city.

To show the sentiment towards Brother Rich in this city, in support of what is here being said, the following paragraph, which is taken from the report of this event as it appeared in the Chattanooga News, is quoted. After detailing with the particulars of the occasion, the News adds:

"During Mr. Rich's eight years stay in Chattanooga he has made hosts of friends, both socially and in a business way. Mr. Rich has done much for Chattanooga during his stay here, having spent thousands of dollars in the purchase of supplies, etc., for his people. No man stands higher in the business world in Chattanooga today than Mr. Rich, and it is a common expression to be heard from the business men of Chattanooga, that they were in hopes that Mr. Rich would be kept here permanently, and make his home in this city. It is usually the custom of the Mormon church to keep their presidents in mission work only for three or four years, but so successful has been Mr. Rich's work in Chattanooga, that the officials of his church have seen fit to retain him here. It can be truthfully stated that no one could have done more for his church in this territory than has Mr. Rich."

In the eight years past there have been ten or twelve church houses built in different parts of the South, the Elders in nearly every case having done most all of the work. Among these buildings can be mentioned those at Darbon and Millville, Miss., and the Jacksonville church in Florida. The last named structure represents about \$2,500, the work on the same having been done by the Elders. It is as neat and as comfortably furnished as any church of its size in the city.

The Mission home too, has been purchased and paid for at an original cost of \$4,500, and an additional expense for repairs and furnishings of nearly one thousand dollars. This property has increased about fifty per cent. since the purchase was made, on account of the advance in real estate in the city.

The output of literature from the Mission from 1898 to the present date, aggregates 15,000 Book of Mormons, and about 50,000 other miscellaneous books and pamphlets; 15,000 Orson Pratt's Works, 40,000 Cowley's Talks, 40,000 song books, 120,000 Durants, 15,000 Voice of Warnings, and 3,000,000 tracts, all of which, except the first two publications mentioned, have been published by the Mission.

The Southern Star was successfully published for two years, and was suspended purely because of the reduction of the missionary force by the Church from five to two hundred Elders. It was out of debt and had a circulation of twenty-five hundred when it ceased its existence.

The ELDERS' JOURNAL, which has grown into such popular favor with the Elders and Saints everywhere, was started simply as a medium of communication between the Mission and its Elders in the field. Its merits were soon recognized and its worth so much appreciated that it soon began to reach out into the homes of the Saints throughout the Mission. So rapidly did it grow in circulation that it became necessary to enlarge and increase its pages, and to adopt a policy suitable alike for Elders and Saints. Today it is nearing the end of the third volume with a subscription list of nearly five thousand enthusiastic readers. It is sent to nearly every family of Saints in the South, and to a vast number of friends to the cause. It goes to hundreds of members of the Church in every stake of Zion, and to missionaries in every mission in the world, among which are included the Hawaiian and the Colorado Missions, whose every Elder is a subscriber.

There have been several thousand members of the Church emigrate during Brother Rich's administration, and still there are, according to the last statistical

report, 10,666 souls belonging to the Church in the Mission. Approximately, five thousand persons have been baptized in that time, among whom are three children of the President, who have grown to baptismal age since he came on his mission. His family has been with him six out of the eight years. In his work which, in round numbers, extends over 466,000 square miles, he has traveled about 230,000 miles, this, of course, includes his trips to Zion twice a year.

Taking all of these things into consideration, one can readily see that President Rich has not been idle on his mission, and he is just as ambitious for the cause now as he ever was; and so he will continue to be just so long as the authorities see fit to retain his valuable services in the work.

J. STOKES, JR.

CHURCH BUYS HISTORIC PRESS.

A short time ago the Deseret News published the intelligence that President Joseph F. Smith had closed a deal with Col. Fred W. Clemens of Newark, N. J., for the old printing press upon which the first edition of the Book of Mormon was printed in 1829. The price paid for it was \$250.00. It has been shipped at the above date and is now no doubt in Salt Lake. President Smith received an affidavit from Col. Clemens, sworn to by Major John H. Gilbert, one of the printers who set up the type for the first edition of the Book of Mormon, which was published in Palmyra, N. Y., and attested by R. C. Barless, Notary Public. It is as follows:

State of New York, County of Wayne, ss.

John H. Gilbert, a resident of Palmyra, said county and state, came before the undersigned and, being duly sworn, says that his age is 90 years, that he was born on the 13th day of April, 1802; that he is well acquainted with the printing press owned by C. L. and E. R. Barless, editors of the Farmers' Counsel and Times, and upon which said Farmers' Counsel and Times is printed in Rose, said county and state; that he knows that said printing press is the identical printing press upon which the original Mormon Bible was printed; that he knows said printing press to be what is known as the Mormon printing press. That he was compositor in the printing of the original Mormon Bible, said Mormon Bible being printed in Palmyra, said county and state, that there can be no question as to identification of said printing press owned by said C. L. and E. R. Barless as to its being the identical printing press upon which affiant worked in printing the original Mormon Bible.

JOHN H. GILBERT.

Sworn to and subscribed before me this 8th day of July, 1892, and I hereby certify that affiant is known to me to be the identical John H. Gilbert that he represents himself to me.

R. C. BARLESS,
Notary Public.

In the letter from Col. Clemens to Pres. Smith, sent with the affidavit he said:

"I had the acquaintance of Mr. Gilbert for fifty years. When asked to go personally and inspect the press, he said 'Unnecessary; if it bears certain plate marks and repairs, it is the press beyond all question.' When prevailed upon to make a personal visit, he pointed out at once these marks and evidences, and made affidavit of a most valuable, unique and interesting relic, and congratulate your people upon its possession. It is where it should be—in the hands of its friends."

Mr. Gilbert died at Palmyra, N. Y., Jan. 26, 1895, aged nearly 93 years.

A REMARKABLE HEALING.

On April 13th, Elder H. G. Stokes and Wilford Whitaker were visiting the Saints of Columbia County, Fla. They stopped at Sister Alice Melton's. The following day as they were about to leave Sister Mella Davis, a young lady, who resides with Sister Melton, requested that the Elders administer to her for her hearing. She had been troubled with an ear affliction from birth. The brethren granted her request, and her hearing was restored so that she could plainly hear the ticking of the clock.

ELDERS' JOURNAL.

JULY 1, 1906.

BEN E. RICH, Editor.

J. STOKES, Jr., Associate Editor.

"Behold, they that have been sent to preach my Gospel among the congregations of the wicked: wherefore I give to them a commandment thus: 'THOU SHALT NOT IDLE AWAY THY TIME.'"—(Doctrine and Covenants, section 60, verse 18.)

EDITORIAL.

REFLECTIONS ON THE MARTYRDOM.

Sixty-two years ago, on the 27th of June, just passed, the Prophet Joseph and his brother Hyrum the Patriarch, were martyred at Carthage, Ill. Both of these valiant men had received the revelations of God; both had believed and obeyed His word; both were advocates of the Father and ministers of His divine truth; both declared no doctrine save that which a Christian nation professed already to believe, and which that sacred volume, the Word of God, so clearly defines; both were peaceable, law-abiding men—men of honesty—men of honor—men of integrity—men of God! Both were hated, despised, and abused, not because they were violators of law, but purely because they came in the name of the Lord, filled with His Spirit which discerns the wickedness in the hearts of men and rebukes them for their transgression—because they came with the authority from God to establish His Church in the earth—that Church which Satan has always opposed and so vigorously fought whenever it has been upon the earth; both were in a Christian land; both were citizens of the United States; and yet notwithstanding all this, both were murdered in cold blood at the hands of professed followers of Christ who trampled the Constitution of the United States under their feet in order that the insatiable cravings of their depraved hearts for the blood of innocent men might be gratified.

But that even has passed now and is buried beneath the weight of sixty-two years; and in recalling it at the present time we do so, not because of any spirit of revenge harbored within our breasts, for vengeance belongs to the Lord and He will repay, but because the memories of these divinely inspired men are dear to the hearts of every Latter-day Saint, and because their pains of intense suffering unjustly and cruelly inflicted upon their bodies because of their love for the truth, are forced upon our minds when the anniversary of the day on which they gave their lives for the cause of righteousness comes and goes.

In recounting just a few things associated with the life of the Prophet Joseph and his work, we remember he was but about fifteen years old when he received his first vision. Three years passed in silence without another word to him from above, during which time he was laughed to scorn and held up in derision and contempt by his fellows. And although he was ostracized, and his vision hissed to ridicule, and his character maligned and basely slandered, yet with remarkable constancy he firmly and sincerely maintained, that he had seen a vision, he knew he had seen it, and he knew that God knew he had seen it. At the expiration of this time again he was visited by an angel from God who outlined the great work about to be done in the earth, telling him that he had been called to shoulder the responsibility of its inauguration. For four long years he waited for possession of the promised sacred plates of ancient record, visiting once each year by request of the heavenly messenger, the holy ground beneath which these inspired writings lay concealed; the spot where he not only beheld the prophetic volume, but where also he was met by the same immortal personage who conversed with him about the plans of work shortly to be executed among the children of men. At the end of this period, which was seven years from the time the first vision was received, the plates were delivered to him with the commission to translate them into English. This record proved to contain the doctrines of the Gospel of Christ as they

were taught to the ancient people on this continent, together with a history of God's dealings with them. And thus we see that the Prophet received the Gospel from an angel as John declared it should be restored. In the course of events, other heavenly ministers visited the Prophet, and under their hands he received the Aaronic and the Melchisedek Priesthoods; the keys for the gathering of Israel, and also the keys of the priesthood to turn the hearts of the children to the fathers as spoken by Malachi. Thus equipped with every key and with every authority direct from the throne of God, he commenced his great work, receiving from day to day such additional light as his condition required. And thus the Book of Mormon was translated and published and this Church organized in the latter-days by one duly called and authorized of God, and this accomplished, too, by a young man scarcely twenty-five years of age. He lived about fourteen years after the organization of the Church and yet in the brief span of life he spent upon the earth he completed a work and introduced a religion that today engages the attention of the whole world—a church and a system of doctrine that baffles the deepest wisdom of the wisest and stands the most scrutinizing tests of both science and philosophy. This the Prophet Joseph did, but not alone nor with the wisdom of man, for God revealed it unto him and God sustained him in his labors. Hundreds of thousands have been made to rejoice because of the truth revealed through the Prophet; and when they remember what they were, their conditions, and the changes wrought in their lives and the additional blessings enjoyed since they received the Gospel, then indeed do their hearts swell with gratitude to God for the integrity, the patience, the untiring devotion and unwavering constancy of such a noble man. And on the anniversary of his martyrdom, we revere his memory and recall his sufferings, and appreciate his noble life and work which has done so much for us, and with one unanimous voice we thank God for His existence.

He stands at the head of this dispensation, and some day when the veil of darkness is lifted from the eyes of the world and they are able to see and comprehend the things of God in their true relationship they will then know that June the 27th, 1844, marks the day of the martyrdom of two of God's holy prophets, Joseph Smith, who opened up the greatest of all dispensations on the earth since the world began, and Hyrum the Patriarch, his devoted and self-sacrificing brother.

LETTER OF APPRECIATION.

My Dear Missionary Companions:

You have made the 19th of June a date which during my life will be remembered with love and kindness towards the elders with whom I have had the great honor of being associated in the missionary field. How in the world the elders in the office have conducted the correspondence, bringing about this appreciated result, without any intimation coming to my knowledge, is of itself wonderful! While I appreciate the beautiful desk and chair presented by you, my dear companions, as much as it is possible for one to appreciate such beautiful tokens, yet, I want to assure you that more than this, aye, more than anything I have owned upon earth in the shape of earthly possessions, do I prize the volume presented to me containing the sentiments of your love and confidence. I would not part with this for its weight in the costliest of jewels, and I will try to live worthy of the confidence and love expressed by you in almost a thousand of these sentiments from my companions, with whom I have labored; sometimes surrounded with comfort, sometimes traveling over sandy or muddy roads through the woods of the South, and at other times surrounded by wicked men who sought to take away our lives. On occasions of this kind it is hard for me to find words with which to properly express myself, but I hope when my missionary labors in the South are over that I will still have the love of my brethren who are left in the field, as well as that of my brethren who have filled their missions and returned to their homes. While using the desk I will try to breathe the spirit of love and charity into every letter I write to the elders, always remembering that they hold the same priesthood as myself, and have made more sacrifices in this labor of love than ever I have done, that they are, in many cases, my superiors, all of them my companions, and none my inferiors, in the great work of spreading the Gospel. If

I have ever exercised unjust dominion over my brethren, from the bottom of my heart and from the humility of my soul I ask them and I ask God to forgive me, and at this time I do send my love to my missionary companions, and say unto them that I do know for myself that Joseph Smith was a Prophet of God, and it is an honor for us to bear witness of his mission and defend the restored Gospel of Christ Jesus which has been intrusted to us to publish to the world. I will use this lovely furniture for the furtherance of our Master's cause, and as long as it remains in the missionary field, I want you to use it whenever you visit the mission office; while it is here let it be "our desk" and "our chair," and should occasion arise to censure a brother, before writing the letter, let me take out from one of the drawers of this beautiful desk, what is to me a sacred volume, and let me read your messages of love and good will, then I feel certain the spirit of God, tinged with love and mercy, will direct my pen in a charitable way while correcting an elder whenever it may be necessary. Some of these sentiments are very touching—coming from loved ones of elders who have died since their return home, and speaking of their loved ones and what they said of me. I can only feel in my heart my appreciation, it is impossible for me to show it in a letter of thanks. In the most sacred archives of all the libraries in the world there is not a single book that could be so near and dear to me as this volume, containing these expressions from my fellow missionaries, and I pray God to bless them; I ask Him to do so in the name of Christ Jesus, the Captain of our salvation.

Your companion and fellow laborer,
BEN E. RICH.

To the Elders: There were quite a number of sentiments received after the 19th for the scrap book presented to Brother Rich, due to the facts that letters had to be forwarded and elders were away from home; but these brethren can rest assured that their names are entered with the rest, on additional sheets especially prepared; and should this word reach any elder who has failed to get a letter inviting him to join in presenting the tributes of friendship to Brother Rich, to him we say, "Send your sentiment along, without the contribution, for this is now past, and we will be pleased to enter your name with the rest, for we know Brother Rich will appreciate it."

Catechism Cards on the principles of the Gospel in sets of 19 cards to the package, printed in fresh clean type, on heavy white card board, are offered to the Sunday Schools, and the Saints as well, at 25 cents a set. These cards retail at home for 2½ cents each. While they last we will mail them post paid for the price quoted. Get a set for the children, and in the evenings devote a little time to this systematic study. Address the Mission.

Stationery for the Elders—The Mission can now let the Elders have letter tabs, note size, ruled on one side, and neatly headed with the name of the Mission, together with the pictures of the Prophet and Patriarch thereon. The paper is of excellent quality. Price post paid 25 cents.

DEATH OF ELDER MYRON C. COOLEY.

Elder Myron C. Cooley, who was born at Hoytsville, Summit County, Utah, Sept. 3rd, 1867, died April 19th, 1906, at his home at Minersville, Beaver county, Utah, leaving a wife and four children, three boys and one girl, the eldest a boy 14 years, the youngest a boy 25 months old, besides a father, mother, four brothers and six sisters, and a host of relatives and friends to mourn their loss. The services were held in the Minersville meeting house, April 21st. Brother Dotson presided and President John R. Murdock, of Beaver, and Elder George Mitchell, of Parowan, were the speakers. Elder Cooley was sick but four days. He labored in Kentucky in 1900, and was a faithful man in the work.

REVIEW.

VIRGINIA—On May 22 Elder James D. Terrell left Richmond for Columbia, Fluvanna County, from which place he and A. Carlos Schow started to find their companions. May 23 Elders Terrell and Benj. F. Larsen commenced visiting Saints and friends of Albemarle County and are going toward Floyd County, where they will labor. Elder James H. Bowers and Frank P. Whitney visited Sister Jacob Hamilton, of Buena Vista, Rockbridge County, who is ill. They administered to her May 21 and she received immediate relief. They also visited two others and after administering to them they received the same blessing of health. One of them was baptized the next day. Elder Forest Memmott has been troubled with rheumatism but is now better and going on with his work as usual. He and Elder D. E. Bishop are meeting with very good success in Montgomery County. May 31 Elder Joseph F. Griffin came to Richmond on account of ill health. He left for Chattanooga June 13. Elder Jos. I. Reid, Elder Griffin's companion, is now in Wythe County. May 22 Elders Larsen and Thomas E. Ricks finished a canvass of Fluvanna County. They leave many friends and investigators. Elder Thos. T. Mendenhall and Jesse Winn are visiting Saints and friends. They report, with but very few exceptions, all enjoying the Spirit of God, and striving to live as Latter-day Saints should. May 25 Elders Ernest E. Pearce and R. C. Davis completed their canvass in Charlotte County. Good results are expected to follow their efforts there. Elders B. E. Stone and Jos. T. Moore have finished visiting Saints and friends of Pittsylvania and Franklin Counties. They found them feeling fine. The Elders are now laboring in Patrick County. Elder Thomas E. Storey and David Egan are now laboring in Pittsylvania County. Before leaving Halifax County they met two preachers; the one sectarian-preacher-like said: "I will take your pamphlets but will burn them, which should be done with all of your literature;" the other, an Episcopalian, was an intelligent, broad-minded man, and was willing to hear Mormonism from a Mormon, and in a friendly way explain some of the principles of his church to the Elders. May 26 Elder Ray A. Dahlquist left Richmond to labor with Elder G. A. Hyde, his companion, in Northampton and Accomac Counties, Elder M. P. Cosby, his former companion having been transferred to preside over the Georgia Conference; Elders Geo. A. Webb and Arthur Kirkham, together with Elders Dahlquist and Hyde, are doing an excellent work in these counties. In some parts they find the people quite bitter, but there is just enough opposition to cause thinking people to investigate the truth. President Sylvester Broadbent, R. B. Summerhays, T. E. Ricks and A. Carlos Schow held a branch conference at Golanville. Five meetings were held in all of which a very good spirit was manifested. June 6 Elder A. M. Palmer arrived in Richmond from the Georgia Conference. He left for Westmoreland County June 7, where he will labor with Elder Schow. June 7 Elder J. C. Farr arrived from the Florida Conference. He will labor in Northumberland County. June 11 Elders Broadbent and Summerhays left Richmond to visit Elders, Saints and friends. June 13 Elders Pierce and Davis arrived in Richmond. Elder Pierce will remain in the city to work. The silent missionary is a great help in their city work. It has made several good friends for the Elders laboring in Richmond. Good health prevails and all the Elders are trying to do their duties in every respect; and though there has been considerable wet weather the reports are still very good.

OHIO—June 7th Elder W. H. Smith of the Ohio Conference left Cincinnati for his home in Idaho in company with his cousin, A. C. Sant, of the Kentucky Conference. During the past month Elders G. A. Bigler and President J. M. Cummings have been traveling through the northeastern part of the state visiting Saints and friends. The Saints are all well and are for the most part, trying to live their religion. The people as a rule are friendly and seem to be willing to entertain the Elders and to listen to the truth about our people. The Elders are all well at present and seem to be enjoying the spirit of the work.

SOUTH CAROLINA—The Elders of the South Carolina Conference are enjoying good health and the work of the Lord is progressing very fast. May 20 President John H. Gibbs and Elder Nephi J. Wadley added one more baptism to their conference record. They held one good meeting on the water's edge and three more at the home of Bro. J. S. Groves, Tuten. A great many friends came out to hear the Gospel. President John H. Gibbs and R. R. Siepert visited the Saints and

friends in Charleston and held some good meetings with Elders J. Finlinson and N. J. Wadley, who have been doing a good work there. Auditor R. Ray Nixon of the mission paid us a short visit on his way from Jacksonville, Fla., to North Carolina. Elders R. Ray Nixon and Joshua Finlinson with Brother L. M. Ridgeway, a local Elder of Charleston, baptized three honest souls into the fold of Christ June 3 at Osborn, Colleton county. Three successful meetings were held, one at the water's edge and two at the home of the Saints. Elder R. R. Siepert was assigned to labor with Elder J. C. Anderson, in Anderson County. Elder Richard Norwood was assigned to labor with Elder N. J. Wadley in Greenville County. Elder D. A. Gillies and Elder LeRoy Hopkins have reported Bishopville City canvassed. They found many good friends there. They are now laboring in Cherokee County. Elders W. A. Wells and J. E. Adams baptized one more honest soul into the fold of Christ Sunday, May 20. Elder W. A. Wells has been assigned to labor with Elder Jos. Anderson in Aiken County. Elder J. E. Adams has been assigned to labor with Elder Jos. Nielson in Oconee County, and while on their way to the field of labor they spent Sunday night, June 10, in a barn. Elder W. R. Messick and Elder H. I. Mills have been assigned to labor in York County and Elder A. M. Hammond has been assigned to labor with Elder J. H. Cook in the interest of the *ELDERS' JOURNAL* and to visit the Saints. Elders J. C. Anderson and W. R. Lewis performed three baptisms on May 23d. They have finished canvassing in Georgetown and Williamsburg Counties, having made many friends and investigators there. President J. H. Gibbs, J. E. Bradley and Joseph Nielson administered baptism to three other applicants for membership on Sunday, May 27th. One was an old lady, Sister Margaret E. Shelley, who is sixty years of age, has been sick for three years and has been confined to her room and bed for two years. She was led into the water and three days after she walked two blocks to visit her son. This was the first time she had walked on ground for two years. She is a thankful woman and feels to praise God that she was privileged to hear the Gospel. Elder Jas. L. Oman and Elder O. N. Motes while laboring in Fairfield County had the privilege of holding service in a Methodist church. President Jno. H. Gibbs, with H. I. Mills, was in attendance, Sunday, June 10th, and a spiritual feast was enjoyed. President Jno. H. Gibbs, with Elders H. I. Mills, W. A. Wells and Joseph Anderson, held a branch conference at Wagner, Aiken County, on June 17th. A large crowd was in attendance and a time of rejoicing was had. President Jno. H. Gibbs is now traveling among the Elders and Saints, holding meetings and branch conferences. Conference headquarters was moved from Columbia, S. C., June 12th, to Spartanburg, S. C., to the Normandy Hotel, No. 148 Magnolia street, Postoffice Box No. 273. Elders J. E. Bradley and Joshua Finlinson have got permission from the mayor of the city to canvass the town and to hold street meetings. The Conference has been strengthened by the arrival of Elder John W. Allen from Idaho. Elder A. W. Archibald, who has been laboring in the interest of the *JOURNAL*, has been assigned to labor in Union City.

EAST TENNESSEE—The work of the Conference is slowly but gradually improving. Some few cases of sickness have been reported during the month, but all were of short duration. Work has been concluded in Rhea, DeKalb, and Bradley counties. Each of which has been quite thoroughly canvassed. Elders H. C. Miller and George L. Hobson, who have been laboring in the city of Cleveland, arrived at Conference Headquarters June 2d, having finished their canvass of the city. When in conversation with a sectarian minister, Elder Hobson was accosted by a machine agent, who severely maligned him. During the conversation, in which Elder Miller also joined, quite a concourse of people gathered around, most of whom proved to be in sympathy with the Elders, and as a result they made many friends. Elders H. C. Miller and J. R. Dansie commenced work in Sevier County June 4th, and report conditions not very favorable for missionary work. Elders Geo. L. Hobson and P. P. Smith entered Blount County June 8th, where they are assigned to labor during the summer. Elders Geo. W. Etherington and Scott Hinman, who recently commenced work in Cocke County, report a very bitter feeling existing in some parts of the county. At Bybee, the deacon of the Baptist church made the following remark: "The laws couldn't do anything with them for rocking the 'Mormons' out of Greene County,

so they can't do anything with us, and we just ought to get out and give them a good rocking and drive them out of here." In Anderson County, Elders O. N. Barker and J. W. Jones were informed that if they did not leave the county immediately, a warrant would be gotten out, and they would be forced to leave. As yet they have not been molested. Elders Lorin McGavin and W. S. Taylor, report a good opening for holding meetings in the northern portion of Campbell County, and have a number of investigators there. Such openings are not plentiful in East Tennessee. Elders I. W. Oldroyd and Wm. P. Killian have commenced work in Fentress County. The month closes with good health prevailing.

KENTUCKY.—The weather and other conditions of our Conference during the past month have been very favorable, and as a consequence, the reports have all been good. On the 24th, President James A. Christensen, in company with Elder Harvey Richins, arrived in Louisville from the southern part of the State, after dismissing a successful Conference in the Junction church. President James A. Christensen and Austin Watts left Louisville for Bath and Montgomery Counties on May 25th, to look up a suitable place for a branch conference. May 30th Elder William A. Hatch arrived in the Conference, being transferred from Mississippi, owing to bad health. June the third, Elder Austin Watts returned to the office from the eastern part of the State, and William A. Hatch left to joint President Christensen in Montgomery County. June 4th Elders Albert A. Wilde and Edwin Hutchings, report good success in Hancock County. A church was opened to them, and a goodly number come out. June 5th Elder A. C. Sant left for his Rocky Mountain home. On June 8th Elder M. P. Stinson was notified by letter of his mother's death, which occurred quite suddenly. The night previous he was warned by a dream of the sad news, and related the dream to his companion, Kossuth Dyal, while en route to the postoffice. June 12th the Elders in Louisville enjoyed a visit from Sister Ella V. Trent, formerly of Centre, Metcalfe County, Ky., but who at present is living in Ontario, Oregon. She embraced the truth four years ago and moved West, and now has returned to visit her sisters. June 13th Elder Earl M. Orandall, of Springville, Utah, arrived. He was given Elder Hyrum Allen for a companion. June 16th, 17th, and 18th, the following Elders met in Bath County, near Owingsville to hold a branch conference: President James A. Christensen, Austin Watts, Hyrum Allen, John H. Snow, Duncan Stewart, Robert J. Hunsaker, David E. Boam, William A. Hatch, Edward Koford, David A. Penrod, Amos Hawks, Joseph A. Young, and Ernest Sheen. It was a time of rejoicing and all were well pleased. Two priesthood and four public meetings were held. The meetings were well attended and it was indeed a spiritual feast. The Elders all bore strong testimonies of the truth of the Gospel and the divinity of the mission of the Prophet. After conference they separated for their new fields of labor. Elders David E. Boam and Ernest Sheen report some little opposition in the Blue Grass district of the State; however, they have found a great number of friends and are getting along nicely. During the month there has been seven honest souls brought into the light of the Gospel and a good work is being done in the different counties. The prejudice is gradually dying out, and the people are beginning to see the light of truth. The Elders, with but a few exceptions, are enjoying good health.

NORTH CAROLINA.—The past months has been a successful one in this part of the Lord's vineyard. Ten honest-hearted souls have been born anew into the kingdom of God. The health of the Elders, with the exception of Elder Bills, who had an attack of chills and fever, but from which he is now free; and Elder Johnson, who has been under the necessity of discontinuing his travels for several days on account of his heart, which has been giving him considerable trouble. With these two exceptions, the Elders are interested and enjoying their labors. A branch conference was held in Johnston County, at Hickory Cross Roads, on the 19th, 20th, and 21st of May. Thirteen Elders were present. Nine meetings were held, all of which were well attended. Two souls were baptised after the general services. At the priesthood meeting which was held after the general meetings, the Elders were given some instructions by President Petty. Each Elder was then asked to speak and the Spirit of God was poured out in such great abundance that tears of joy filled the eyes of every Elder present. On June 15th Elder John

A. Berrett, of Georgia, arrived in Hampstead. He will take charge of the Conference when President Petty is released.

MIDDLE TENNESSEE.—The Elders are nearly all in their summer field, and are doing a very good work. Some of the brethren have been somewhat afflicted, but are getting along very well now. Elder Silas Bills has been troubled with boils from which he is not yet completely recovered, and Elder Abner Tanner is suffering with a sore leg. Elders George W. Miller and Orvil R. Child were told by the deacons of a certain church in which the Elders tried to preach, that the building was free to all denominations and people, except "Mormons and niggers." Elder Daniel E. Michaelson and Wm. N. Patten report that they were called upon to administer to a non-member of the Church, which they did. She was an old lady who had been laid up all winter with rheumatism. The morning after the administration, when one of the Saints called on her, she was out of bed and was able to move around quite freely. She said that she knew the Lord had manifested His power in her behalf. Elders George W. Miller and Orvil R. Child have opened up the work in Lincoln County, where they have thus far met with much success. Elders Preston M. Joyner and Abner Tanner have opened up the work in Giles County. On June 11th Elders Hugh Roberts and Alma O. Jackson were called from Nashville to the bedside of the little daughter of Brother and Sister Ben Sanders, of Charlotte, Dickson County. As soon as the Elders administered to her the fever departed and she wanted to arise from her bed. The Elders laboring in Nashville are doing very effective work. Saturday night, June 16, after holding a very successful street meeting, a minister of the Sanctified Church stepped out and began to ridicule and abuse our people. Before he got through most of the crowd left and when he closed his tirade Elders Hugh Roberts and James W. Gillman asked him to prove what he had said. He did so in the popular sectarian way. Three new arrivals have been added to the Conference this month. Elders Wm. H. Elkington, Henry Sudweeks, from Utah, and Joseph F. Griffin, who was transferred from the Virginia Conference.

MISSISSIPPI.—During the month a great number of baptisms have been performed. Elder George Berry and President Buchanan baptized eight; Elders Martin Anderson and Anson Hatch seven; Elders Royal Jeppson and Elders David Gourley two; Elders Chester Liljenquist and Bertie Crump three; Elders Joseph Gubler and W. N. Wignall each one; and David Smith and Julius Jepsen twenty-two. On May the 26th, a Conference was held at Meridian with the Elders. President Rich was present and a profitable time was enjoyed. On the 28th the Elders were assigned their fields of labor as follows: President E. D. Buchanan and George Berry to travel among Saints and Elders. Elders Geo. S. Kennington and David Rowley were chosen as assistants to the president and were appointed to labor in the city of Meridian. Elders David Smith and W. G. Hopkins were assigned to labor in Franklin County; Elders W. H. Hopkins and Jeppson to Lincoln County; Elders Joseph Gubler and O. R. Williams to Pearl River County; Elders David Powell and W. Woolsey to Perry County; Elders Chester, Liljenquist and W. N. Wignall to Hancock County; Elders Chancey Jenks and David Gourley to Lawrence County; Elders Royal Jeppson and Bert M. Crump to Jasper County. The Elders all left in good spirits and are making their way to their counties, doing a good work on the way. A spirit of unity exists and a desire to press on with the work fills the hearts of all the brethren.

ALABAMA.—Owing to the busy season among the farmers the reports of late have been somewhat small, though a good work is being done, and letters from all bring the joyful news, "all is well." During the hot summer months the systematic study for the Elders as suggested by President Rich will be taken up. On May 23d Elders J. E. Gee and Hugh P. Sellers arrived in Birmingham from the south counties. They report having had a good time and meeting with fair success in their labors. May 27th President J. A. Paton, in company with Elders Roy S. Porter, Freeman E. Pace and Edgar Neilson, met at Red Bud, Walker County, and held a branch conference, but owing to the bad weather the attendance was small. May 30th Elders David Larson and Thomas E. Rose arrived at the office from Wilcox County, where they were successful in baptizing six humble souls into the fold of Christ. June 1st, President J. A. Paton and Elders Geo. W. Chapman,

and Frederick E. Willardson, arrived at the office from Lee County. Elder Willardson became the companion of Elder Rose and they were sent to visit the Saints in Colbert and Lauderdale Counties. President J. A. Paton and Elder George W. Chapman, left Birmingham on June 9th, to visit the Saints, also the Elders laboring in Etowah County. On June 13th, a telegram was received from President Rich stating that the mother of Elder Thomas E. Rose was seriously ill, and desired him to return home at once. On June 17th, he left for his home in western Idaho. The Elders, with the exception of two, are all laboring in the country. The best of health prevails throughout the Conference, and during the month five more have been added to the Church.

FLORIDA.—Elders George L. Spangenburg and George L. Tate report that they have made a very successful canvass of Taylor County, where they have been surrounded with many friends. They baptized four souls into the fold. President D. A. Tidwell and Elder R. Ray Nixon organized a Sunday School and held a branch conference at Sanderson on the 28th of May. Elders Nixon and J. C. Farr, left for South Carolina on the 30th. Elders Allred and Tate have been assigned to labor in the vicinity of McDonald, Ga. A conference was held at this place on the 9th. Three good spirited meetings were held, together with a priesthood service. At 4 o'clock in the afternoon, eighteen teams, together with about one hundred people, went to the river, where a number of baptisms were performed. The Saints at McDonald did themselves proud in the way they entertained the visitors to the Conference. And great credit is due them for the great success resultant from that gathering. The Saints of this place have finished their meeting house and neatly furnished it. On the 11th, the Elders were assigned to their several fields of labor and all left feeling that they had attended the best meetings of their lives. On the 15th, Elders C. A. Callis and Geo. W. Wood, filled an appointment at Peoria, Clay County, Fla. Some of the Elders have been troubled with chills and fever, but there are no serious cases of illness among the brethren.

ARRIVALS.

On April the 29th the following Elders arrived from Zion: Joseph F. Griffin, Mesa, Arizona; A. C. Schow, Lehi, Utah; Forest W. Memmott, Scipio, Utah; E. M. Hutchings, Edgar Nielson, Oak City, Utah; M. A. Barton, Bluff, Utah; Wm. G. Hopkins, Leigh, Idaho; John A. Fox, Lehi, Utah; Wm. Lester, Cowley, Wyoming. Notice of the arrival of these brethren has not appeared before. On the 15th of June Elder James W. Ackroyd, of Magrath, Alberta, Canada, arrived; and on the 17th, the following Elders reached the Mission headquarters: Elmer Cole, Fairview, Idaho; Vivian V. Olson, Sandy, Utah; Gustavious Williams, Teasdale, Utah; and on June 24th, Elder George M. Bartholomew, of Fayette, Utah, and Elder Emery E. Huntsman, Enterprise, Utah, arrived.

APPOINTMENTS.

Elders Griffin, Schow and Memmott to Virginia; Elders Ackroyd, Fox and Nielson to Alabama; Elders Hutchings, Cole, Olson and Williams to Kentucky; Elder Hopkins to Mississippi; Elder Barton to Georgia; Elder Lester to Ohio; Elder Bartholomew and Huntsman to Middle Tennessee.

RELEASES.

Elder J. F. Brown, of Middle Tennessee; Elder Lorenzo DePriest, of North Carolina.

TRANSFERS.

Elder Austin Watts, from Kentucky to Ohio; Elder Julian M. Cummings, from Ohio to labor in the Office; Elder E. F. Marshall, from Ohio to Georgia; Elder Wm. Lester, from Ohio to Mississippi.

Report of Mission Conferences for Three Weeks Ending June 23, 1906.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks. Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour. Sub.	Deseret News Subscriptions
J. A. Paton.....	Alabama	1264	595	133	348	12	1468	55	1	9	43	1206	1	9	.....	4	.....	4
Hyrum C. Ford.....	East Tenn.....	1485	151	184	712	75	3188	99	3	24	49	976	1	.....	.....	2	.....	2
David A. Tidwell.....	Florida	1620	3389	22	570	84	870	76	5	25	83	1028	4	10	.....	4	.....	4
M. P. Cosby.....	Georgia	1985	1846	89	618	44	1077	50	12	55	87	1052	3	4	.....	4	.....	4
J. A. Christenson.....	Kentucky	684	2377	100	587	48	1142	38	2	82	87	1014	2	5	.....	7	.....	2
W. D. Bocker.....	Mid. Tenn.....	691	937	280	397	63	2000	108	4	18	35	740	.....	.....	.....	8	.....	3
E. D. Buchanan.....	Mississippi	1249	356	46	413	23	1253	22	4	30	47	694	4	15	.....	7	.....	5
Wm. A. Petty.....	N. Carolina	1416	1147	72	452	54	1139	13	1	19	29	557	.....	.....	.....	1	.....	.....
C. K. Conrad.....	Ohio	1692	2469	618	717	76	2237	101	3	51	47	1749	.....	.....	.....	5	.....	.....
John H. Gibbs.....	S. Carolina	1945	1332	151	968	66	1227	17	.....	16	56	1287	3	1	.....	2	.....	.....
S. Broadbent.....	Virginia.....	1911	2752	261	492	195	3773	256	3	63	73	1296	2	1	.....	6	.....	1
Totals.....	.....	15952	17350	1936	6274	685	19374	735	36	342	644	11598	24	46	.....	49	.....	11

A MISSIONARY'S LETTER.

We are sitting under a bridge today
Hungry, footsore and weary,
Thousands of miles from home and
friends,
Truly the world is dreary.

Under a bridge from the sweltering sun,
Writing a letter to mother;
Breathing each name as I write it down,
Father, sister and brother.

We are making our way, like men of old,
Telling the self-same story;
Tramping the sod with the word of
God,
Winning not pelf nor glory

But still we are happy, mother of mine,
And grateful for our mission,
Whatever we lack God doth supply,
His Spirit lends nutrition.

Ye virtuous wives of American homes,
Rest in spotless security;

You're not the only women who stand
For God, for home and for purity.

Where are your sons who would travel
like these,
The world's proud scorn enduring,
To bring to its home a message of peace,
All wickedness abjuring?

Leaving their all but a trust in God
Imbued with the milk of their
mothers;
Proving the world without money or
price,
Teaching mankind to be brothers.

O God, bless our sons in the mission
field,
The Saints will forget you never;
Your sun will rise when the darkness
comes
And set no more forever.

RUTH MAY FOX.

DIED.

REGISTER—Sister Jane Register, of Benton, Fla., on May 16. Sister Register was sixty-five years old, and a devoted follower of the Master.

WILLIAMS—Brother Joseph Williams, at his home, Bonifay, Fla., on May 25. He was seventy-five years of age, having been a faithful member of the Church since his baptism in 1898.

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ELDER BEN. E. RICH, OF THE SOUTHERN STATES MISSION,
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"We consider that when a man scandalizes his neighbor, it follows of course that he designs to cover his own iniquity; we consider him who puts his foot upon the neck of his benefactor an object of pity rather than revenge, for in so doing he not only shows the contraction of his own mind, but the wickedness of his heart also."—JOSEPH SMITH, JR., November, 1837.

VOL. III.

JULY 15, 1906.

No. 22.

TRAITORS.

(Continued from page 330.)

"No unhallowed hand can stop the work of God from progressing."—Joseph Smith, the Prophet.

The traitor calls himself a reformer. He is merely a coward. And of all the wretches whose presence taints the air of earth and heaven, the coward is the worst. Great Caesar said: "The coward's fears make him die many times before his death. The valiant never taste of death but once. Of all the wonders that I yet have heard, it seems to me most strange that men should fear seeing that death, a necessary end, will come when it will come."

The traitor professes to believe that his act of betrayal will disrupt the cause which he deserts. This is the coward rebel's wish. How abjectly and miserably he fails! Sometimes the traitor lops from the sturdy trunk a straggling branch; but does the tree thrive less for that? Nay. The other twigs only bear blossoms the more redolent and fruit the more rosy. Sometimes the traitor tears away a cracked, a seamed, a shaking stone from the half-completed structure. What if a measure of disaster follow? Can not the builder renew? And does he not choose better rock to bear the weight of his fair edifice? Sometimes the traitor only hastens the success which he seeks to avert; sometimes he delays the triumph which he seeks to avert; sometimes he delays the triumph against which he rebels. But always ultimately the car of destiny moves to its appointed end. And the cowardly betrayer who thought to stop its career by holding back with his puny arms is dragged by it to his miserable end, while his associates—dead or alive—go with it to the day of triumph.

There was once a man of mighty prowess, endowed from his first breath with a wondrous strength. When he grew to manhood, brutes, men and even armies fell in the dust at his feet. It had been divinely promised of him that he should be a marvel of strength and that he should begin to deliver Israel out of the hands of the Philistines, and men and chains, and bolts and gates could not prevail against his manly, heroic lustiness. But there came a woman, with her soft, betraying touch. She caressed him and begged for love of her that he would reveal the secret of his marvelous strength. In a foolish moment he yielded; and then were his Jove-like locks shorn from his head, and he became a blind lackey, the serf of the Philistines. Delilah, the betrayer, with her traitorous kiss

upon Samson's lips, and her traitorous whisper through the tent to his waiting enemy, could do what no thousand of open foes could accomplish. She made the proud, superb, perfect lion a weak, whining whelp.

A mighty king had a well-beloved son to whom he had given and forgiven more than is usually bestowed upon one of human kind. And yet the son traitorously plotted the downfall and even the murder of his royal sire, and the usurpation of the throne. He might have succeeded in his cruel, parricidal treason but that he, himself, was in turn betrayed and finally slain. And when the grand, great-hearted, poetic monarch learned that Absalom, the sweet, the beautiful, the dearly beloved, was dead, he wept before all Israel, and as he went his sorrowful way thus he said: "O, my son Absalom, my son, my son Absalom; Would God I had died for thee, O, Absalom, my son, my son!" If that arrow-pierced heart of the betraying and betrayed Absalom could have quickened but for a moment, how much sharper than the physical death-thrust would it have felt King David's cry of infinite forgiveness! But the past was irrevocable. Israel's lordly king, the beloved of God, was moaning in anguish at the gate of the city; and the beautiful Absalom, with the fatal hair, the beloved of his royal sire, was lying dead in the pit in the deserted wood, with ignoble stone crushing his lifeless body.

War, murder, exile, were powerless to bring such desolation to these royal hearts; but when Absalom, the forgiven murderer, became a betrayer infinite woe fell around the name of the dead prince and the bowed head of the living king. But though the great tenderens of the psalmist could compass remission for the crime of Absalom, the nation and history must be more harsh. When a subject, for self-aggrandizement, rises against a king, he is a traitor; but he is a thrice-damned traitor when that monarch against whom he rebels is his own father.

Women are often false to their lovers; subjects to their sovereigns, and even sons to their sires. Divinity itself is no invulnerable shield against betrayal. A merciful Christ came to save mankind from torment and lift them into eternal radiance. He chose and trusted His apostles. He ministered to them and with them. They each could give a testimony that their Master was the anointed Savior, the Son of the living God. Persecution came upon Him like the storm-cloud lowers upon the snowy mountain and enfolded Him in a gloomy embrace. The prospect of suffering with this God-like Master, whom he had served as a purse-bearer when the danger was not great, made Judas weak unto betrayal. Cowardice and avarice worked together in the traitor heart. He kissed and cried: "Master, master! Hail, master!" Then he took his thirty pieces of silver; and with them he accepted the hatred of all mankind. The compassionate Redeemer of the world hung upon the cruel cross with drops of agony upon His radiant brow, while His lips were wreathed in a pained but forgiving smile. And Judas, the traitor, already tasting the infernal torments, called in vain to stay the progress of his dread act. The black-hearted deed was done. The mocking trial had passed, sentence had been pronounced and executed; and then the betrayer groaned and flung the money from him as a sinful, burning thing which had no worth. Upon the bloody field he cast himself and his bowels gushed forth in useless contrition. He died upon the spot which his blood-money purchased for the burial of strangers and criminals in the land.

(To be continued.)

LITERARY EFFORT OF A MORMON BOY.

"By Their Fruits Ye Shall Know Them."

The following essay took first honors in a contest held in the East Mill Creek school district of Salt Lake County, Utah, in which all the pupils of the seventh grade competed for the prizes. It was written by a little Mormon boy, only thirteen years of age, Albert Spencer by name. The compositions were written under the eyes of the teacher in the school room, placed in envelopes, sealed and delivered to the instructor who turned them over to the joint committee of teachers chosen from different districts, who passed upon them and awarded the prizes. So that the essay is original, having been personally written, the data, however, having been supplied by the teacher.

In reading the composition at least two facts should be borne in mind, first that a Mormon boy wrote it; and second, the history of this school district bespeaks the educational aspirations of the Latter-day Saints in all other districts wherever the Mormon people have settled, and shows their zealous and untiring efforts put forth in early days for the establishment of a school system in the Mormon west which today holds second honors in our fair Union of states.

Our little writer is the son of Albert and Delia Spencer—his father having been dead about six years, and the grandson of Bishop John Neff, one of the honored pioneers of '47, who entered Salt Lake Valley with the first company on July 24.

"Travel-stained and weary, the pioneers of '47" arrived in Salt Lake Valley, after one of the most perilous journeys ever undertaken by man.

These people had left their homes in the East, and had come to the country then known as the "Wild West," which was a desert covered with sage brush and inhabited only by Indians. These people, though, were yet to make the desert "Blossom as the rose." The first summer and fall were spent by the travelers in the old fort at Salt Lake, and then began the search for homes, which was merely a matter of location, as they were "monarchs of all they surveyed." In the early spring of 1848, several of the pioneers located in what is now known as East Mill Creek, along the north side of Mill Creek stream; about nine and a half miles from the old fort at Salt Lake. Prominent among these were: Neffs, Russel, Keller, Seely and Rider; all of whom were from the State of Pennsylvania. Some of these lived in "dugouts," and others lived in log houses; the first adobe house was built in 1848 by John Neff. In 1849 John Neff also built and operated the first flour mill in the territory. It was located on the place now owned by Colonel E. F. Holmes. Nothing is left of this building but the mill stones.

The population rapidly increased. The people up to this time had little time for education, devoting nearly all of their time to their crops, and the only education the children received was from private schools taught by Julian Moses and Amy Smith. On March 24, 1853, it was organized as a district. About 1853-4 the first school house was erected. It was built of logs hauled from Mill Creek Canyon, and was located about a mile and a half from Mill Creek Canyon, on the place now owned by Mr. Tripp. The size was 24x26. It had one door and four windows. The furniture consisted of rough "slab benches," which were plank with two-inch auger holes bored in them, and pegs put in for legs; there was also a teacher's desk made after the same order. Though the furniture was not of the best, still they were contented until they could better their condition. The first teacher was Julian Moses. This worthy pedagogue was an advocate of corporal punishment and used the birch whenever necessary. Other teachers who succeeded him were: Mrs. Skidmore, Lucy White, Wells Garey, Zebedee Williams, now a resident of Murray, Mary Skidmore, Lizzie Benedict, Charles Bartlett and Horace Cummings, now superintendent of Church schools.

The first trustee was John Neff. This school was used for twenty-four years; but as the population increased it was found necessary to get some other means of accommodating the children. So in 1876 a ward house was erected. The ward house is located about eighteen rods south of the present school house. The size is 40x25. It consisted of one room. They generally had two teachers here, so a curtain was stretched across the room, one teacher occupying one half and one the other.

The first teacher was Horace Cummings. Others were: Hukla Winters, A. B. Thompson, Olive Moore, John Bradford, Jaren Tollman, Frank Bell, Hattie Neff, James Chamberlain, Albert Spencer, Delia Neff, and Joseph Cornwall, now bishop of Winder ward. In 1893, as the house would not accommodate all the children a school house was erected. It contained two rooms, and was located about a mile and a half northwest from the mouth of Mill Creek canyon. The house was built by Mr. Alston. The first principal was J. O. Smith; others were G. M. Mumford, now superintendent of the Murray schools; John Astin, who is teaching in Coalville; R. S. Horne and A. D. Allen, the present principal of the school. The assistants to the above named were: Lettie Stillman, Hattie Neff, Nellie Fisher, Aliene Gray and Elisa Heppler. The men who acted as trustees during this period were: H. B. Skidmore, Joseph Ranck, Cyrus Neff, J. B.

Fagg, James Russell, Nephi Smart, H. J. Debenham, Samuel Oliver, James M. Fisher, Jr., and J. O. Smith.

In 1890 the free school system was adopted, the people paying taxes to support the school. By this system the attendance increased greatly, as before this the people had to pay one dollar each for their children and many who were poor could not afford it. In 1903 an act was passed by the legislature providing for the free furnishment of books. The attendance increased, but not so greatly as when the free school system was adopted. In 1905 the county was divided into two districts, viz.: Jordan and Granite Districts. The boundaries of Granite District are 21st south, from the Wasatch Mountains on the east to the Oquirri Mountains on the west. There are five trustees for each district, the ones for Granite district being A. S. Gabbot from Farmers Ward, E. Morgan from Mill Creek, C. M. Sorensen from Sugar Ward, William Horne from Granger and D. S. Moffat from South Cottonwood.

In 1905 there was a partition put in one of the rooms in the schoolhouse, and three rooms were made. The present teachers are A. D. Allen, principal, Amy Chamberlain and Elsesa Heppler are his assistants. The 33d district school is among the best of its size in Granite district, and much of its prosperity we owe to A. D. Allen, its principal.

SEMI-ANNUAL REPORT OF THE MISSION.

REPORT OF MISSION CONFERENCES FOR SIX MONTHS ENDING JUNE 29, 1904.

NAMES	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. Schools Organized	Branch Organized	Elders' Journal Sub.	Deseret News
Alabama	10649	9044	1013	2923	151	12017	356	12	138	434	10676	40	44	2	1	52	2
East Tennessee.....	12629	4050	1050	5215	378	18274	558	18	204	393	7783	58	6	...	...	38	3
Florida	14810	15557	500	5234	242	11451	581	40	331	677	11984	48	56	...	...	77	7
Georgia	15229	14791	657	5981	168	8419	340	54	392	800	9995	21	26	...	...	48	3
Kentucky	12617	13838	994	3756	314	12071	559	24	279	717	8236	38	24	2	...	41	6
Middle Tenn.....	11651	4747	1730	2527	846	17192	746	33	278	257	5099	6	8	...	...	35	3
Mississippi	10719	6862	392	4679	278	11444	151	24	220	496	6910	30	81	1	...	45	8
North Carolina.....	11435	4075	499	3222	281	10740	187	24	148	496	4916	29	14	2	...	40	2
Ohio	11964	19097	4614	4772	241	21340	762	25	453	318	13509	3	8	...	...	15	...
South Carolina	16616	10044	1242	7123	369	18312	288	39	214	569	10719	46	35	1	...	107	9
Virginia.....	14447	10663	811	3958	863	21471	1084	28	431	564	8799	2	21	...	...	48	7
Total	142236	112718	13502	49440	4131	158231	5357	321	3078	5661	96622	319	313	8	1	546	55

Above is given the statistical report of the work done in the Mission for the past six months ending June 29. The individual standing of each Conference is given, which shows the relative amount of work accomplished in the different parts of the field within the period of time stated.

Virginia leads in tracts distributed, closely followed by Ohio, who lacks but 131 of being even with her sister conference. East Tennessee comes next with a record of 18,274, followed by Middle Tennessee, whose report registers 17,192; while Georgia hold last place, having distributed 5,052 tracts less than Virginia and 2,321 less than any of the other Conferences, North Carolina being next to the lowest with a record of 10,740.

Counting all books disposed of in one class, it is found that Virginia again heads the list with a total of 1,493, followed by Ohio with an aggregate of 1,240. North Carolina falls behind all the rest on this report with a record of 359.

Throwing the "Families Revisited" into the column of "Families Visited," Florida takes the front with Ohio and South Carolina following in respective order. In this race North Carolina holds the same position she had on the "Books" record.

On meetings held Georgia crowds all other Conferences out with a nice round number of 123 above Florida, the next highest competitor, while East Tennessee sustains the honors on the other extreme.

Ohio held more gospel conversations than any of the others, and North Carolina reports the fewest number. Florida and Alabama in order follow Ohio.

On the matter of baptisms, Mississippi is above the rest with Middle Tennessee and Ohio at the foot, with even records.

South Carolina has secured thirty more JOURNAL subscriptions than any other Conference, the next best record being that of Florida, and the lowest that of Ohio.

Briefly summing up the positions occupied by the different Conferences it will be observed that on Families Visited as considered above, Florida is first and North Carolina last; on Tracts Distributed, Virginia is first and Georgia last; on Books Distributed, Virginia is first and North Carolina last; on Meetings Held, Georgia is first and East Tennessee last; on Gospel Conversations, Ohio is first and North Carolina last; on Baptisms, Mississippi is first and Ohio last; and on JOURNAL Subscriptions, South Carolina is first and Ohio last.

Taking into consideration the conditions under which the Elders in the different Conferences have labored; the sparsely settled states in contrast with those thickly populated; the occasional attacks of sickness which have hindered one or more pairs of Elders in their work; the climatic differences existing between the widely separated extremes of the Mission, which always have more or less effect upon the work either one way or the other; the mental attitude of the people towards the work in various sections which causes them to vigorously oppose the Elders, to investigate the Truth, or to stand on neutral ground; when all of these things are taken into account, the reasons for the deficiencies of some of the Conferences in certain lines of work is readily understood and the responsibility properly placed which protects the Elders from any inferences that might reflect on their faithfulness in discharging their duties.

The report as a whole speaks well for the Conference presidents and their Elders and the Mission generally; and especially so, when it is remembered that every Elder in the field in the sincerity and humility of his heart, faces the jeers and the prejudices of thousands of his fellowmen, and not infrequently their cruel persecutions; bears his share of the expenses resultant from the accomplishment of this enormous work, paying his own personal encumbrances from his own pocket without receiving one penny in compensation; and all this in order that the people of this land might hear the sound of the Gospel of Christ. In view of all these things most certainly the grand total of work done in the past six months is a credit to all the servants of the Lord who have accomplished it.

There is always, however, room for improvement, and with this record before us without question, the next report will show considerable improvement over the last.

RELIGIOUS STATISTICS.

The following religious statistics, given by M. Fournier de Flaix, are the latest that have been made by a competent authority:

Christianity, 477,080,158; worship of ancestors and Confucianism, 256,000,000; Hindooism, 190,000,000; Mohammedanism, 176,834,372; Buddhism, 147,900,000; Taoism, 43,000,000; Shintoism, 14,000,000; Judaism, 7,186,000; Polytheism, 117,681,669.

In Christianity is included: Catholic church, 230,865,533; Protestant churches, 143,237,625; orthodox Greek church, 98,016,000.

ARE YOU GOING WEST?

If so, cheap colonist tickets can be purchased between September 15th and October 31st. Send in your inquiries early, that you may have plenty of time for arrangements to be made for your tickets. You will save between ten and fifteen dollars by going under these rates. Address this office. Elders should not overlook sending in names of people who are thinking of going west, on the cards given them for this purpose. Always keep two or three on hand. We have them.

DARBUN CHURCH BUILDING.

In the early part of spring, the Saints at Darbun, Mississippi, decided to build a meeting house. They volunteered to furnish the material and Elders Martin Anderson and G. S. Kennington agreed to assist in building it. Brother John R. Collins gave one acre of land for the grounds, and all of the Saints contributed liberally towards the building, both of their means and work. The land was covered with timber, all of which was cleared away, the best being sawed into lumber for the Church. It is 24x36 feet, nicely papered, neatly finished and comfortably furnished. There are about thirty-nine Saints there who are doing the very best they can to make the branch a complete success. A prosperous



LATTER-DAY SAINTS CHURCH BUILDING AT DARBUN, MISSISSIPPI.

Sunday School is in operation, and all in all, the little band of isolated followers of the Master are doing remarkably well. Their meeting house was finished on the 22nd of May, 1905, and was paid for at its completion. It is a credit to them, and they can feel justly proud of the comfortable house of worship they have erected.

NOTES FROM THE FIELD.

Most interesting and encouraging letters have been received from so many of our friends this issue that we can't quote from all of them but we do want to say that your kind words are very gratifying to us and makes us more determined than ever to put forth every effort to make the JOURNAL even more interesting than it has been. Among those who have had so many kind things to say about our Mission paper we mention the following brethren and sisters: J. H. Dixon, Morgan Martin, and Sisters Mary Evans, Mary Owens and Nettie Edwards, all of South Carolina; Sisters Fannie Smith and Fannie Baker, of Tennessee; Sister Mary E. Welcher, of Georgia; Brother W. H. Hiatt, of Goshen, Utah; Sister

Harriet Hodges, of Kentucky; F. L. Williams and Sisters Dora L. Duvance and M. O. Crocker, of Florida; S. M. Slaughter and Chad Bowin, of North Carolina; S. E. Meyers and Sisters Myrtle T. Vaughn, Viola M. Millett and Elizabeth Hines, of Virginia; I. M. Lelsey, J. H. Nelson and Sister Hattie L. Jacobson, of Alabama; and E. P. Turner, James McCallister and Sisters Mary Jane Ashcraft, Blanch Smith and Minnie L. Collins, of Mississippi.

A branch conference was held at Milledgeville, Ga., on the 10th of June, and on the Sunday following the 17th, another Conference was convened at Stillmore. Eleven Elders were present and a most enjoyable time was spent. Immediately after Elders W. C. Shipley and M. A. Barton, together with President M. P. Cosby, went to Soperton, where they held a series of meetings. One of these was held on the street near the station and was attended by nearly one hundred persons. The brethren distributed a great many tracts and books on this occasion. On June 24, eight persons were baptized by Elder Shipley, and in the evening six children were blessed.

Word is received that Mrs. Sallie Lackey of Old Fort, N. C., has just died from the effects of a blow received on the head from a burglar on the 2d of last April. Mrs. Lackey was alone in the house when the man entered and without giving any warning he struck her over the eyes, which resulted fatally on the 6th of June. The lady's trunk was ransacked, but no money was found. Mrs. Lackey was a friend to the Elders and her untimely death will be received with deep regret by all who knew her.

A correct report of the many baptisms recently performed in Mississippi is as follows; there were forty-eight baptized altogether between May the 8th and the 24th: President E. D. Buchanan and Elder George Berry, 13; Elders Joseph E. Gubler and W. N. Wignall, 1; Elders Chester Liljenquist and Bertie Crump, 3; Elders Martin Anderson and Anson Hatch, 7; Elders Royal M. Jeppson and David Gourley, 2; Elders David S. Smith and Julius Jepsen, 22.

Elder M. P. Cosby writes that his folks have been burned out for the second time in the past eight years. The first time they lost nearly everything in the store, and this time they had a stock of perhaps \$2,500, all of which was a total loss. No insurance was carried. Elder Cosby lives at Messa, Arizona. The JOURNAL extends its sincere sympathy both to Elder Cosby and his folks in the hour of their misfortune.

Brother C. F. B. Lybbert, of Vernal, Utah, writes us a most interesting letter. He says he has filled more than one mission, the last one being to Holland in 1892, and adds, "I would enjoy another twenty-six month in the field notwithstanding I am seventy-one years old, but my brethren of the quorum won't consent on account of my age." His letter is full of praise for the JOURNAL.

Elders Taylor and McGavin, of Tennessee, send us word that they held seven meetings recently with great success. A Baptist minister attended one of the meetings and the Sunday following he and all the members of the church present agreed to cease persecuting any denomination, on the ground that if they could not agree here they could not do so hereafter.

Elder James P. Baxter, president of one of the conferences of the Colorado Mission sends two subscribers to the JOURNAL and says, "I am sending the subscription for the only Elder in my Conference who does not take the JOURNAL. I want every Elder in this field to take the JOURNAL, and I shall do all I can to help your good work along."

Brother Andrew D. Dewey, of Georgia, writes an interesting letter in which he says all of the local Elders are to be put to work setting their houses in order and teaching the people the Gospel. He also has a kind word for the JOURNAL.

(Continued on page 410)

ELDERS' JOURNAL.

JULY 15, 1906.

BEN E. RICH, Editor.

J. STOKES, Jr., Associate Editor.

"Behold, they that have been sent to preach my Gospel among the congregations of the wicked: wherefore I give to them a commandment thus: 'THOU SHALT NOT IDLE AWAY THY TIME.'"—(Doctrine and Covenants, section 60, verse 13.)

EDITORIAL.

ADMINISTERING TO THE SICK.

"THEY SHALL LAY HANDS ON THE SICK AND THEY SHALL RECOVER."—Mark 16:18.

This doctrine is one of the principles of the Gospel, and one, too, which was a source of great blessing to the ancient Saints; but like so many of the other ordinances of the house of the Lord, it has been dropped and forgotten through the wickedness of men during the ages of the apostacy. The priesthood of God in all ages of the world when the Gospel has been upon the earth, has been the medium through which great favors have been obtained from the Lord, and the healing of the afflicted has been one of the blessings bestowed upon the Saints in particular, as a result of their faith in the power of God.

It is one of the "signs" which Jesus said should follow those who would believe and obey the Gospel (Mark 16:17, 18). This promise was fulfilled to the followers of Christ then, and the Latter-day Saints are living witnesses to the truth that the same blessing is conferred upon the Saints today. And why ought not this to be? If God be unchangeable; if the Gospel be everlasting, and if the people believe in that same God, and embrace that same Gospel, and live just as worthily before the Lord, why ought not they to receive the same blessing? for certainly a restoration to health is a beneficent gift, and one, too, that is just as essential to the happiness and comfort of man today as it was when the Lord was upon the earth. Of course it is appointed unto all men some time to die, and it is not to be presumed that death can be forever stayed through the operation of this ordinance of the Gospel; but the point to be made is, that God, at His pleasure, can intercept the powers of the destroyer and delay the sting of death, if His children have sufficient faith to this end, and it is not expedient that the afflicted one hasten without delay to the sphere beyond.

The manner of administering to the sick can be ascertained by a careful search of the Scriptures, and upon investigation it is found to be exactly the same as that revealed to the Prophet Joseph—a matter of no surprise whatever when it is understood that the Gospel remains the same in all ages, and that the Prophet Joseph Smith was but a servant in the hands of God, called to open up another dispensation of the Gospel—the last dispensation promised to the children of men to be ushered in before the coming of the great and dreadful day of the Lord.

By observing the example set by Jesus on this principle, we find in Luke 13:11-13 that He beheld a woman who had been afflicted for eighteen years. "And He laid His hands on her and immediately she was made straight and glorified God." On another occasion, as recorded by the same author, 4:40, he says of Jesus: "Now when the sun was setting all they that had any sick with diverse diseases brought them unto Him, and He laid His hands on every one of them and healed them." Mark says, 6:5, that when He (Jesus) was in His own country "He could do no mighty work, save that He laid His hands upon a few sick folk and healed them." This practice was not limited to Christ alone, but was both understood and followed by His apostles. Mark records an incident which, while it fails to mention the particular part of the ordinance that

pertains to the "laying on of hands," it does set forth the other detail pertaining to this administration, namely the anointing with oil. In the sixth chapter and thirteenth verse Mark says of the Twelve whom Jesus had just sent forth upon their work in the ministry, "And they cast out many devils, and anointed with oil many that were sick and healed them." The Apostle James also speaks of this same ordinance (5:14) in his epistle to the twelve tribes scattered abroad. He says, "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed any sins they shall be forgiven him."

From the foregoing citations we learn the following: That there was a practice in the early church of healing the sick, and that both Jesus and His disciples officiated in the administration; that in some instances, those related of the Savior, the ordinance was attended with the laying on of hands, while those occasions in which the apostles officiated, or on which counsel was given, the custom was to anoint the sick with oil attended with prayer; and that, according to James, the elders of the church were to officiate. The conclusion to be reached, therefore, is that in as much as Christ was the Author of the Gospel, and His mission to the earth was to save mankind by means of the same, teaching and practicing those things which belong to that plan for which He willingly sacrificed His life to perfect; and furthermore, in as much as He called unto Him men to assist in proclaiming the Gospel—men to whom He taught every doctrine and principle pertaining to the great work, and whom He trained in all the ordinances pertaining thereto, and upon whom He bestowed not only all the requisite authority to officiate but upon whom He also conferred the Holy Ghost whose very duty it was to guide them into all truth that they might make no mistakes in their apostolic callings: we say in as much as these things are true, and in view of the fact that both Jesus and His apostles administered to the sick, anointing the afflicted ones with oil and laying their hands upon them, attended with prayer, therefore this ordinance must have been a part of the Gospel plan then—an ordinance for the temporal salvation of the Saints—and if it was a part of the Gospel at that time, and the Gospel is "everlasting," granting, too, that God is "unchangeable," and that the same plan of redemption advocated then shall be proclaimed in the last days, as Christ so declared it should be (Matt. 24:14), then we say this same ordinance should constitute a part of the Gospel today; otherwise God is a changeable being, and the Gospel of Jesus Christ is not everlasting; and instead of God's being "no respecter of persons," He is decidedly partial, for He favored the Saints anciently with a great blessing which today He withholds from His children. Again, if Christ be without guile, true to His word and faithful to His promises to those who believe on Him and obey His counsels, then indeed can we place every confidence in His solemn declaration when He said, "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; *they shall lay hands on the sick and they shall recover.*"—Mark 16:17-18.

Mark you, these blessings are to follow, not precede, belief and obedience. They are rewards for righteousness that belong to the children of the Kingdom and not to the world, and hence it is plainly seen that the test of the true church of Christ is confined, not to these signs that are to follow the believers, but to those doctrines and ordinances which precede these gifts and blessings, taken together with these manifestations of the Lord's power. This is a wise provision, for we all know that in the last days "false Christs and false prophets shall arise and shall show signs and wonders, to seduce, if it were possible, the very elect;" but when we understand the means, or the way, through which God makes His power felt in behalf of the sick, as set forth in the above exposition, namely, that men holding the proper authority—Elders of the Church—are to be called in, and through the prayer of faith, attended by the anointing of the sick with oil, and the sealing of the same by the laying on of hands; when we understand this, and when it is found that all other things practiced and taught today agree and harmonize with every detail of the Church of Christ as Jesus himself organized it anciently; and above all, when the promise of Christ which

guarantees "that he who will do the will of the Father shall know of the doctrines" is fulfilled to the believer, and he has within his breast a living testimony of the truth; when all these conditions exist, no man need be deceived on the question of "signs," nor will he ever be, if, after he has received the truth, he live true to his covenants made with the Lord at the waters of baptism that the Spirit of God might find a dwelling place within him to "guide him into all truth."

In conclusion, we wish to add that the ordinance pertaining to the administration of the sick, is a principle of the Gospel of Jesus Christ, and that the Lord recognizes it today with manifestations of equally as much favor as He did anciently is attested by thousands upon thousands of the Latter-day Saints, who are living eye witnesses to the fact that God does show forth His mercy and power through the administrations in behalf of the sick in this day, even as He has done in ages past: and our testimony to the world is that the signs promised by Christ do follow the obedient believers, and that the ordinance herein explained is the official way marked out by our Lord and Master, through which these works are accomplished. This does not mean that God will not answer the prayers of His faithful children in times when this ordinance can not be performed, for it is not possible at all times either to have oil convenient for the purpose or elders present, and under these circumstances God is able and is willing to respond to the ardent, faithful prayers of His pleading children if in His wisdom they should receive that for which they ask; but the mode of administering to the sick as set forth herein is the correct way which the Lord has established, and it can only be performed by those men who hold the proper authority in the priesthood.

NOTES FROM THE FIELD.

(Continued from page 407)

Elders Johnson and Wm. O. Patterson, of the Ohio Conference, write from Dayton saying: "We have performed one baptism. The work of the Lord is progressing here, but we have considerable opposition in our street meetings from the elders of the Re-organized Church, whose mission it seems is to tear down the work of God."

Sister Dessie McLendon, of South Carolina, sends three more subscribers. We appreciate Sister McLendon's good work and thank her for her valuable assistance in helping to spread the truth. She says the Sunday School there is small but that they enjoy the Spirit of the Lord and have good meetings.

"The JOURNAL should be in every home of our people. I read its pages with more than ordinary interest, and can say that it is a great benefit both to those who have filled missions as well as to those who have not been so fortunate." So writes Brother F. S. Bramwell, of LaGrande, Oregon.

Elders R. E. Baxter and A. H. Taggart, of the Alabama Conference, were asked to preach a funeral sermon over the body of an old gentleman whose folks nor himself belonged to the Church. His family are friendly and have a great amount of faith in the doctrines of the Gospel.

Sister Virginia Prescott, true to her many professions of loyalty to the little JOURNAL, sends in a long letter of praise for its merits, together with an order for a copy of volume three bound. Sister Prescott says the Elders have recently held a series of five meetings at her house.

Writing from Mississippi, Elders David Gourley and Chauncey Jenks, says that they preached the funeral sermon over the remains of the little son of Brother and Sister Grisham, at Lemon, Smith County. On the day following they baptized an applicant for membership.

Brother L. L. Cranford, of Samuel Alabama, says that they have a nice little Sunday School running there and that every fast-day they enjoy themselves in testimony meeting. Brother Cranford is the local Elder in that district.

Brother B. D. Stephens, of Mississippi, sends us an account of his meeting one of his friends who does not belong to the Church and who is interested in the Gospel. He sent us a subscription to the JOURNAL for this investigator. Brother Stephens is doing his duty.

Elders David E. Boam and Ernest Sheen, of the Kentucky Conference, spent a few nights in the woods recently in opening up their County, but now they are getting along with gratifying success. They have baptized two into the fold, and have friends everywhere now.

Elder F. P. Hammond, who labored in the East Tennessee and Ohio Conferences, sends us three subscribers and says he wants to send a hearty "God bless you," to all his friends in the South. He also writes that the JOURNAL is a great missionary in his locality.

Sister Ada L. Johnson, writes us a very entertaining letter, in which she says she loves the work of the Lord and knows it is true. Her testimony is very sincere and earnest, and she feels grateful to the Lord that she has been permitted to receive the Gospel.

"I have used the JOURNAL in Sunday School and other organizations with which I have been connected since I came home and I can truthfully say it is a little gem," writes Elder A. D. Steele, from Draper, Utah. Elder Steele sends us two subscriptions.

Brother I. M. Shelton, of Mt. Airy, N. C., tells us that the Sunday School where he lives is in a very good condition. It is held in the homes of the Saints because they can't get a school house. He says nearly all the Saints there take the JOURNAL.

"I am so glad when the time comes for the dear little paper to come. It always brings a spirit with it that I so much enjoy. It seems to draw us nearer together and closer to our Father in Heaven," adds Sister Rachel Bartlett, of Georgia.

"I have just received my second copy of the JOURNAL and it pleases me very much. It is truth to the very letter. I am not a Mormon, but an advocate of the Mormon cause," says our friend T. L. Douring, of Virginia.

"The ELDERS' JOURNAL is a silent missionary whose every word impresses one with the great truth that the Gospel is true and that it has been restored to the earth again," writes Brother J. L. Manire, of Kentucky.

"I find the JOURNAL to be a good companion in my home, in fact, it is an excellent Elder within itself. I prize its value several times higher than the cost of its subscription," says Brother J. O. Minshe, of North Carolina.

Elder Joseph H. Wolley, of Safford, Ariz., sends three subscribers and says, "I would like to see the JOURNAL in every home here." He is trying his best to carry out his desires, and we wish him godspeed in his noble work.

Sister M. F. Stringfellow, now in Idaho, says: "I take the ELDERS' JOURNAL and enjoy reading it so much that I want my children and my grandchildren, whom I left in Florida, to read it. She inslosed their subscriptions.

In renewing his subscription for the JOURNAL Brother W. F. Daniels, of South Carolina, says, "I don't want my name taken from your list, for I could not do without the JOURNAL. I wish it could come every week."

Sister Mary A. B. Pittman, of Georgia, expresses her appreciation for the JOURNAL thus, "I have been sick most of the year but as long as I am able to work I want the JOURNAL. It is the best paper I can get."

Sister Willie Dillie, of Mississippi, says that the leading men of the mob which drove the Elders out of a place in Yazoo County a few years ago, are fast dying, many of them have suffered intense pain before dying.

Sister Lulu Belcher, of Kentucky, says that she has been sick for a long time and that after the Elders administered to her she was greatly relieved. She appreciated the blessings of the Lord in her behalf.

"I am well pleased with your JOURNAL," writes Brother H. C. Nelson of Mercur, Utah, "for I have read some previous numbers you sent me, and I feel that I can learn much from your valuable paper."

"I can truthfully say that I love the little JOURNAL better than any paper I ever read. I always long for it to come, for it is certainly a welcome visitor to our house," writes Sister Lillie Mason, of Florida.

Brother T. A. Martin, Jr., says: "I am so well pleased with the JOURNAL that I must say a word about it. It can't baptize or administer to the sick, but it can preach just as good as any Elder."

The Colorado Mission sends us eight more subscribers. We do appreciate your support brethren, and hope the JOURNAL will always prove a source of good to every one into whose hands it may come.

Brother John Amor, of Basalt, Idaho, writes that his son, who returned home some time ago on account of sickness, is well again. He also says, "The JOURNAL is well worth the subscription price."

Brother T. J. Goleman of Mississippi writes that his daughter was healed by the Lord through the administration of the Elders. Elders Bertie Crump and Chester Liljenquist officiated.

"I want to say that I do enjoy reading the dear little JOURNAL," writes Sister Annie Hollingsworth of North Carolina. "We would not be without it in our family for double the cost."

"I have just been reading the JOURNAL," writes Sister Sarah F. Tice of Alabama, "which is the greatest pleasure I have when I can not meet with the Elders and hear them preach."

Sister Georgie V. Hevline, of the Kentucky Conference writes that the JOURNAL is as valuable to her as so much gold. "I would not be without it for the world," she says.

Elder John Cutler, of Salt Lake City, sends us three new subscribers, and highly compliments the JOURNAL. "Go thou and do likewise." We thank him for his material support.

Brother R. W. Walters, of Mississippi, says that he has found two or three articles in the JOURNAL that have been worth many times more to him than the subscription price.

Sister Sarepta Bragg, of Georgia, writes us that she finds the JOURNAL the most valuable paper she ever read. Her letter is full of praise for "little visitor," as she terms it.

"I am not a member of the Church, but I enjoy reading the JOURNAL and know it contains many precious truths," says Miss Hessie Mae Lee of Alabama.

"I am always glad to receive the little messenger of truth. From it many gems of truth can be learned," writes Elder Leslie Moon, of Woodland, Utah.

Sister E. F. Cooper, of Florida, writes: "We renewed our subscription to the JOURNAL. We are always glad to get the JOURNAL and would hate to be without it."

Sister A. C. Royal of North Carolina says: "I am unable to go to church, but I can read the JOURNAL and enjoy it so much. I don't know what I should do without it."

Brother J. B. Duncan of Beaver, Utah, expresses his appreciation for the little missionary messenger by sending us four subscriptions. Thanks, Brother Duncan.

Elders William Hopkins and Julius Jepsen report ten more baptisms on the 22d of June. They are enjoying the spirit of the Lord, and are both in excellent health.

Elder H. E. Owens, of Mercur, Utah, sends us a subscription every once in a while, and always speaks a good word for the JOURNAL. We appreciate his good work.

Sister Sallie Smithdeal, of South Carolina, says, "I am glad to receive the little missionary paper. It is all truth and that is what I want and love."

"The little JOURNAL is the best friend that comes to our house. It is a great pleasure to us to read it," says Sister Merritt Wooddale, of Florida.

Brother David Rowland, of Virginia, says that the JOURNAL is a welcome visitor to his home and that he finds it a source of great pleasure.

Sister Laura Toler, of Robin, Idaho, says she is satisfied in her new home. "The better acquainted I get the better I like it," she says.

Sister Mary Parker, of South Carolina, assures us that she appreciates the JOURNAL and that she finds much pleasure in reading it.

"I appreciate the JOURNAL very much," says Elder Elbert H. Barlow, of the English Mission, "and I read its contents with great interest."

Elder Alfred Carter of Portersville, Utah, sends us six new subscribers and says he is unable to express his real feelings towards the JOURNAL.

Elder Levi J. Taylor, of Harrisville, Utah, says, "I am pleased with the JOURNAL. It is fast becoming a great power for good."

"We can not do without the JOURNAL. It is worth its weight in gold to our family," writes Brother H. A. Storey, of Mississippi.

"When I don't have a new JOURNAL to read, I look over the old ones with much profit," says Sister Lizzie Richardson, of Florida.

Brother Eugene Poynter, of Kentucky, says, "I am so well pleased with the JOURNAL that I don't want to miss one single copy."

"The JOURNAL is the best paper I ever read, and I am going to get as many to take it as I can," says Sister Jennie D. Phillips.

"I think the JOURNAL is a gem," says Sister Catherine, of Virginia. "It is so much comfort to us in the absence of the Elders."

"The JOURNAL and the Deseret News both contain so much to encourage us," says Brother George W. McDonald, of Florida.

Sister Bettie Aycock says: "Please find inclosed fifty cents for the JOURNAL. I would not be without it for the world."

"I like your paper very much and do not want to be without it," says Sister Sarah E. Hodges, of Georgia.

"I take the ELDERS' JOURNAL and would not be without it for the world," says Sister Nancy Bostic.

"I take five papers but I always read the JOURNAL first," writes Brother W. J. Patterson, of Mississippi.

"I don't think I could get along without the JOURNAL," says Sister M. J. Reeves, of Mississippi.

"The JOURNAL is a guiding star to me," says Sister Stella Bailey, of South Carolina.

PONTIUS PILATE'S DEATH SENTENCE UPON JESUS.

(This order from the tribunal before which Jesus was tried and condemned was found in Mexico.)

The San Francisco Chronicle's correspondent from the City of Mexico sends them an account of a musty old parchment which was recently found in Thieves' Market at Guadalajara, Mexico, by an attorney from New York, who purchased the ancient document for ten dollars. He looks upon it as a rare find. The writing upon the instrument is in Latin, and contains the death sentence pronounced by Pontius Pilate upon our Savior. It is supposed that the relic found its way to Mexico long ago, being brought by some Spaniards in the days of the conquest. The translation reads as follows:

"I, Pontius Pilate, here in Jerusalem, Regent for the Roman Empire, judge and condemn to death Jesus, known as the poor Nazarene, and of the nation of Galilee, a seditious man, opposed to the law and our senate and the great emperor, Tiberius Caesar. And I determine that his death shall be on the cross, fastened with nails, as is the custom with criminals. Because here join and congregate each day many men, rich and poor, who have not desisted to provoke tumult throughout Judea, proclaiming this man the Son of God and King of Israel, and threatening ruin to this noted city of Jerusalem and its temple, and this sacred empire. And because he has refused tribute to Caesar, and has had the boldness to enter, with palms of triumph and with a great multitude, into the city of Jerusalem and into the sacred temple of Solomon, I, therefore, command the first centurion, named Quinto Cornelio, to remove from this city of Jerusalem this offender, putting upon him such robes as shall make him known to all, and the same cross upon which he is to crucify, and conducting him through the streets between two robbers, who also have been condemned to death for thefts and murders, and in this manner making an example that all people and all criminals shall heed. I further command that the public crier shall proclaim his offenses as here expressed; and that after having traversed the public streets he shall be taken by the port of Paroga, now known as Antonia, to the mountain of Calvary, where it is the custom to execute all wicked criminals. There he shall be crucified on the same cross that he has carried, and his body shall be left hanging between those of the two robbers. And above the cross in the three languages that are now generally known, namely, Hebrew, Greek and Latin, shall be placed the inscription: "This is Jesus of Nazareth, King of the Jews," so that all may understand and that he shall be known to all. And let no one, of whatever state, rights or condition, under penalty of losing rights and life through rebellion to the Roman Empire, dare to interfere with the execution of this sentence with full rigor, as I have commanded, according to the Roman and Hebrew laws.

NUMBERS CHANGED ON TRACTS.

Henceforth the tracts now used in the Mission will be known by the following numbers:

- No. 1, Plan of Salvation.
- No. 2, Straight and Narrow Way.
- No. 3, Joseph Smith's Own Story.
- No. 4, Friendly Discussion.
- No. 5, Interview on Mormon Faith.
- No. 6, What The Mormon's Believe.
- No. 7, Mormons and Mormonism.
- No. 8, Two Letters to a Baptist Minister.

ARRIVALS.

Elder Samuel J. Francis, Tabor, Alberta, Canada, and Elder Henry A. Pace, Price, Utah.

APPOINTMENTS.

Elders Samuel J. Francis and Henry A. Pace, to Mississippi.
Elder John A. Berrett has been called to succeed Elder Wm. A. Petty in the presidency of the North Carolina Conference.

RELEASES.

Elders Albert Harper, Hyrum Johnson and Wm. A. Petty of North Carolina. Elder Petty has acted as president of the Conference for several months past.
Elder H. S. Parkinson, of Florida.

OHIO CONFERENCE.

There will be a counsel meeting of the Ohio Elders at Columbus on the 20th inst. A public meeting is being arranged for at night.

BOUND VOLUMES.

Number Two are not all gone yet. If you haven't one, order now. You will be pleased with it. They won't always last. Make up your mind to send the order now. You want it and you ought to have it, then why procrastinate?

Volume Three will be ready about September 1st. There are but about 400 copies reserved, and nearly five thousand subscribers. You will have to order early. The price of both Volume Two and Three is \$1.25 each, postpaid.

DIED.

SHINGLETON—Brother Jacob Shingleton, on April 29, of North Carolina, at the age of 66. Brother Shingleton has been a faithful member of the Church since his baptism in 1899.

RIGGS—Brother George W. Riggs, of Powell's River, Tenn., on June 18. Brother Riggs was baptized by Elder Elias S. Kimball in 1885 and has been a faithful member of the Church ever since.

HELM—Sister Elizabeth Ann Helm at Xenia, Ohio, on July 2. Sister Helm was baptized on July 2d a year ago, and has been a faithful member of the Church during that time. She was 64 years old and is survived by two sons and two daughters.

Report of Mission Conferences for Three Weeks Ending July 6, 1906.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour. Sub.	Deseret News Subscriptions
J. A. Paton.....	Alabama ...	804	479	75	220	5	837	35	1	7	21	635	3	2	.....	3	1	
Hyrum C. Ford....	East Tenn....	941	254	89	411	29	1140	65	2	12	21	612	.....	1	.....	1	.....
David A. Tidwell..	Florida	1162	1299	20	381	5	1071	37	2	4	37	753	4	13	.....	1	.....
M. P. Cosby.....	Georgia	1649	1773	86	510	82	1066	39	7	29	36	1964	7	5	.....	6	.....
J. A. Christenson..	Kentucky	1870	439	67	346	37	995	34	2	26	77	761	.....	1	.....	3	1	
W. D. Bocker.....	Mid. Tenn....	1374	793	192	229	107	2224	65	1	8	23	541	.....	1	.....	4	.....
E. D. Buchanan....	Mississippi ..	699	1515	14	244	6	373	10	.....	7	42	424	5	2	.....	1	.....
Wm. A. Petty.....	N. Carolina ..	1178	1582	51	373	55	741	6	1	12	38	485	1	13	.....	1	.....
C. K. Conrad.....	Ohio	950	1780	259	484	1	1151	40	2	33	27	871	.....	1	.....	1	.....
John H. Gibbs.....	S. Carolina ..	1255	638	230	793	37	1746	27	3	22	43	1155	6	2	.....	3	.....
S. Broadbent.....	Virginia.....	1404	1372	112	447	110	2550	120	3	42	42	901	3	2	.....	7	1	
Totals .....	.....	12786	11924	1195	4438	369	1,994	378	2	202	407	9102	29	41	.....	31	3	

EVERY YEAR.

Life is a chorus of losses,
 Every year;
 For the weak are heavier crosses,
 Every year;
 Lost springs with sobs replying
 Unto weary autumn's sighing,
 While those we love are dying,
 Every year.

The days have less of gladness,
 Every year;
 The nights more weight of sadness,
 Every year;
 Fair springs no longer charm us,
 The winds and weather harm us,
 The threats of death alarm us,
 Every year.

There come new cares and sorrows,
 Every year;
 Dark days and darker morrows,
 Every year;
 The ghost of dead loves haunt us,
 The ghosts of changed friends taunt us,
 And disappointments daunt us,
 Every year.

To the past go more dear faces,
 Every year;
 And the loved leave vacant places,
 Every year;

Everywhere the sad eyes meet us,
 In the evening's dusk they greet us,
 And to come to them entreat us,
 Every year.

"You are growing old," they tell us,
 Every year;
 "You are more alone," they tell us,
 Every year;
 "You can win no new affection,
 You have only recollection,
 Deeper sorrow and dejection,
 Every year."

Too, true! Life's shores are shifting,
 Every year;
 And we are seaward drifting,
 Every year;
 Old places, changing, fret us,
 The living more forget us,
 There are fewer to regret us,
 Every year.

But the truer life draws nigher,
 Every year;
 And its morning star climbs higher,
 Every year;
 Earth's hold on us grows alighter,
 And the heavy burdens lighter,
 And the Dawn Immortal brighter,
 Every year.

—Selected.

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"Knowledge saves a man, and in the world of spirits no man can be exalted but by knowledge. So long as a man will not give heed to the commandments, he must abide without salvation."—JOSEPH SMITH.

VOL. III.

AUGUST 1, 1906.

No. 23.

TRAITORS.

(Continued from page 402.)

"No unhallowed hand can stop the work of God from progressing."—Joseph Smith the Prophet.

A brilliant general fell into disgrace with his military superiors and with the civil government of his country. He was impetuous and impatient of restraint. He was proud even to arrogance; he was extravagant even to the furthest limit of honesty. Other men had been advanced to higher posts—he felt himself degraded. His disbursements on one of his heroic expeditions were still unsettled—he felt himself defrauded. A tyrant foe invested his country and sought to subjugate her people. He listened to the voice of ignoble avarice, of proud passion, of offended arrogance. With deliberate humiliation he sought a place of vast trust among the defenders of his country. He was appointed to the command of a great river fortress—the key to the interior, the storage house of munitions dearly bought, highly prized and absolutely necessary for the repulse of the invaders. He sold his rank, his honor and his interest in his native land. Just at the hour when his bargain was to be decided, his old friend and admirer, the noble commander-in-chief, said to him: "My dear Arnold, I am now forming my army for active operations in the field. I want a fighting general. Come, I offer you the command of the left wing, at once the post of danger and of honor." The traitor's face flushed with shame. He pleaded an old wound as reason why he should not go into the battlefield. Then he went to meet Andre and give the last assurance to his British masters that he was theirs, body and soul. By the interposition of America's sublime destiny his plot was discovered and foiled. Arnold, the traitor, crept away to escape a betrayer's death. He received his British uniform, his British gold, his British sword. He even came back with his mercenary horde to ravage, burn, destroy the little town in Connecticut where first he saw the light. Years later, the great Frenchman, Talleyrand, met a distinguished-looking man at an English country inn. The two gentlemen were total strangers to each other, but they soon engaged in conversation upon the great question of democracy. When they were about to part, Talleyrand said to his companion: "From your knowledge of all that relates to the United States, I am sure that you must be an American; my name is Talleyrand, and I am about to visit that country; perhaps you will be kind enough to give me letters of introduction to some of your friends there."

When the illustrious diplomat had finished his request the other gentleman bowed low; and when he looked up his face, even to his lips, was gray as ashes.

In a voice which sounded weird and cheerless as the moan of a November wind across a deserted marsh he answered: "Yes, I am an American. I was born in America. I have spent nearly all my life there. But I am probably the only American living who can say, 'I have not one friend in my native land.' No, not one. Sir, I am Benedict Arnold."

Talleyrand turned away from Arnold with a shudder, while the miserable traitor crept silently from the room. When the unhappy wretch was dying in the midst of contempt and poverty he grew delirious. At the last moment of his ruined life he called to the devoted wife who had been the sharer of all his woe: "Bring to me, I beg you, the epaulettes and sword knots which Washington gave me. Let me die in my old American uniform, the uniform in which I fought my battles. May my God forgive me for ever having worn any other!"

The greatest army which the world ever saw was gathered at Thermopylae more than two thousand years ago. This was the Persian host assembled to do battle to the little band of Spartans. So intrepidly did the Greeks defend that sacred defile which gave entrance to their beloved land that Xerxes became out of all hope of forcing his way through the Spartan ranks. This was the moment for the traitor. Before the proud Xerxes could withdraw his myriads the betrayer came—a Greek, a native of the sublime country. With servile words he flung himself at the feet of the gorgeous Persian. He offered to lead the invaders to an eminence overlooking the heroic defenders of Greece. His coward wish was granted; and when the next morning dawned Leonidas and his followers saw the spears and helmets of their foes flashing at them from the heights. The rest is the most sublime tragedy of profane history. And the traitor who betrayed the noblest souls of Greece to their death received his gold and precious stones. He might have died in the honest obscurity in which he was born and reared but for his cowardly act. Ah! such notoriety is purchased at too high a price. It would be better for a man to stand modestly and firmly before his country's foe: to fall unrecognized and without praise; to fill a grave over which the words shall stand cut in ineffaceable granite, "An unknown soldier who died in defense of his country." Ah, yes! far better thus to fall and fill and unknown grave—to be unremembered forevermore of men—than to win a name of infamy, to fill the pages of history and be recollected of all human-kind while men shall hate a traitor.

(To be Continued.)

ELDERS REJECTED IN INDIA OVER FIFTY YEARS AGO.

The following interesting and profitable contribution was kindly furnished for the JOURNAL by Elder A. Milton Musser, one of the assistant Church historians. The incident happened over fifty years ago, 1854-5, at Karachi, Sind, British India, while Brother Musser was there on a mission. The episode is related as follows:

"After my missionary colleague, Elder Truman Leonard, and I had been brutally driven from the cantonment of Karachi, by Captain Ashburner, police magistrate, and he had accepted an invitation to visit a town about 125 miles north, on the river Indus, I again appealed to the military authorities for permission to re-enter the cantonment for the purpose of preaching the Gospel. My appeal brought me the following reply from the commandant, General Parr, dated Aug. 12, 1854:

"I have received your note of the 10th inst. and now repeat that I would on no account whatever permit you to come within the limits of these cantonments. No reprobation of your pestilent doctrines, that I have seen exceeds the condemnation that I myself think they deserve. I hope that you are not willingly and knowingly propagating falsehood and deceit, but that you are laboring under a delusion. I pray that this may be removed and that you may return to the way of truth and see your errors and repent and obtain pardon.

"I am yours faithfully,

"T. C. PARR, Brigadier Commanding Camp Karachi."

After a season, Bragadier Parr was superseded by General Wilson, to whom I renewed by supplication, which, being a religious and not a military proposition,

he concluded to answer me by proxy and consequently passed my prayer up to the Rev. Trywhite, the senior chaplain, who, in imitation of Parr, deigned to give me a piece of his mind, in the following bombastic letter, which, no doubt, he thought would serve as a quietus and put me on my back for good:

"Sir:—It appears by your letter received yesterday that before he will sanction what I refuse to join you in calling religious meetings within the cantonment limits, the General requires my approbation of the scheme. Such approbation I will never give. Among persons speaking the English language, as a rule, I approve of no public teachings on the matter of revelation except by men, who, in the first place have been consecrated to act by some Anglican Bishop either of the British Empire or of the United States of America, and who, in the second place, possess the license of the Bishop of the diocese where they teach. This general rule I would certainly not allow to be infringed in your case at Karachi. You describe yourself as an Elder of the Church of the Latter-day Saints; but this is no branch of the Church of Christ. This is some self-constituted body, and its members are self-constituted saints; deceivers or deceived or both. To permit one of your saints to preach within the limits of my charge would be for a sheep dog to admit a wolf into the fold!

"I am your obedient servant,

"R. E. TRYWHITE, Senior Chaplain at Karachi."

I saw at a glance that this charming epistle afforded me a splendid opportunity to administer a rebuke which I felt he richly deserved. It may be said that my reply was a little too robust, but when it is remembered that at that time I was living on black bread and water; the first I was forced to secure from the cantonment after nightfall, running the risk of police detection and imprisonment, and that in every possible manner these Pharisees employed every device and intrigue known to the craft, to hedge up my way, even going so far as to send a beautiful young Cyprian to my room to destroy me, and a blind Hindoo to be restored to sight; I felt that I would be wholly justified in grilling this Anglo-Indian hypocrite to a finish:

"Sir:—Referring to your snappy answer to my respectful note to General Wilson, it is very kind in you to attempt a description of the people and Church I have the honor of representing in this distant land, but whom you seem to know as little about, as you appear to be ignorant, inferentially at least, as you are of the origin and headship of your own church, whose local lambs you seem to be so anxious to fortify against the truths of the Gospel as taught by myself and brethren. Your self-confessed personal relation to your church as a "sheep dog"—not a shepherd of flockmaster, is at least suggestive of mutton-chops and fleecetaking, and in view of your arbitrary treatment, in barring me out of the cantonment, it inspires the thought that you are also "a dog in the manger," and one of the sort of dogs, no doubt, Jesus excoriates in the following blister:

"'Woe unto ye Scribes and Pharisees, hypocrites! for you shut up the kingdom of heaven against men, for you neither go in yourselves, neither suffer ye them that are entering to go in.' And as Isaiah puts it, 'His watchmen are blind, dumb and greedy dogs, shepherds that cannot understand, which can never have enough. They all look to their own way, every one for his gain from his quarter.'

"The contemptible efforts of yourself and conferees, Parsons Seal, Matchett, and others, to hedge up my way here in Karachi, is in exact fulfilment of these trenchant references, by the Great Master, to your ancient prototypes, the Pharisees.

"Tell me, mimic churchman, was it with your connivance the Reverends Seal and Matchett sent the harlot, with an escort, to ensnare me, and the Hindoo to be healed of his blindness? Can't you see, benighted 'sheep dog' that in this dastardly attempt to destroy me and to bring the Church of Christ under reproach, how literally you have fulfilled the unqualified declaration of Jesus made to your clerical ancestors, that 'wicked and adulterous generation seeketh after a sign,' etc.? Does not this accusation exactly fit your case? Can there be anything clearer? Is not the conduct of yourself and fellow conspirators in this harlot-Hindoo intrigue here plainly mirrored by the Redeemer?

"There is a general agreement among historians and biographers that King Henry the VIII, was a heartless and merciless monster! Yet he was the founder and head of your church! It is recorded of him that among his numerous bloody acts, he beheaded two and divorced three of his six wives; that he cut off the head of the Earl of Essex for having recommended a Flemish princess for his bride, whom he called a Flander's mare; that several of his six wives were his mistresses before their marriage to him; and it is also recorded of him, that 'he never spared man in his anger, nor woman in his lusts,' and yet he was called 'the Father of the Faithful,' and Vicegerent of God.

"This very brief historical description of the founder of your Church of England, whose every function, organ, tissue and element of his body, mind and soul, was cursed and consigned to everlasting damnation by the Pope of Rome, for his rebellion, whoredoms and apostasy, I offer in return for your impudent assumptions over the origin and foundation of the Church of Jesus Christ of Latter-day Saints.

"That you are a pretty tough lot I need but refer to your own church liturgy in which, Sabbath after Sabbath, year in and out, the clergy of your church have been confessing to God and the world that you are all 'miserable sinners and without any health in you.' Now let me ask, snarling canine, that if you are 'miserable sinners,' as you insist you are, and which I'll not attempt to dispute—what logical right have you to deny a Latter-day Saint Elder, now humbly knocking at your doors, the pleasure it would give him to help you out of the very sad condition you so frankly admit you are in? For 'miserable sinners' to hedge me in my anxiety to make Saints of you, and that too without money or price, is illogical and insane. In the Gospel of Jesus Christ, again restored in all its ancient purity and power, we have divinely revealed panacea 'for the healing of the nations,' and about which I would most gladly enlighten your people if permitted to do so.

"Before concluding let me ask you a very direct question, how long would you and your curates, from the Lord Bishop of Bombay down, interest yourselves in the religious well-being of your respective flocks if you had to serve them as the ancient and modern Apostles and Elders were and are commanded to do by the Great Redeemer, viz: to travel and preach the Gospel in all the world as a witness without purse or scrip?

"I will not subscribe myself 'your obedient servant,' especially in the empty manner you closed your letter to me, until you repent of your sins and apply for baptism to one divinely authorized to immerse you, then I will be glad to serve you and other repentant self-confessed sinners who may be induced to follow your wholesome example.

Respectfully,

"AMOS M. MUSSER."

JULY REVIEW

OHIO.—The work for the past month has been very encouraging. The weather has been good and the health of the Elders excellent. In Adams County Elders J. D. Stoddard and Richard E. Green were given an invitation to preach in a Christian Union church. They held three meetings with a large audience in attendance at each service. The church choir furnished the music, and the people treated them with every courtesy. The Saints in Cincinnati celebrated the Fourth of July at Burnett Woods Park. All present had a most enjoyable time. On July 11, Elder W. M. Crossley was released to return home. President J. M. Cummings was called to labor in the Mission office and Elder C. K. Conrad was called to preside over the Conference until the appointment of a permanent president. Elders W. O. Lester and E. F. Marshall were transferred to other fields; Elder Lester going to Mississippi and Elder Marshall to Georgia. On the 12th Elder Conrad together with Elder George W. Miller baptized two persons into the Church. The confirmation meeting was held at the home of Brother Albert Welti of West Covington, Ky. On the 20th a conference of the Elders was held at Columbus. There were present besides the Elders of the Conference, Elder Sylvester Broadbent, who was called from the presidency of the Virginia Conference to take charge of the Conference in Ohio: Elder R. Ray

Nixon, who is traveling among the Conferences looking after the records and books, and Elder J. Stokes, Jr., from the Mission office. A priesthood meeting was held in the afternoon in the hall of the A. I. U. Temple. After a few preliminary remarks from Elder Stokes, each one of the Elders was called upon to report his labors. All of them felt well in the work, and said they were enjoying their labors. They each bore a positive testimony of the Gospel and expressed a willingness to press on in the work of spreading the Truth. President Sylvester Broadbent and also Elders C. K. Conrad and R. Ray Nixon encouraged the Elders, and expressed their great desires to see the Ohio Conference in the lead. Elder J. Stokes Jr., then took up a number of questions pertaining to the work of the Elders and their duties as servants of the Lord, giving many valuable instructions. An excellent spirit pervaded the room and all felt that the Lord was with His servants in their callings. At 7:30 p. m. a public meeting was held in the same building, at which several of the townspeople were present, together with a number of the Saints living in the city. The time was occupied by Elders R. Ray Nixon and J. Stokes Jr. After the public meeting, President Broadbent called the Elders together and assigned them to their fields of labor as follows: Elders A. G. Burton and Ellis Merkley to Toledo; Elders J. F. Corbett and S. E. Peterson to Cleveland; Elders W. T. Litster and R. E. Green to Putnam County; Elders Jas. S. Webster and H. W. Olsen to Columbus; Elders Geo. W. Miller and W. O. Patterson to Dayton; Elders L. Johnson and M. E. Lance to Belmont County; Elders J. D. Stoddard and F. Nielson to Pike County. Elders S. Broadbent, Geo. A. Bigler and C. K. Conrad to Cincinnati.

SOUTH CAROLINA.—The health of the Elders is exceedingly good this summer and they are meeting with success in their labors. Elders Joseph Anderson and W. A. Wells report another baptism in Aiken County. President John H. Gibbs and Elder A. W. Archibald visited the Saints and friends in Aiken County and held some successful meetings with them, after which they went to Islandton, Colleton County, and held some special meetings. Among those in attendance was an Advent minister. President Gibbs invited him to speak in one of the meetings which he did giving some very good instructions. Sunday, June 24th three more meetings were held by the same brethren, a goodly number being present. These brethren have been traveling among the Elders, Saints and friends throughout the Conference and have had a very successful trip. Elder Archibald joined Elder Nephi J. Wadley at Union City, where they opened up a field of work. Street meetings were commenced at Spartanburg, by President Gibbs and Elders J. E. Bradley, Joshua Finlinson and John W. Allen. They have been much encouraged thus far in the way the work has opened up. On July 4th, the Saints of Gaffney, were visited by President Gibbs and Elders J. E. Bradley, D. A. Gillies and LaRoy Hopkins who held a meeting at that place. This city is being worked by Elders Gillies and Hopkins. These brethren performed two baptisms at Cherokee Falls on July 1st. Elders Richard Norwood and W. R. Lewis are laboring in Greenville County and reported that on one occasion they were compelled to go twenty-four hours without food and had a hard time to get a place to stay over night. Elders H. I. Mills and W. R. Messick were assigned to labor in York county and while traveling to their field of labor they say they were compelled to walk a long distance without food. Elder Mills' feet were blistered from the result of their long walks and was compelled to stop over with the Saints a few days until he was able to travel again. Elders Jas. L. Oman and C. N. Motes who are laboring in Fairfield County were compelled to sleep in the woods and went several hours without food. This makes three nights they have lain out in the last two months. On Saturday, July 14, President Gibbs left Spartanburg to visit the Saints in the Indian Nation at Roddy, York County. There are forty-five members of the Church among this people, and good faithful Saints they are, too. They have a nice little church and a Sunday School well attended. Elder Gibbs was joined here by two of the brethren laboring in that section, Elders W. R. Messick and H. I. Mills. A branch conference was held and the church building was filled to overflowing with Saints, friends and investigators, and a most excellent spirit was poured out upon the Elders and the people. This was the first time

in fifteen years that a president of the conference had visited this Nation, and they certainly enjoyed his presence. This little branch is in an excellent condition. Headquarters have been changed to 233 Magnolia Street, Spartanburg.

GEORGIA.—This month opens with all of the Elders feeling well and enjoying their labors. On May 24th Elder John A. Lowe arrived here from Kentucky his home, to begin missionary work. On the 29th, President M. P. Cosby arrived to preside over this conference. He succeeds President W. H. Little, who has a special mission among the old soldiers. June 5th, Elder A. M. Palmer was transferred to the Virginia Conference. On the 10th a branch conference was held at Milledgeville, Georgia. Three public meetings were held with success, after which a joyous priesthood meeting was held, in which all present had the privilege of expressing themselves. On the 13th, three new laborers arrived in this Conference, Elders Lebron W. Golding, Thomas A. Greenwood, and Parley R. Wright. June 14th, Elder John A. Berrett was transferred to preside over the North Carolina Conference. This same date Elder C. W. Shipley and LaRoy Baker arrived in this conference from the Office, the former to visit for two weeks, the latter to labor in the field. These two brethren together with Elder T. A. Greenwood, proceeded to Stillmore, where they met President M. P. Cosby and a number of the Elders on the 17th in a branch conference. A good time was had and the Elders departed for their new fields with renewed determination to work with all their might. In Gwinnett County, C. E. Walker, James M. Moody, H. W. Crockett and S. W. Golding had to lie out in the woods. All of the Elders in North Georgia are treated with indifference and are frequently refused entertainment. Elders C. Bodily and P. R. Wright held a successful street meeting in Rome, Ga. Elders Moroni Winterton and LaRoy Baker have visited the Saints and friends of Augusta. They report all were pleased to see them. They held a number of street and cottage meetings while there. At Stephens, Oglethorpe County, these brethren held ten meetings in succession and baptised three applicants, Elder Baker officiating. They also held a number of meetings at Rutledge, June 29th. Elders L. W. Ogden and Geo. E. Pope write from Columbus, that they are having good success in their meetings and getting into many new homes. Elder W. H. Little has visited the old soldiers in Columbus County where he held a meeting in the house of a Methodist minister, and received a hearty invitation from all present to come again. On the 6th of July C. E. Walker and James M. Moody write that on the 19th of June they were refused entertainment several times. One man in particular, who was well-to-do, and had plenty of room, refused to take them in as servants of God. The Elders had not been gone long when lightning struck a tree near the house knocking three of the family down. Some time after that these two brethren were refused entertainment sixteen times. The work in the cities is getting along nicely. Elders Brigham Nielson and Thos. F. Farr report from Atlanta that they have had the privilege of holding meetings in three new homes of late and that their street meetings are well attended. Re-canvassing has begun in Macon. Elders A. B. Walton and David Felshaw recently spent two nights in succession in the woods. The following Elders have been sick: Geo. A. Sherman, C. W. Wasden, George E. Pope, J. A. Knight and George H. Shoell. The month closes with ten baptisms.

VIRGINIA.—The month opened with the Elders as a general rule, in good health and enjoying their labors. While Elders T. T. Mendenhall and Jesse Winn were visiting Saints in Giles County, Elder Mendenhall attended a Christian Baptist meeting at Ripplemead, and was asked to use the time inasmuch as the minister was not present. After meeting, the church building was secured and another meeting held in the evening. Both meetings were well attended, among those present, being many who never before had heard the Gospel. Elders A. M. Palmer and A. C. Schow, also Elders J. C. Farr and T. E. Ricks have reached Westmoreland and Northumberland Counties their respective fields of labor. Elders R. A. Dahlquist, Geo. A. Hyde, Geo. A. Webb and Arthur Kirkham have finished canvassing Accomac County. The first pair of Elders have returned to Richmond, and the last named brethren are visiting Saints in Gloucester County. The four brethren above mentioned and Elders Benjamin Larsen and J. D. Terrell have all been compelled to sleep in the woods two nights. Elder Jos. T. Moore has been called to Chattanooga and Geo. A.

Hyde has taken his place in Patrick County. Elders T. A. Storey and David Egan have taken up work in Allegheny County. On their way they held a very successful meeting on the street in New Castle, Craig County. Elder R. Ray Nixon, the Mission auditor, arrived here on the 3d of July to look over the conference records. President Sylvester Broadbent came in from the country on the 9th, to set things in shape before leaving for his new field, his having been called to preside over the Ohio Conference. President Broadbent and Elder Nixon left Richmond for Columbus, Ohio, via Washington on the 13th. Elder H. Ashley Rands has been called to preside over the Virginia Conference. There has been much rainfall and the heat has been intense, but still the Elders are all working hard to keep up the usual high record of their Conference. Elders F. W. Memmott and D. E. Bishop had rather an unpleasant experience at East Radford. Relating the incident, these brethren say: "The night of the 16th was very dark and cloudy, and after getting eight refusals and having an hour's talk with a man and his wife, the former of whom stated that Senator Smoot ought to be hung and if he had to enter the New Jerusalem under the name of a polygamist son he would rather not go. We retired to the roadside and lay down under "the shade of an old apple tree." We had not been asleep long when we were aroused by several men bearing torches, and armed with guns which they fired frequently. We evaded the mob, however, and feel none the worse for our experience. We feel thankful to the Lord that we are worthy to suffer with Him for the Gospel's sake, and desire more than ever to labor for the cause of Christ."

ALABAMA.—The Conference at present is in a fair condition, and all Elders are enjoying greatly the spirit of their calling. On June 19th, our ranks were strengthened by the arrival of Elder James W. Ackroyd, who became the companion of Elder Roy S. Potter, both of whom were assigned to labor in Lauderdale County. On June 23d, four honest souls were initiated into the fold of Christ; two at Gadsden under the administration of President Jacob A. Paton and Elder George W. Chapman. The other two at Arkadelphia, Elder John A. Fox officiating. Elders H. P. Sellers and David Larsen were also present. Elder Charles W. Smith and Lemuel W. Willis, while laboring in Calhoun County, found a member by the name of Ella Thompson, who has not seen an Elder for twenty years. She was baptized when a girl at Grady, Hope County, Georgia, and soon after married and moved to Alabama, where she has since resided. She is still a faithful member and bore a strong testimony to the truthfulness of the Gospel. Elders Reuben E. Baxter and A. H. Taggart have lately had the experience of spending two nights in the woods. On July 11th, Elders Heber J. Fowkes, William H. Wiser, Roy S. Porter and James W. Askroyd were notified to be at Elkmont, Limestone County, to attend a branch conference which would be held on July 21 and 22. President Jacob A. Paton, Elders George W. Chapman, Freeman E. Pace and Edgar Nielson, spent the Fourth of July at Red Bud, Walker County, where together with the Saints they celebrated in a loyal way. Elders Frederick Willardson and David Larsen left the office on July 3rd to spend the Fourth with the Saints at Blocton, Bibb County. They returned on July 6th to continue their city work. On July 7th President Jacob A. Paton and Elder George W. Chapman left Birmingham for Huntsville to arrange for city work, and on July 10th Elder Larsen and Willardson arrived from Birmingham with the office books. This city has not been canvassed for twelve years and prospects are bright for a good work. The Elders are privileged to hold street meetings anywhere in the city. On July 11th Elders Freeman E. Pace and Edgar Neilson found a member by the name of Charles Brown who had not seen an Elder for six years. He is still a faithful member and welcomes the Elders back to his home again. On July 16th Elder Thomas E. Rose arrived in Huntsville from his home in Weston, Idaho. He was honorably released on account of the sickness of his mother on June 17th, and after her recovery Elder Rose was determined to return to his field of labor.

The Elders, with the exception of President J. A. Paton, who has been suffering for some time with indigestion, and Elder William H. Wiser, who has been afflicted for the past two weeks with boils, are enjoying good health and doing as good a work as could be expected during this busy season of the year.

(Continued on page 427)

ELDERS' JOURNAL.

AUGUST 1, 1906.

BEN E. RICH, Editor.

J. SPOKES, Jr., Associate Editor.

"Behold, they that have been sent to preach my Gospel among the congregations of the wicked: wherefore I give to them a commandment thus: 'THOU SHALT NOT IDLE AWAY THY TIME.'"—(Doctrine and Covenants, section 60, verse 13.)

EDITORIAL.

KEEP THE SABBATH DAY HOLY.

The Sabbath Day is a day of rest—a day of worship—a day for the spiritual nature of man to be cultured, strengthened, and generally improved. "The Sabbath was made for man and not man for the Sabbath," says Jesus. It is day set apart for the specific purpose of imparting to man the principles of spiritual and moral life through which man may secure his undivided happiness, comfort, and educational growth. After six long days of constant physical and mental toil, additional rest, aside from that obtained through sleep, is needed; and furthermore the mind needs to be diverted from the material things of earth and centered upon the things of God, lest the education become one-sided, tending rather to shrink and warp the soul rather than to expand it with light and love from which alone true happiness comes.

The man or the woman who keeps holy the Sabbath Day, enters upon each week's work with greater ambitions, and is capable of accomplishing greater results than the one who desecrates the day, because of the freshness of body and mind acquired from the Sunday's rest. The work, too, is a pleasure and it is re-entered upon with a heart filled with cheer and renewed vigor, for the feelings that life is a drudgery and man but a miserable machine are dispelled by the ennobling thought that it is a joy to live. And furthermore, he who honors and keeps sacred the Lord's day, not only feels better but he is better. The effects are not momentary, but they are permanent, and each day of his life so long as he spends one day each week in the way the Lord has commanded, he gradually rises higher and higher above the sphere of dire existence and ascends into that realm of life in which men live. The grovelling worm beneath our feet exists, but only man, with his soul illuminated with the glorious sunlight of heaven's eternal truths lives; and without the enjoyment of the realities of the higher life, man occupies a plane but little above that of the insect upon which he treads.

Among all the institutions held out to man for his betterment and happiness, not one of them stands above the Sabbath Day; and yet how few there are among all the people in the world who stop long enough in their mad rush for wealth and passing pleasure to receive its bounteous blessings. This day properly devoted to the culture of the heart and soul, sweetens the temper and improves the mind and the heart of the individual whom the Lord is pleased to bless with His spirit, but it also throws additional love into the home; for where the Spirit of God is, there is love, and where love is, there abides peace, contentment, and true happiness. All this may be gained by keeping the Sabbath Day holy. The object of the law is not to gratify or appease any peculiar wish supposed to be entertained by the Giver of the commandment, but it is to benefit man. To serve the Lord, is but to serve ourselves best. And he who does most for his Redeemer does most for his own individual interests, the benefits of which not only lay up treasures in heaven, but which also insure the enjoyment of great blessings here upon earth.

Speaking upon the subject of the Sabbath the Lord said to the Prophet Joseph Smith:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.

For verily this is a day appointed unto you to rest from your labors, and to pay your devotions to the Most High. Nevertheless thy vows shall be offered up in righteousness on all days and at all times. But remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full. Verily, this is fasting and prayer, or in other words, rejoicing and prayer. And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances; not with much laughter, for this is sin, but with a glad heart and a cheerful countenance; verily I say, that inasmuch as ye do this, the fullness of the earth is yours: The beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth; ye, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or four houses, or for barns, or for orchards, or for gardens, or for vineyards. Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart; yea for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul. And it pleaseth God that He hath given all these things unto man; for unto this end were they made to be used with judgment, not to excess, neither by extortion. And in nothing doth man offend God, or against none is His wrath kindled, save those who confess not His hand in all things, and obey not His commandments."

The foregoing is the word of the Lord to the Saints. It sets forth the law pertaining to the Sabbath Day, and also defines the blessings to be received through obedience to the same. From it we learn that the Sabbath is the Lord's day and that it should be kept sacred; that on this day we should rest from all our labors and go to the house of prayer to worship the Most High; that thereby we might be better able to keep ourselves free from evil; that our food should be prepared in singleness of heart, and that all should be done with cheerful hearts and countenances, the rewards being that we shall be blessed with the things of heaven and of earth, possessing all things requisite for our comfort and happiness. Parents should observe this day, and teach their children to follow their example. All unnecessary work should be suspended, not only on the farm, in the shops and in the office, but also in the home.

One thing which perhaps deserves special mention here, is the practice among the sisters in many homes, of preparing elaborate hot meals on Sunday. There is little time for them either to rest or to attend meeting when they have this work to do, and it would be just as well for the family, or for the company who may call, and decidedly better for our sisters, if they would close down the kitchen on the Sabbath Day, and serve the meals cold. Every considerate father and husband would gladly forego the pleasure of eating a hot meal on only one day a week, in order that the faithful mother and wife might enjoy a rest from the regular routine of kitchen work over a hot stove on the Sabbath Day. No man of Christian spirit would be so selfish as to require either his wife or his daughters to continue their labors on the Day of Rest when he himself enjoys freedom from his work. If there should be some men thus constituted they certainly would not insist on a continuance of this custom when they realize how selfish, how unmerciful, and how unjust it is. Our sisters work just as hard during the week as do the men, according to their comparative strength of endurance, and when the Sabbath comes, they need a rest from their regular weekly work just as much as do the men; and what is more, the Lord designed that they should enjoy this blessing. The regulation advising the Saints to go to the house of prayer on the Sabbath Day to worship the Lord, and to rest from all unnecessary work, applies with equal force to man and woman; and the stipulation that food be prepared with singleness of heart is particularly applicable to the sisters' work. By this, the Lord evidently means that but one single line of thought should fill the mind, and but one single desire fill the heart, on that day, and these to the end of worshipping the Lord. This cannot be accomplished half so well when the responsibility of preparing and serving an elaborate hot meal is on the mind, and the hands absorbed in doing the work required in such cases. And most certainly one's joy could not be full under such conditions. There are always certain extenuating circumstances to be considered in laying down most all regulations, for no one knows when the "ox may fall into

the ditch," and for this reason we do not wish to appear radical on this question, but on general principles. We wish to plead the cause of our sisters and defend them in the rights and privileges which the Lord intends for their enjoyment and improvement, and to impress upon the minds of all, the value of the golden opportunities held out to man on the Sabbath Day and the great blessings to be gained by resting on that day and devoting the time as the Lord has commanded.

COUNSEL TO THE ELDERS.

Your attention has already been called to the fact that during the hot weather and during the revival season, you should be doubly cautious and careful in your work; and we desire to remind you once more of the instruction before given along these lines. Refer again to the letters you have received on this matter and endeavor to put into practice the advice therein given. None of you need remain idle; it is not intended that you cease to work; but what is meant is that you use extraordinary care both with regard to your health and in relation to your work, in order that you may avoid the contraction of disease, and the attacks of mobs excited by "religious" enthusiasm. Use wisdom brethren, in these things. Don't run the risk of injuring your health by long walks in the hot sun, but be wise not to tax your bodies above their strength of endurance. Keep steadily at work, but carry on the same with discretion and care. Don't run into danger or court trouble.

The fall elections will soon be on, and inasmuch as you are sent to preach the Gospel therefore do not take issue with any one on political questions, but attend directly to your work as missionaries. Be valiant, brave, and persevering but always remember that "discretion is the better part of valor," and that the Lord intends you to use the faculties of mind with which you are endowed. Be humble, that you may be in a condition to enjoy the Spirit of the Lord, and prayerful, that you may be strengthened and guided by its influence and power. Seek the Lord in all things. You are in His service and He will not forsake you nor suffer that you be misdirected in your labors; neither will He allow the clouds of dispondency or discouragement to hang low about you, if you but do your duty and rely upon the arm of the Lord.

THE LETTER IN LAST ISSUE.

Did you read it? If you did have you forgotten it? Remember one more number completes this volume, and that an excellent time to begin a subscription is with the first number. Will your name be among those who are rallying to help us to get the JOURNAL into a few more homes? We hope so and we trust too, that you will help us right NOW. Contribute an hour or so to the missionary cause by showing the JOURNAL to your friends, but in doing this do not overlook your own subscription if it is due. But then nobody will do that. We are waiting anxiously to hear from you, and we have confidence that you will not disappoint us. RIGHT NOW is a most excellent time to make a beginning. Try it and be happily surprised with the results. The late president, Wilford Woodruff, in the early history of the Church, did a most excellent work for the Times and Seasons. He realized the necessity of the Saints being in mutual communication with the Church and endeavored to impress this fact upon their minds, and especially upon the Elders, in a letter to the presidency from which we quote the following:

"I would to God that not only every family of Saints in Nauvoo, but throughout the world, would carefully peruse and preserve a copy of each volume of the Times and Seasons, as they are issued from the press, not only for their present benefit, but as a future history; and I hope and trust, from this time forth all the Elders abroad will awake to this subject and sustain, support, and uphold that organ, that will maintain your rights and the rights of all the persecuted and oppressed."

We feel that the JOURNAL is doing as great a work in its sphere as the Times and Seasons did in its field and in this respect the words of Brother Woodruff are relevant to the case in hand. Let us apply them to our cause with profit. He set a good example, let us follow it.

THE POSTAL CARD FAD.

The book dealers and stationers in every city in the land are now completely stocked with postal cards containing all kinds of pictures and almost every conceivable expression. Some of these cards are really beautiful and artistic; others are ingenious and witty, while others are absolutely void of even the common marks of decency, portraying thoughts of a low degrading, ignorant nature, rather than ideas of a refined and intelligent character. Because cards of this type are on the market for sale, it does not follow that they are all fit to be sent through the mails; and people using them should be careful to distinguish between the propriety and impropriety of using certain cards, and especially should they avoid sending those of a low degrading sort. The fact that the sender's name is withheld from the public, and the initials known only to addressee does not excuse the practice, for the fact still remains that the act is a tainted reflection upon the sender, and not infrequently is the receiver of the missive embarrassed, if not disgusted, when the postmaster hands out a postal card carrying imprints that are beneath the dignity of a refined and cultured mind. Surely the postmaster's opinion is not very exalted of either the sender or the receiver. The card itself speaks for the tastes of the person sending the card, and the fact that a man is judged by the company he keeps, supports the unfavorable reflection upon the one who receives it. People who fall in line with the postal card fad should use their best judgment, both in selecting cards, and in sending them either with or without cover.

JULY REVIEW.

(Continued from page 423)

EAST TENNESSEE.—This month opened with good health prevailing among the Elders. Elders J. F. Royle and C. O. Whiting concluded the canvass of Putnam County, June 21st and before having baptized one member. Elders L. L. Balalrd and L. P. Allen finished Jackson County June 28. They report a good opening for holding meetings and a number of investigators. They entered Pickett County July 5th, where they will labor during the summer. In this county they find the people as a rule, friendly, and have a good opening for preaching to the people. Elders Willard Oldroyd and Wm. P. Killian have obtained permission to hold meetings to two of the largest towns in Fentress County. Elder W. A. Walker was called into Knoxville July 5th and will take the place of Elder L. J. Ball, who left the city July 6th for Campbell County, where he will labor with Elder R. S. Bishop. Elder H. C. Miller and J. R. Dansie not being able to get an opening in Sevier County, were called out July 6th and assigned another county. Elders Geo. L. Hobson and P. P. Smith were called out of Blount County July 6th and given another field. July 12th Elders Willard Oldroyd and Wm. P. Killian baptized three persons into the Church. July 17th President H. C. Ford was released to return home on account of his father's illness accasioned by a serious accident. Elder L. J. Ball was appointed to fill the vacancy caused by the release of President Ford who took his departure July 18th. During the month the Elders have been blessed with very good health with but one exception. The unfortunate one being Elder J. F. Royle, whose health has not been very good of late.

MIDDLE TENNESSEE.—The weather throughout the districts where the Elders have been laboring has been very good most of the month. Elders Silas Bills and A. W. Bonham have suffered some with chills and fever, but are now able to attend to their work. The brethren are having much success in distributing tracts and selling books, but some difficulty is experienced in getting places in which to hold meeting. President W. D. Bocker and J. F. Brown returned from a two months' trip among the Elders, Saints and friends in the rural districts. Their labors have been productive of much good. They report the Elders in harmony with one another and filled with the spirit of their missions. President Bocker says, "One thing we are determined to do is to have the Silent Missionary (THE ELDERS' JOURNAL) visit the home of every member of the Church, friend, and investigator who are within the conference, for we realize its value in the work of the Lord." Elder Lorenzo DePriest visited the headquarters at Nash-

ville enroute from North Carolina where he had been laboring for over two years. Elder DePriest was accompanied by his father and mother. Brother and Sister DePriest had visited their old home in Lewis County, Tennessee, which was but a few hundred yards from the house where Elders Gibbs and Berry sealed their testimonies with their blood a number of years ago. The work of an Elder of Israel branches off in many different lines as is proven by the report of Elders O. P. Callister and Geo. L. Wilcox laboring in Wayne County, who spent the major portion of four nights in succession sitting up with the sick, and when the person died the immediate neighbors were too busy with other matters to assist the bereaved family. So the Elders washed, layed out, and helped to bury the corpse. These Elders, together with some others of the brethren, report spending several nights in the woods. Elders A. O. Jackson and Jas. W. Gillman, who have been laboring in Nashville, in company with Elders Jos. F. Griffin and Henry Sudweeks were sent to finish the work in Lawrence and Giles Counties. A few days later, Elders Jackson and Griffin returned because of Elder Griffin's not being able to stand the walking on account of his having fractured a rib just before coming on his mission, which is still painful at times. Elder Jackson returned to Lawrence County with Elder Wm. H. Elkington and re-entered upon the work he left off there last fall. On the 25th of June the forces were increased with the welcomed addition of Elders George M. Bartholomew from Fayette, Utah, and Elder Emery Huntsman from Enterprise, Utah. Elder Bartholomew joined Elder Bagley in Gibson County and Elder Huntsman joined Elder Bills in Stewart County. President Bocker will leave on the 20th for the rural districts again to hold branch conferences with the Saints and Elders, the first to be held at Duck River on the 24th of July. He expects to be gone from six weeks to two months. Cheatham County was finished on July 3rd by Elders J. W. Jackson and T. A. Walton, who report having had success in the distribution of tracts and the sale of books. They report considerable indifference among the people. Elder J. F. Brown was released this month.

KENTUCKY.—The month opened with good weather prevailing, and as a whole it has been very favorable during the month. The reports have dropped some on account of a number of the Elders having been delayed in traveling, by reason of slight illness. June 20 Elder Earl M. Crandall left Louisville to labor with Elder Hyrum Allen in Casey County. They report that the prejudice is dying out, and apparently a good work awaits the future. June 20 the conference ranks were enlarged with three new Elders, Vivian V. Oleson, Elmer Cole and Gustavious Williams. June 21 President Christensen arrived in Louisville from Shelby County and assigned Elders Gustavious Williams and John H. Snow as companions. They are visiting Elders in the eastern part of the conference and report the Elders and Saints all enjoying a good spirit. June 22, President James A. Christensen left Louisville in company with Elder Cole, to labor in Shelby County. June 25, Joseph A. Young arrived in Louisville to receive his new companion, Elder Vivian V. Oleson; and on the 28th both left for Meade County to visit Elders Wilde and Hutchings. They found them well, and enjoying the spirit of their work. Meade County still contains a little prejudice and for the present the Elders have been removed. Elders Joseph Young and companion are traveling through the southern and western parts of the conference visiting Elders and Saints. June 28, President James A. Christensen returned to the office, to continue his labors with Elder Austin Watts. Elders Harvey Richins left for Shelby County to labor with Elder Elmer Cole. They report a few successful meetings on the streets in Waddy. July 14 Elders David E. Boam and R. J. Hunsaker reported a case of healing in Bath County; also a successful street meeting held in Owingsville. July 15, in company with local Elder John W. Shrout, Elders Amos Hawkes and Ernest Sheen report having met with success in Harlan County, although greatly opposed by two Christian ministers. The friends are all kind and the Saints are striving to live up to their covenants. A baptism was performed by Elders Kussuth Dyal and Marion P. Stinson, in Grayson County. Two children have also been blessed.

MISSISSIPPI.—This month opened with the Elders in good health, only two cases of sickness and those of short duration. The Elders are having success and a bounteous harvest is being reaped. Sunday, June 17, Elders William H. Hopkins and Julius Jeppson led ten honest-hearted people into the waters

of baptism. Also Chancey Jenks and David Gourley baptized one into the fold on the same day; and on the 24th of June President E. D. Buchanan and George Berry baptized one. Sunday, June 24th, Elders Joseph E. Gubler and Orrin R. Williams, Chester Liljenquist, Nels Wignall, Chancey Jenks and David Gourley held a branch conference at Bay St. Louis. Several attended the meetings and a good time was enjoyed by all. Sunday, July 1, Elders Chancey Jenks and David Gourley were successful in baptizing one more, and on July 8, Elders Chester Liljenquist and Nels Wignall baptized two more, and on July 12, Elders David Smith and William G. Hopkins baptized six applicants, making in all a total of twenty-one for the month. Tuesday, July 3, Elders Henry A. Pace and Samuel J. Francis reached here from Chattanooga. They were assigned to labor in this Conference and were sent to labor with Elders David Powell and Walter Woolsey in Green and Berry Counties. July 7 Elder William Lester arrived, having been transferred from Ohio. He is laboring with President Buchanan. Elder George Berry left July 18 for a visit home in South Carolina, where he expects to stay for a month. Everything is going on smoothly and the spirit of love seems to accompany both Elders and Saints.

FLORIDA.—On the 20th of June President D. A. Tidwell arrived in Jacksonville from the conference held in McDonald, Ga. He reported having had a most successful conference. On the 23rd Elder Ed D. Shelley left for Quitman, Georgia, where he met Elder Miles Durfee, with whom he will labor. The following day Elder H. G. Stokes, who has been laboring with Elder Miles Durfee, left for Lake Butler where he was joined on the 28th by Elder Thos. W. Gunn. President D. A. Tidwell and Elder Geo. L. Spangenberg were called to Peoria, Fla., to attend the funeral of Sister Eliza Ann Johns on the 26th. They returned on the 27th. On July 6 Elders Jos. S. Fish and Geo. L. Spangenberg left for Moultrie, Fla., where they held a series of meetings. On the same day Elder H. S. Parkinson left for his home in Franklin, Idaho. Elders J. S. Fish and Geo. L. Spangenberg returned to Jacksonville on the 11th and found President D. A. Tidwell just recovering from a very sore knee which he bruised the night he started for Peoria. Elders C. A. Callis and Geo. W. Wood went to Peoria on the 14th to hold some meetings in that vicinity. They returned on the 18th and report three baptisms. On the 17th President D. A. Tidwell and Elder Geo. L. Spangenberg went to Columbia to administer to a Roman Catholic lady who said upon their departure, "My preacher loves me and I love him but I am a poor woman and he would not come to me because I could not pay him." They left Columbia City the next day and went to Bradford County where they held a number of meetings in connection with Elders H. G. Stokes and Thos. W. Gunn. The Elders, with the exception of Elder Geo. L. Tate, who has been troubled with the chills and fever for some time, all report well. They report eleven baptisms for this month.

NORTH CAROLINA—Elder W. C. Petty has been released from the presidency to return home, and Elder John A. Berrett called to succeed him. The Elders have all been assigned to the counties of highest altitude for summer work. Elders A. W. Anderson and C. E. Jones are traveling among the Saints and friends, holding meetings and encouraging the members of the Church in their duties. Elders Alfred L. Pace and W. O. Haskins arrived in the field from Zion and were assigned companions. President Wm. C. Petty and Elders John A. Berrett and A. W. Anderson responded to the constant appeals of the Harker's Island Saints to pay them a visit. The Saints were indeed pleased to see them, but their joy was of short duration on account of the organization of a mob bent on driving the Elders from the Island. There was an appointment out for meeting on the other side of the territory, but the Elders were notified by a friend that the mob was already after them. They left hastily, going over to the mainland, leaving their grips with the Saints. The next day they returned for their belongings, and finding everything apparently quiet they started off with a company of Saints to fill the appointment for the meeting. The mob knew of their presence on the island, for as they came to a certain point on the beach they beheld a man in a skiff, who raised a signal flag to someone on the shore. The Elders and company stopped, at which the flag was lowered. A moment later a friend came running with the report that the mob, notified by the flag signal, had already started after them. The brethren ran for their

lives and just left the land a few yards when the mob came upon them. The lawless brutes called the Elders every vile name their fiendish tongues could utter and made all kinds of threats upon their lives if they ever returned. They were undisguised and fearless in their actions, for, as they have boasted, "There is no law in North Carolina for Mormons." They have made personal visits to the Saints, warning them against holding any more meetings on the Island. Further details are expected, which will appear in the next issue of the JOURNAL. It is known now, however, that this gang of reprobates is led by a minister of some gospel advocated under the guise of Christianity. The spirit of its adherents, together with their conduct, enables every sane man to determine from what fountain it springs; and it really seems that the federal authorities of North Carolina would make some move to protect the lives and property of United States citizens on the Island when they have been appealed to so many times.

A LETTER OF APPRECIATION.

SISTER NINA FARR RICH EXPRESSES HER GRATEFULNESS TO THE ELDERS FOR THEIR MARK OF KINDNESS TO HER.

In a letter received by Elder J. Stokes, Jr., Sister Rich expresses her sincere appreciation to the Elders for their thoughtfulness in remembering her, together with Brother Rich, in commemoration of their long and faithful service in the work of the Lord here in the South. Sister Rich says: "I do feel grateful to the Elders for their loving remembrance and appreciate it even more than I can express. I shall use the means to purchase something that will always remain as a token of friendship from the Elders. I desire to thank you all and ask God to bless each one of you always, for I do love the Elders of the Southern States Mission, and send them all these few words of love and heartfelt gratitude."

TOTAL YOUR REPORTS.

The Elders are asked to be particular in totaling their reports. Some of the brethren lately have failed to do this, and it is hoped this reminder will correct this oversight in the future.

NOTICE OF FLORIDA CONFERENCE.

A general conference will be held in Jacksonville on Saturday and Sunday, September 1st and 2nd in the new church building at 1200 Highway. Saints and friends are cordially invited.

MORMON LOYALTY.

The following paragraph is taken from an account of a most timely and instructive lecture by Prof. George H. Brimhall, President of the Brigham Young University of Utah, which was delivered at Magrath, Canada; and reported in The Magrath Pioneer:

"Professor Brimhall asserted the loyalty of the Mormon people in no uncertain way. He told of the call of the United States when the Mormons were fleeing before an enraged mob and how that Brigham Young said, 'Gentlemen you shall have your five hundred men.' This meant that the whip stock would be placed in the hands of at least two hundred girls and women to drive teams across the plains for men were needed for that service. Prof. Brimhall said, 'Can any one listen to the strains of patriotic music we have heard tonight in the singing of the Maple Leaf Forever and doubt the sincerity of this people or of their loyalty. Would we breathe these sentiments in the hearts of our children if we were disloyal to the institutions of government we find here? I want to bear my testimony that the Mormon people always were and always will be loyal to the countries wherein they live and that at no time can an imputation of disloyalty be made good against them.'"

A PREHISTORIC PEOPLE.

The following article dated at Syracuse, N. Y., July 10, was reported in the Post-Standard, of Watertown:

"In the vicinity of the village of Rodman, in this county, they are digging up the remains of a prehistoric people who were possibly of the Indian tribe and had their village nearby. Within a few days eighteen skeletons have been unearthed on the farm of Homer J. Heath.

"Raymond Harrington, field archaeologist for the Peabody museum of Harvard University, has been directing the excavation work in a hillside pasture. The bones will be placed in the museum."

AMERICAN CIGARETTE.

IT IS SAID TO BE MORE DEADLY THAN TINNED MEAT.

Edward Page Gaston, of Chicago, testified the other day before the select committee of the house of lords in London on juvenile smoking, that the worst article America sent to Great Britain was the American cigarette.

"It is worse," he said, "than Chicago tinned meat."

Mr. Gaston also warned British legislators against attempts at bribery on the part of the American tobacco trust in order to balk unfriendly legislation.

Earl Beauchamp, chairman of the committee, closely questioned Mr. Gaston regarding the effect of the American laws against the sale of tobacco to minors, and he stated that nearly one-fourth of the population of the United States is now benefited through living under anti-cigarette legislation.

The proposed British bill, which probably will receive the endorsement of the house of lords committee, provides for a fine of \$5 for the first offense in supplying tobacco to minors, \$10 for a second offense and the revocation of the offender's license on a third conviction.—Chattanooga Times.

SOUND ADVICE TO YOUTH.

Young men should select healthful books, written by men of healthy minds who are devoted to some mission other than that of tearing down faith in human nature. They should consort with the people of healthy minds; cultivate hope in the blessedness of human destiny, and hold fast to the truth that even though they may eventually fail in accomplishing what they set out to do, yet if they lead a hopeful, enthusiastic life they, "losing, win." For those who are pessimistic lead an entire life of unrelieved wretchedness and add to the unhappiness of others, while they who are cheerful and optimistic enjoy their existence and accomplish something, if only in adding to the happiness of those around them.—Selected.

ARRIVALS.

Elder William O. Haskins, West Portage, Utah, and Elder Alfred A. Pace, Thistle, Utah, arrived on July 15. Elder Thomas E. Rose, Weston, Idaho, returned after an absence of a few weeks. He was honorably released on account of his mother's illness.

APPOINTMENTS.

Elders William O. Haskins and Alfred A. Pace to North Carolina. Elder Lyman J. Ball is called to preside over the East Tennessee Conference; Elder Sylvester Broadbent to preside over the Ohio Conference; Elder H. Ashley Rands to preside over the Virginia Conference, and Elder John A. Berrett to preside over the North Carolina Conference.

RELEASES.

Elder H. C. Ford has been honorably released to return home on account of the serious illness of his father. Elder James F. Griffin is also honorably released on account of suffering from a fractured rib sustained just prior to his call to the mission field. Elder William A. Petty from the presidency of the North Carolina Conference. Elder William M. Crossley of Ohio, and Elder Hyrum Johnson of North Carolina Conference. Elder Thomas E. Rose was assigned to his old field of labor, the Alabama Conference.

Report of Mission Conferences for Two Weeks Ending July 20, 1906.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour. Sub.	Deseret News Subscriptions
J. A. Paton	Alabama ..	672	677	80	231	6	950	30	1	12	26	675	3	1	.....	2	.....	1
Lyman J. Ball	East Tenn.	887	257	78	348	63	1232	48	...	9	31	580	...	...	...	...	...	...
David A. Tidwell ..	Florida	1019	786	37	346	15	1434	40	5	10	80	793	3	...	...	13	.....	...
M. P. Cosby	Georgia	1467	1173	151	456	89	1480	81	4	71	83	961	2	3	.....	6	...	1
J. A. Christenson ..	Kentucky ..	929	209	17	350	28	1055	49	...	25	79	677	3	2	.....	5	...	1
W. D. Bocker	Mid. Tenn.	1066	394	164	305	74	1286	76	...	6	26	617	1	...	...	4	...	7
E. D. Buchanan	Mississippi	636	1146	2	283	12	271	19	6	2	46	474	1	14	.....	...	...	...
John A. Berrett	N. Carolina	942	565	31	304	35	621	2	...	8	25	281	1	...	...	...	...	1
S. Broadbent	Ohio	991	3331	157	379	.....	781	33	1	17	31	665	1	2	.....	...	...	...
John H. Gibbs	S. Carolina	1246	357	262	734	56	2258	56	1	25	35	1217	4	4	.....	1	.....	...
H. Ashley Rands ..	Virginia ..	1104	520	80	431	106	2209	75	2	87	55	797	4	...	.....	3	.....	...
Totals .....	.....	11953	9415	1109	4169	474	13577	509	19	222	517	7789	23	41	.....	36	...	11

LET YOUR HEART REJOICE.

All ye Saints of latter days,
 Let your heart rejoice;
 Lift your voice in joyful lays,
 Let your heart rejoice.
 Trials bitter may abound,
 Enemies your homes surround,
 Yet, if ye are faithful found,
 Let your heart rejoice.

Tho' life's journey may be hard,
 Let your heart rejoice;
 There awaits a just reward,
 Let your heart rejoice.

Sorrows deep may pierce the breast,
 'Tis but lent your faith to test,
 There awaits for thee sweet rest,
 Let your heart rejoice.

Bravely battle for the right,
 Let your heart rejoice;
 Ye are blest with Truth and Light
 Let your heart rejoice.
 He, whose puny arm shall raise,
 'Gainst this Work of Latter-Days,
 Shall not prosper in his ways,
 Let your heart rejoice.

MAMIE STEWART.

DIED.

WILCHER—The adopted grandchild of Brother Larkin Wilcher of Augusta, Ga. The infant was six months old.

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"The doctrine of baptism for the dead is clearly shown in the New Testament, and if the doctrine is not good, then throw the New Testament away; but if it is the Word of God, then let it be acknowledged."—JOSEPH SMITH, the Prophet, June 11, 1843.

VOL. III.

AUGUST 15, 1906.

No. 24.

TRAITORS.

(Continued from page 418.)

"No unhallowed hand can stop the work of God from progressing."—Joseph Smith the Prophet.

A Prophet of Almighty God came in the full sunlight of this great nineteenth century to lead men back to the glory of their Creator. His open enemies sought his life, but for years their murderous effort was in vain. He continued his sacred ministry upon the earth with a power which was divine until the hour for the traitorous kiss. When Bennett sinned and then through hate betrayed, the shadows of martyrdom began closing around our grand Prophet and Patriarch. When the Laws and the Higbees, the Fosters and the Cowles, became traitors and gave their efforts to aid the assassin persecutors of their sworn brother and leader, then, indeed, was the fate of Joseph and Hyrum sealed.

A governor of a sovereign state betrayed them to a cruel death; and Carthage repeated the divine tragedy of Calvary. The Prophet and Patriarch have passed to their glorious immortality; their names shall fill a thousand hymns of praise on earth and welcome in the heavens. But the traitors—miserable reptiles—will be scorned through countless ages.

It is always the same—prince or peasant, apostle or soldier—if a man be a traitor he is remembered for that and nothing more. If his station be lowly he will seek in vain to hide his shame in obscurity; for it will burst forth in lurid, bloody letters to the sight of all ages that shall come. If his station be exalted he may try and try again, but vainly, to cover his treason with the glory of his rank or wealth; for it will blacken all his brilliance and leave his place a plague spot; his fame a grinning skeleton of dead despair; his career an undying infamy. But whatever may be the varied circumstances and results attending the wretched lives of traitors, there is this lesson which all humanity may draw: Successful or unsuccessful in their treason they may never in this life know a waking moment when their own coward fears do not make them doubt the fidelity of every soul about them; successful or unsuccessful in their earthly treason, when they shall stand in that other world face to face with their betrayed friends, they will know that the blackest of all offenders are cowardly, assassin traitors. At that great day Judas Iscariot will not be the only traitor to cry: "It had been good for me that I had not been born!" Every crisis at every period and with every nation exposes traitors just as it exalts to view patriots.

This Church has seen at every critical point of its career, the betrayer as

well as the savior springing to the front. The present emergency with the people of Utah is no exception to this rule. Just as there are men sacrificing comfort and earthly prosperity to the cause, and men who are willing to give life itself to defend God's work from the attacks of its enemies; so there are people who will sell their own sacred heritage and the freedom of the community, for wealth, popularity or personal safety.

There are men who say, "I once loved the cause well enough to die for it; but now I hate the work and the people, because a leading man once did me an injury. I will become an informer." Yes, there are cowards and traitors in the land. Well, let there be, then, since such are necessary to make the sum of human existence—let them live as hyenas do. Grand Harry the V. of England—superb, glorious Harry—stood once upon the shore of France with his little band of soldiers to face the countless legions of his hereditary foe. He heard a murmur as of fear; and turning to his nobles he looked at them from flashing eyes and spoke these very significant words:

"He which hath no stomach to this fight,
Let him depart, his passport shall be made,
And crowns for convoy put into his purse:
We would not die in that man's company,
That fears his fellowship to die with us.
I speak not this as doubting any here!
For, did I but suspect a fearful man,
He should have leave to go away betimes;
Lest in our need, he might infect another,
And make him of like spirit to himself.
If any such be here, as God forbid!
Let him depart, before we need his help."

SWORDS AND SCABBARDS.

The following article is taken from a choice work presented by Apostle Heber J. Grant to President Ben E. Rich, at Christmas. The author is William George Jordan.

It is the custom of grateful nations to present swords as tokens of highest honor to the victorious leaders of their armies and navies. These swords are often costly, large sums being spent on the jewels and decorations on the scabbards. A little more than a century ago, when a well-known general was presented with a beautiful sword, he was asked how it pleased him.

"It is a very fine sword, indeed," he said, "but there is one thing about it I would have preferred different. The inscription should be on the blade and not on the scabbard. The scabbard may be taken from us; the sword, never."

The world spends too much time, money and energy on the scabbard of life; too little on the sword. The scabbard represents outside show, vanity and display; the sword intrinsic worth. The scabbard is ever the semblance; the sword the reality. The scabbard is the temporal; the sword is the eternal. The scabbard is the body; the sword is the soul. The scabbard typifies the material side of life; the sword the true, the spiritual, the ideal.

The man who does not dare follow his own convictions, but who lives in terror of what society will say, falling prostrate before the golden calf of public opinion, is living an empty life of mere show. He is sacrificing his individuality, his divine right to live his life in the true warfare; he is lazily ornamenting a useful scabbard with the hieroglyphics of his folly.

The man who lives beyond his means, who mortgages his future for his present, who is generous before he is just, who is sacrificing everything to keep up with the procession of his superiors, is really losing much of life. He, too, is decorating the scabbard, and letting the sword rust in its sheath.

Life is not a competition with others. In its truest sense it is rivalry with ourselves. We should each day seek to break the record of our yesterday. We should seek each day to live stronger, better, truer lives; each day to surpass ourselves. And this is but progress. And individual, conscious progress, progress unending and unlimited, is the one great thing that differentiates man from all the other animals. Then we will care naught for the pretty, useless decorations

of society's approval on the scabbard. For us it will be enough to know that the blade of our purpose is kept ever keen and sharp for the defence of right and truth, never to wrong the rights of others, but ever to right the wrongs of ourselves and those around us.

Reputation is what the world thinks a man is; character is what he really is. Any one can play shuttlecock with a man's reputation; his character is his alone. No one can injure his character but he, himself. Character is the sword; reputation is the scabbard. Many men acquire insomnia in standing guard over their reputation, while their character gives them no concern. Often they make new dents in their character in their attempt to cut a deep, deceptive filigree on the scabbard of their reputation. Reputation is the shell a man discards when he leaves life for immortality. His character he takes with him.

The woman who spends thousands in charitable donations, and is hard and uncharitable in her judgments, sentimentally sympathetic with human sin and weakness in the abstract, while she arrogates to herself omniscience in her harsh-condemnation of individual lapses, is charitable only on the outside. She is letting her tongue undo the good work of her hand. She is too enthusiastic in decorating the scabbard of publicity to think of the sword of real love of humanity.

He who carries avarice to the point of becoming a miser, hoarding gold that is made useless to him because it does not fulfill its one function, circulation, and regarding the necessities of life as luxuries, is one of Nature's jests, that would be humorous were it not so serious. He is the most difficult animal to classify in the whole natural history of humanity—he has so many of the virtues. He is a striking example of ambition, economy, frugality, persistence, will power, self-denial, loyalty to purpose, and generosity to his heirs. These noble qualities he spoils in his application. His specialty is the scabbard of life. He spends his days in making a solid gold scabbard for the tin sword of a wasted existence.

The shoddy airs and ostentatious, extravagance and prodigality of some who have suddenly become rich, is gold-plating the scabbard without improving the blade. The superficial veneer of refinement really accentuates the native vulgarity. The more you polish woodwork the more you reveal the grain. Some of the sudden legatees of fortune have the wisdom to acquire the reality of refinement through careful training. This is the true method of putting the sword itself in order instead of begemming the scabbard.

The girl who marries merely for money or for a title is a feminine Esau of the beginning of the century. She is selling her birthright of love for the pottage of an empty name, forfeiting the possibility of a life of love, all that true womanhood should hold most dear, for a mere bag of gold or a crown. She is decorating the scabbard with a crest and heraldic designs, and with ornaments of pure gold set with jewels. She feels that this will be enough for life, and that she does not need love—real love, that has made this world a paradise, despite all the other people present. She does not realize that there is but one real reason, but one justification for marriage, and that is—love; all the other motives are not reasons, they are only excuses. The phrase "marrying a man for his money," as the world bluntly puts it, is incorrect—the woman merely marries the money, and takes the man as an incumbrance or mortgage on the property.

The man who procrastinates, filling his ears with the lovely song of "tomorrow," is following the easiest and most restful method of shortening the possibilities of life. Procrastination is stifling action by delay, it is killing decision by inactivity, it is drifting on the river of time, instead of rowing bravely toward a desired harbor. It is watching the sands in the hourglass run down before beginning any new work, then reversing the glass and repeating the observation. The folly of man in thus delaying is apparent, when any second his life may stop, and the sands of that single hour may run their course—and he will not be there to see.

Delay is the narcotic that paralyses energy. When Alexander was asked how he conquered the world, he said, "By not delaying." Let us not put off till tomorrow the duty of today; that which our mind tells us should be done today, our mind and body should execute. Today is the word we should hold and use; tomorrow is but the scabbard from which each new day is withdraw.

The man who wears an oppressive, pompeous air of dignity, because he has accomplished some little work of importance, because he is vested with a brief mantle of authority, loses sight of the true prospective of life. He is destitute of

humor; he takes himself seriously. It is a thousand guinea scabbard on a half guinea sword.

The man who is guilty of envy is the victim of the oldest vice in the history of the world, the meanest and most despicable of human traits. It began in the Garden of Eden, when Satan envied Adam and Eve. It caused the downfall of man and the first murder—Cain's unbrotherly act to Abel. Envy is a paradoxical vice. It cannot suffer bravely the prosperity of another, it has mental dyspepsia because some one else is feasting, it makes its owner's clothes turn into rags at sight of another's velvet. Envy is the malicious contemplation of the beauty, honor, success, happiness, or triumph of another. It is the mud that inferiority throws at success. Envy is the gangrene of unsatisfied ambition, it eats away purpose and kills energy. It is egotism gone to seed; it always finds the secret of its non-success in something outside itself.

Envy is the scabbard, but emulation is the sword. Emulation regards the success of another as an object lesson; it seeks in the triumph of another the why, the reason, the inspiration of method. It seeks to attain the same heights by the path it thus discovers, not to hurl down from his eminence him who points out the way of attainment. Let us keep the sword of emulation ever brightened and sharpened in the battle of honest effort, not idly dulling and rusting in the scabbard of envy.

The supreme folly of the world, the saddest depths to which the human mind can sink, is atheism. He surely is to be pitied who permits the illogical philosophy of petty infidels, or his misrepresentations of the revelations of science, to cheat him of his God. He pins his faith to some ingenious sophistry in the reasoning of those whose books he has read, to sum up for him the whole problem, and in hopeless egotism shuts his eyes to the million proofs in nature and life, because the full plans of omnipotence are not made clear to him.

On the technicality of his failure to understand some one point—perhaps it is why sin, sorrow, suffering and injustice exist in the world—he declares he will not believe. He might as well disbelieve in the sky above him because he cannot see it all; discredit the air he breathes because it is invisible; doubt the reality of the ocean because his feeble vision can take in but a few miles of the great sea; deny even life itself because he cannot see it, and no anatomist has found the subtle essence to hold up to view on the end of his scalpel.

He dares to disbelieve in God despite His countless manifestations, because he is not taken into the full confidence of the Creator and permitted to look over and check off the ground-plans of the universe. He sheathes the sword of belief in the dingy scabbard of infidelity. He does not see the proof of God in the daily miracle of the rising and setting of the sun, in the seasons, in the birds, in the flowers, in the countless stars moving in their majestic regularity at the command of eternal law, in the presence of love, justice, truth in the hearts of men, in that supreme confidence that is inborn in humanity, making even the lowest savage worship the Infinite in some form. It is the petty vanity of cheap reasoning that makes man permit the misfit scabbard of infidelity to hide from him the glory of the sword of belief.

The philosophy of swords and scabbards is as true of nations as of individuals. When France committed the great crime of the nineteenth century, by condemning Dreyfus to infamy and isolation, deafening her ears to the cries of Justice, and seeking to cover her shame with greater shame, she sheathed the sword of a nation's honor in the scabbard of a nation's crime. The breaking of the sword of Dreyfus when he was cruelly degraded before the army, typified the degradation of the French nation in breaking the sword of justice and preserving carefully the empty scabbard with its ironic inscription, "Vive la justice."

The scabbard is ever useless in the hour of emergency; then it is upon the sword itself that we must rely. Then the worthlessness of show, sham and pretense, gilded weakness is revealed to us. Then the trivialities of life are seen in their true form. The nothingness of everything but the real, the tried, the true, is made luminant in an instant. Then we know whether our living has been one of true preparation, of keeping the sword clean, pure, sharp, and ready, or one of mere idle, meaningless, day-by-day markings of folly on the empty scabbard of a wasted life.

You can not hoodwink heaven with a holy aspect.

KING OF SWEDEN RECEIVES A UTAH DELEGATION.

DID SO INFORMALLY AND WITHOUT INTRODUCTION IN A MANNER THAT DISPLAYED THE WONDERFUL DEMOCRACY OF THE HONORED AND BELOVED MONARCH OF SWEDEN.

The following details of a most pleasant reception given by Sweden's affable monarch to a delegation from Utah was furnished to the Deseret News by Elder Spencer Clawson from a letter to him from his son, Elder Spencer Clawson, Jr., who is in Europe on a mission. We copy in part the particulars of the affair as they appeared in the News:

That the king of Sweden, Oscar II., is one of the most democratic personages in the world is well known. The fact was evidenced to a party of Utah people on the Fourth of July just past. It will doubtless surprise many people here when they read of the fact that the Swedish monarch granted, without hesitation and without ostentation of ceremony, audience to the Utahns and conversed with them freely and sociably, even graciously inquiring of individuals among his auditors as to their studies. There are many people in Utah who were once subjects of King Oscar, who, though they are now under another flag to which they are loyal and true, reverence and respect their fatherland and the noble man who for so many years has stood at its head. Nor is the high esteem in which that monarch is held in Utah confined to the Swedish-speaking people and their descendants; it is universally felt from one end of the state to the other.

Hon. Heber J. Grant, accompanied by fifteen other people from Utah, was in Stockholm on Independence Day. King Oscar was at his out-of-town residence, Rosendahl, and the excursionists determined among themselves to seek an interview. Accordingly a note was hastily penciled to his majesty, and the same was handed in at the front door of the palace. The waiting visitors scarcely expected a favorable response to their request, but to their surprise and pleasure word came back almost immediately that the king would receive them. The audience took place on the porch. At first the monarch spoke in Swedish, Elder Carlson acting as interpreter, but perceiving that most of his listeners did not understand the language he employed, the king changed to English, which he spoke as fluently as did the Americans. King Oscar said in the course of his remarks that while he could not fully endorse the teachings of the Latter-day Saints, he believed it was the right of every man to worship God as his conscience dictated. He said further that the Mormons should always enjoy the right to preach in Sweden.

PRESIDENT JOSEPH F. SMITH TO VISIT EUROPE.

WILL VISIT VARIOUS CHURCH CONFERENCES AS WELL AS SEEK REST.

President Smith has needed a rest from his many duties, and his close application to work for a long time, and it is now learned that he has thrown off all possible care and responsibility and has gone abroad, visiting the continent of Europe. On his vacation trip he will visit the different conferences of the respective missions there. It is hoped that the voyage across the water, and his travels in the foreign land will prove the greatest possible benefit to our beloved President. May the rest prolong his life, that for years to come he may continue to be our wise counsellor and faithful leader.

THREE MISSIONARIES DIE.

ELDER AARON W. JACKSON, DROWNED

On August 3rd Elder Aaron W. Jackson, of the Northern States Mission, was accidentally drowned at LaCrosse, Wis., while bathing with two companions, Elders Marion C. Clark and Lawrence Secrist. The accident occurred in the Black River, a tributary of the Mississippi, about 4 o'clock in the afternoon. In a deep part of the stream Elder Jackson became either exhausted or was seized with the cramps and sank, calling for help. Elder Secrist, himself almost tired out, sprang in after him, but before he could reach the spot, Elder Jackson came to the surface and again went down. By this time Elder Secrist was so nearly overcome that he saved his own life with great difficulty. The body did not rise again, and both companions tried heroically to recover it by diving but

without success. The police from LaCrosse and several friends rendered faithful service by dragging the river but failed to find the body until 9 o'clock at night when it was picked up by Mr. Simon Blake, one of the searching party. The body, accompanied by President German E. Elsworth of the Mission, was taken to Ogden, Utah, the home of the young man. Elder Jackson is the son of Aaron and Myrtle Rawson Jackson, and was 22 years old. He had been in the mission field about one year, and was recognized as a bright and energetic young man, both by his companions in the work and his friends at home.

ELDER WALLACE L. JOHNSON, DIES OF APPENDICITIS.

From a dispatch sent to the office of President Joseph F. Smith, by President James G. McQuarrie, of the Eastern States Mission, on Aug. 7th, it is learned that Elder Wallace L. Johnson died on the 6th inst. at Albany, New York, of appendicitis. The remains were taken home to Linden, Utah, with Elder Jesse Bean in charge. Elder Johnson was born May 3, 1887, and was set apart to his mission early in April, 1905. He is the son of Gustave and Myrtle Johnson, who moved to Utah from Illinois some time ago. He was an obedient and faithful servant of the Lord, of whom it can be said, "He died at his post of duty."

ELDER THOMAS ADAIR, SUCCUMBS TO AN ATTACK OF TYPHOID-MALARIA.

Special correspondence to the Desert News from St. Johns, Ariz., under date of Aug. 2, says:

Elder Thomas J. Adair, son of Samuel N. and Helen J. Brown Adair, died here yesterday of typhoid-malaria. Deceased was born in Nutrioso, Apache County, Ariz., May 28, 1884. His parents and a family of four children, including a twin sister, mourn his sad departure.

Elder Adair was set apart for a mission to the Southwestern States April 1, 1904. Arkansas was his field of labor, where he spent twenty-eight months as a faithful, energetic missionary. It was there he contracted the sickness that caused his death. He was taken down July 1 and soon afterwards his companion was also stricken down with the same disease. The president was notified, his companion was sent to Kansas City and Elder Adair was released to return home. He arrived in St. Johns July 23, and his parents, who live seventy-five miles distance from St. Johns, at Luna, N. M., were notified and arrived here on the 26th, but found their son not able to travel home. He was, however, at that time in a perfectly rational and conscious state of mind, and for a couple of days conversed somewhat with his parents upon his labors in the missionary field, and they rejoiced exceedingly in the success of their bright young son.

Saturday evening, the 28th, his system showed a marked weakening and his mind passed into a delirious condition from the effect of the very high fever, and so continued until his death. His brothers and sisters, who have not seen him yet, have been notified of his death, and as soon as they arrive the funeral services will be held in St. Johns, where his body will be interred.

Young Adair was greatly respected in St. Johns, where he attended the state academy and took the missionary course prior to going on his mission. He was noted for his exceptionally energetic and lively spirit, which also characterized his missionary life.

The grandparents on his father's side were among the noted residents of Nauvoo in 1846, and the grandparents on his mother's side were in Kirtland in 1836. His grandfather Brown helped in the construction of the Kirtland temple. The parents of the deceased were among the early settlers of this part of Arizona and stanch Latter-day Saints. The young man has many relatives in Lehi, Salt Lake and other parts of Utah. All join with the bereaved ones in mourning the death of the departed, and feel that he is a noble servant of God whom He has called to another field of labor to continue his work of saving the souls of the children of men in another sphere.

The JOURNAL extends its deepest sympathies to the bereaved relatives of these noble young men, and earnestly prays that the Spirit of God will whisper comfort unto their sad hearts, and make them fully realize that, "Blessed are the dead which died in the Lord."

"God calls our loved ones, but we lose not wholly what He hath given, They live on earth, in thought and deed, as truly as in heaven."

NOTES FROM THE FIELD.

"The JOURNAL is a gem," declares Sister Ann'e Messervy, of South Carolina.

Brother Thadus Hill, of Florida, sends his own subscription and one for some worthy Saint.

Brother W. J. Boyles, of Tennessee, sends us a new subscriber and bids the JOURNAL godspeed.

"We take other papers," says Sister Sarah A. Nye, of Ohio, "but the little JOURNAL beats them all."

Sister J. M. Cornelson, of North Carolina, compliments the JOURNAL because of its valuable instruction.

"The JOURNAL is worth its weight in gold to me," adds Sister F. M. Williams, of Mississippi, in her letter.

"The JOURNAL should be in every home where the people believe in the Gospel," says Sister W. R. Bass, of Florida.

The JOURNAL is a power for good and I enjoy reading it," writes Sister Mary E. Whistenhunt, of North Carolina.

"I do love to read the JOURNAL," says Brother D. B. Giger, "and most certainly it is a godsend to all the Saints."

"The JOURNAL brings glad news to my home every time it comes," writes Brother L. G. House, of South Carolina.

"I will do all I can for the JOURNAL, for I think it should be in every home," says Sister Lizzie Greer, of North Carolina.

"Do not fear my dropping out of rank," assures Brother A. H. Young, of Kentucky, "for I shall always be a subscriber."

"It is very lonely here," writes Brother M. E. Walker, of Georgia, and I do appreciate the JOURNAL for it always cheers me up."

Sister LeAnner Arrington, of Taupa, Oklahoma, says the JOURNAL is much appreciated in her home far removed from the South.

Elder C. E. Owens, of Woodruff, Ariz., sends us a new subscriber. This is a good beginning and we hope to hear from him again soon.

Sister Alice B. Herron, of South Carolina, reports that she was recently healed by the Lord through the administration of the Elders.

"My heart is always full of joy when I get the JOURNAL and when the Elders come to visit me," writes Brother M. F. Stoudemire, of Alabama.

We quote from a letter received from Sister C. C. Blackwelder: "I want to continue to take the JOURNAL for it is a dear little paper to me."

Sister N. C. Stanfield, of Mississippi, says: "I have taken the JOURNAL since August, 1903, and I could not do without its regular visits."

Sister Ellen Webb, of Georgia, sends us a new subscriber and adds: "I think the JOURNAL should be in the home of every Latter-day Saint."

(Continued on page 445)

ELDERS' JOURNAL.

AUGUST 1, 1906.

BEN E. RICH, Editor.

J. STOKES, Jr., Associate Editor.

"Behold, they that have been sent to preach my Gospel among the congregations of the wicked: wherefore I give to them a commandment thus: 'THOU SHALT NOT IDLE AWAY THY TIME.'"—(Doctrine and Covenants, section 60, verse 18.)

EDITORIAL.

WORDS OF ENCOURAGEMENT TO THE SAINTS.

One of the Elders in his report some time ago said: "I visited for the second time a family at B———. On both occasions the father happened to bring home his week's earnings during my visit. He first took out of the amount his full tithing and laid it away, then calling his wife and family together, they all knelt down and asked the Lord to bless the balance, and to so inspire them with wisdom in the laying out of the same, that it might fill all their wants. The father subsequently told me that since they had adopted this policy, his family had done better than ever before, for the words of the Almighty and His servants had been fulfilled concerning them."

Another Elder relates that a certain family of Saints whom he visited in Virginia were remarkably successful in raising their crops. The yield on everything they planted, was far in excess of that of their neighbors. One day the adjoining farmer asked our brother:

"How is that your corn grows so much better than mine?"

"Why this is Mormon corn," was the reply.

"But why should that make any difference," the neighbor inquired.

"Well, I'll tell you," responded the thrifty man, emphasizing his remark by bringing his right forefinger forcibly into the palm of his left hand, and looking the inquirer earnestly in the eye:

"Do you remember our conversation not long ago about the two ways of serving the Lord with our substance—your way, the contribution-box method, and the Lord's way, the payment of a tenth of our income, known in other words, as a tithing? You perhaps recollect that I proved to you from the Bible that this is the way that was established by God, for as you know Jacob and Abraham paid tithes and were abundantly blessed of the Lord for so doing; and, Malachi promised all Israel that if they would pay their tithes they should receive even greater blessings than they could contain. The Gospel of Jesus Christ teaches that the law of tithing is a law of God. I have embraced that plan of life and salvation and I pay my honest tithing and all that you see on my farm are the promised blessings of the Lord rewarding me for my obedience to His law."

The Elder who related this incident said that these two farms were adjacent and that the crops of one had just as good care as the other, but that there was a remarkable difference in the yield of the two, in favor of our brother who paid his honest tithing.

The examples given above are but two out of thousands of similar instances that our faithful Saints have experienced and which they do experience daily in their lives. The God of Abraham, Isaac, and Jacob, is our Father in Heaven whom we worship today, and as He rewarded every one of His faithful children, anciently, so too does He reward those today who do His will and keep His commandments.

What a just law is the law of tithing. It makes it possible for all the children of God to be equally worthy before Him, no matter what their circumstances in life may be, because the heart and not money or wealth, is the standard of men, by which we are judged before the Lord. Hence it is that the poor widow, who

but scanty earnings enough to keep herself and little ones from cold and hunger, has an equal chance to serve the Lord, and to be just as acceptable in His eyes as does the man of millions. It may be harder for the rich man to be honest with the Lord in paying his tithes than it is for the poor widow, but if the matter is looked at in the proper light, this ought not to be. In the first place we must recognize that "the earth is the Lord's and the fulness thereof," and that whatever part or portion of land or riches we may possess, is obtained through the goodness of the Lord unto us. We owe our health, our strength, our lives, yea our very existence to the mercies and blessings of the Lord; and were it not for these, who of us could surround ourselves with even the least important necessity of life? Indeed, who is there among us who would have an existence on the earth today, were it not for the Lord's abundant favors extended unto us? These things being true, then why should we hesitate or refuse to give unto the Lord a small part of that which He has enabled us to acquire, and especially when we know that He converts the same into uses which result directly in turn to our personal benefit, and the benefit of our fellowmen? By giving to the Lord we simply assist Him to improve and benefit ourselves. The business end of the Church must be maintained, the Gospel must be published and preached to the nations; temples must be built and their maintenance provided for; the youth of Zion must be trained and tutored in the ways of truth, hence schools must be established and supported; the poor must be sustained, and from every one of these avenues opened up by the assistance of your tithing and ours, together with our offerings, you and we are thereby blessed. It is like paying a dollar for a fruitful tree. We part with the substance, but in time the tree repays us an hundred fold in luscious fruit which is by far more valuable to us than the coin. In other words, this is the realization of the return of the bread cast upon the waters. And all this is accomplished from that which we give to the Lord. We simply lend a part of our substance to Him that He may return it to us again in but another form with added benefits and blessings.

"But," says one of our isolated Saints, "I cannot visit the temples. My children cannot attend those schools. I am here apart from the Church, nobody hardly knows I am alive, and why should I pay tithing?"

An old man, bent and wrinkled with age, had just finished planting the last of a number of trees in his garden, and as he leaned upon his spade to rest a moment before returning to the house, a voice from the road called to him: 'Why grandpa, aren't you wasting considerable time and labor? You will never live to eat the fruit of those trees.'

"Quite true," replied the old man, "but some one else will. Somebody before me, planted the trees which bore the fruit I have enjoyed, and in gratitude to the hand that provided for me in by younger years, I plant these trees for those who may live after me."

The Latter-day Saint remote from the body of the Church, enjoys the fruits of the Gospel born to her by the faithfulness of another. She may not live to enter the temple of God, but does she know that her children will not; or that some one else will not accomplish her temple work in her behalf? Does she know that her children or their posterity, at some future day, will not drink from the fountains of learning established throughout Zion? No. One thing sure, and it is as true as the existence of the eternal planets above, God never has, nor will He ever fail to justly reward an obedient child for a duty well performed or a commandment faithfully observed. But these are not the only ways in which we are rewarded for paying our tithes and offerings. Hear the words of the prophet Malachi: "Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to contain it." And now the promise:

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord."

Besides the benefits derived from the uses to which our tithing is put, lo and behold, the balance of our goods and possessions retained, is multiplied and increased unto us. So that a reward for obedience to this law follows immediately upon the performance of our duty. This is the secret of the prosperity of the two

families used in the outset as examples of the fulfilment of the Lord's promises unto His obedient and faithful children.

Now to the contrary, listen to the words of the Lord to the unfaithful and the disobedient: "Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings." And for their faithlessness the Lord declares: "Ye are cursed with a curse even this whole nation." Still, for all that the house of Israel had gone astray, "even from the days of their fathers, the Lord was willing to forgive them and said: "Return unto me and I will return unto you," and followed His pleadings with the promises above repeated.

The same Father of mercy, forbearance and love, is pleading with us today. He is holding out the same promises and is offering the same rewards to His Saints of latter days. How can we resist His entreaties to do His will and be blessed? Why will we stand in our own light, hedge up our own path, and shut ourselves out from the favors of the Lord? Why do we believe in God? Why have we forsaken the sins of the world and embraced the Gospel of Jesus Christ, covenanting with the Lord that we will walk in His paths and keep His statutes? Because of the peace of mind enjoyed, and the comfort and the joy brought to our souls through the Spirit of God; because of the temporal blessings the Gospel brings; and because of our hope of eternal life in the kingdom of our Father in heaven. Do these things come from dead inactive faith? What reward is there then for righteousness? "Be ye doers of the word and not hearers only," says James, and John declares that we can only know Jesus if we keep His commandments. We must live by every word that comes unto us from the Lord. Work is the keynote to progression in the Church of God, and the man or the woman who is idle is like unto the dead branches of the tree which, in the due time of the Lord, will be cast off and consumed when the wicked and all those who know not God and keep not His commandments are destroyed in the earth. Why do some sleep? Why are some lukewarm and indifferent? Why are some fainthearted and weak in the faith? Why does fate seem to be against some keeping them, as it were, beneath a load of trouble and ill-luck from which they feel they can never rise? Because they keep not the commandments of the Lord. Does the Lord force His blessings upon us? Never! The laws are given and the rewards for obedience to the same defined, and every blessing obtained, must be purchased at the cost of faithful adherence to the requirements of the law. Tithing is one of the laws of the Gospel. God has delivered it unto us and made clear the abundant blessings bestowed to those who obey the same; therefore if we would be blessed in the labors of our hands; if we would preserve our crops from the destruction of vermine, and enjoy the harvesting of our grains and fruits in their proper seasons; if we would gain favor with our Heavenly Father and enjoy increased and multiplied blessings from His hands; then let us never be found robbing the Lord, but let us render unto Him a strict account of our stewardship, that we may stand guiltless before His throne deserving of every blessing He has promised.

The best way to pay tithing is to send it in just as it is received, no matter how small the amount, and not wait for weeks or months to settle with the Lord. Do as our brother did, and as hundreds of the Saints already do, lay it aside when it first comes in our hands and then at the very earliest moment turn it over to the Lord.

It is hoped that these words will encourage and strengthen the Saints, and be the means of bringing added blessings upon them. And we know they will if they profit herewith, for the Lord hath spoken it.

OUTRAGES ON HARKER'S ISLAND.

As promised in the last number of the JOURNAL, we herewith present the details of the outrages committed on Harker's Island early in July.

President William A. Petty, of the North Carolina Conference, had received numerous requests from the Saints on the island, asking him to pay them a visit before his return home. The members of the Church said they thought there would be no danger from the mob who before had threatened the Elders and burned their church building, and they promised that they would protect the Elders at the sacrifice of their lives if necessary. Accordingly, Elder Petty took his companion, Elder A. W. Anderson, and also Elder John A. Berrett, with him to visit

the Saints as requested. They arrived on the island at 9:30 p. m., on July 3, and were met by all the Saints and a number of friends who received them with open arms. The brethren were taken to the home of Brother Willie Willis where they had supper and spent the evening up until one o'clock in the morning, visiting with the people who had not seen any of the Elders since last January, this being the time they were removed from the island on account of the threats of the mobocrats. A meeting was appointed to be held the next day at 10 a. m., which was well attended, and another appointment was made for 2 o'clock in the afternoon which also passed off without any disturbance. At this gathering another meeting was given out for 10 a. m., the next day. After the afternoon services, the Elders walked about two miles to the west end of the island where they intended to remain over night with Brother Oscar Brooks. During the day some of the brethren received word from members of the mob that if they did not take the Elders away from the island by 8 o'clock that night there would be trouble, but no attention was paid to the injunction. After supper, the brethren and the Saints who had gathered together to spend the evening, began singing the songs of Zion. Suddenly their peace was interrupted by one of the sister from the east end of the island, who came running with the news that a mob had already gathered for the purpose of carrying out their threats made during the day. There were but eight men in the party of the Saints together with a number of women and children, but these pledged their lives for the protection of the Elders if they would but remain. The mob numbered between twenty-five and thirty men, armed and full of mean whiskey. The brethren knew it was folly to attempt to defend themselves against such a fiendish gang of lawbreakers, and so they withdrew to the main land in a small sail boat accompanied by two of the Saints. The next day, the 5th, the Elders returned to fill their appointment if everything was favorable to this end. Upon arriving on the island they learned that no one had been disturbed during the night, and so they started towards the east end to fill their appointment. They had not gone very far when they were met by Sister Armecia Nielson and her uncle, Thomas Nielson, who informed the Elders that the mob was fully organized and led by a Methodist preacher, who was conducting a revival on the island. Upon hearing this news the Elders decided to return, but as they began to retrace their steps it was noticed that the mob had a man out in a skiff watching for them, and when they returned back the flag raised by the mobocrat was lowered as a signal for the mob to start in pursuit. In a moment almost, about thirty or thirty-five men and six or eight women came up the shore like so many cannibals in pursuit of their favorite prey. The Elders ran for their lives, making towards the wharf where a boat could be procured to carry them from the island. At the edge of the water the Saints, about thirty-seven in number, gathered around them, and amid the heartbroken sobs, and terrified screams of the women and children, they tore themselves away and departed, just as the fiends incarnate came rushing up. The human degenerates led by their minister, renewed their threats in shrieking tones which could be heard by the brethren as they sped away, and upon their ears also fell all the vile epithets that a cursing and sacrilegious tongue could utter, from the mouths of that savage band. What a contrast met the eyes of the Elders as they sailed away, between that handful of hated, despised and persecuted, yet law-abiding and God-fearing people, and the band of vile wretches at their side, whose professed religion constituted the violation of law, a disregard for human rights, and the inclination and desire to commit the blackest deed known in the category of crime.

The Saints have been warned by members of the mob, who have made personal visits to their homes, not to hold another meeting on the island, on penalty of losing their property by fire and endangering their lives. Since their church was burned, they have held Sunday school in the open air on their property where the building stood. Notice has also been served on them that these meetings must also cease. The lives of the Elders will be taken, say the mob, if ever again they set foot on the island, and the last reports say that threats are made that the Saints will be driven from the island within a short time. And all this in free America, under the Stars and Stripes, and in the very face of our glorious Constitution which recognizes and upholds the principles laid down in the Declaration of Independence expressed in these words:

"We hold these truths to be self-evident that all men are created equal, that

they are endowed, by their Creator, with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness," and furthermore, that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

In the mobbing details given above, may we ask, Who are disloyal to the Constitution of the United States? Who tramples its eternal truths beneath their feet, set at naught the very fundamentals upon which it stands, and destroy the sacred rights it specifically purports to preserve and to protect? What power authorizes a Methodist preacher to override the provisions of the Constitution, by not only curtailing American citizens in their religious liberties, but also in organizing men to assist him in robbing citizens of the United States of these rights by threatening their lives and the destruction of their property? Will the civil authorities of North Carolina answer? Redress has been asked at their hands before but with no response. The names of the men implicated in this conspiracy are obtainable and witnesses are ready and anxious to produce the required evidence, then why can not these marauders be made to feel the heavy hand of the law? Why can not the peaceable people of the Mormon faith on Harker's Island be protected in their rights to life, liberty and the pursuit of happiness, and the free exercise of their religious convictions against the invasions and usurpations of other people on the island whether they be Methodists or any other class of individuals? The laws of the land guarantee this protection, and the civil authorities are under oath to uphold and sustain the law, and if the local men entrusted with this responsibility are unable to enforce the law or for any reason, fail to discharge their duty, let the State's executive see that peace and order is preserved in this part of the State and that the property and the lives of the citizens of his State are protected, even if martial law must be declared on the island to accomplish it.

CLOSE OF VOLUME THREE.

This issue of the JOURNAL is the last number of the present volume. For three years the little publication has steadily increased in circulation and also in individual merit and popular favor. The first few sheets were sent out to the Elders in August, 1903, under the mutually adopted policy of having the expenses of publication defrayed by the different conferences in the Mission, there being no regular subscription price charged. The Elders enjoyed the JOURNAL. It fell into the hands of the Saints and they, too, were deeply impressed by the little messenger of truth. Soon they were anxious to get it regularly; and in order to satisfy the demands made for it, the nominal subscription fee of twenty-five cents was charged. By the end of the first volume, this monthly circular to the Elders—for that was all it purported to be—had been invited into nearly a thousand homes. So rapidly had its circulation increased, and so prominently was the need of a publication adapted alike for both the Elders and the Saints brought to the minds of the Mission authorities, that it was decided to increase the size of the JOURNAL, raise the subscription to fifty cents a year, and publish it on the first and the fifteenth of each month. By the close of the second volume the list of subscribers numbered about eighteen hundred; and today, at the end of the third volume, the regular readers of the ELDERS' JOURNAL aggregate five thousand strong. The growth of the publication has certainly been phenomenal, and if our patrons continue to be as energetic in securing subscribers in the future as they have been in the past—and we feel certain that they will not withdraw their influence or allow their efforts to abate, a most gratifying report can be looked for at the end of Volume Four. It is gratifying to us to have the hearty support of our subscribers, and we assure them that the succeeding issues of the JOURNAL will be made just as valuable, both from the standpoint of interest and instruction, as the most careful and conscientious work can produce. We have your interests at heart, and the better service we are able to render you, the better we consider do we serve the Lord.

We appreciate your excellent assistance in the past and recognize the fact that the present degree of success is due greatly to your unselfish services in procuring subscriptions. We desire your co-operation in the future, and especially do we appeal to the returned Elders of this Mission to assist us in getting the

JOURNAL into as many homes as possible. Let us all work together in this matter. It is one of the means of spreading the truth and building up the Kingdom of God in the earth, and every Latter-day Saint should be interested in it and willing to contribute his influence and a little of his spare time towards helping to roll it forth.

Bound volumes of Volume Three will be ready within ten days or two weeks. There are but about four hundred volumes reserved, and a number of these are already ordered, so that those of you who desire to add this valuable work, beautifully bound in cloth, to your libraries should order at once. The price is \$1.25 postpaid.

NOTICE OF FLORIDA CONFERENCE.

A general conference will be held in Jacksonville on Saturday and Sunday, September 1st and 2nd, in the new church building at 1200 Highway. Saints and friends are cordially invited.

NOTES FROM THE FIELD.

(Continued from page 439)

"The JOURNAL is just what we have been looking for." So writes our friend Mattie M. Keaton, of North Carolina, who is investigating the Gospel.

"There is more pure Gospel to the square inch in the JOURNAL than in any other paper I ever saw in my life," writes Brother W. H. Pittman, of Georgia.

Sister Luvinia M. Myers, of Virginia, says the JOURNAL always brings sunshine and gladness to her home, and that she considers it a most welcome visitor.

Miss Sadie Branch, of North Carolina, says: "I can't find words with which to express my appreciation for the little twice-a-month preacher, the JOURNAL."

Sister Catherine Wilburn, of Calder Station, Utah, informs us that she is now nicely located in a comfortable house. She also adds her praises for the JOURNAL.

Writing from North Carolina Sister J. G. Jeffreys states that she enjoys the JOURNAL and has tried to get her neighbors to take it but they are afraid of Mormonism.

Elder S. L. Cox, of Idaho Falls, Idaho, sends us four more subscriptions and expresses many kind words for the JOURNAL. Brother Cox is another one of our energetic co-workers.

Sister Josie O. Smith, of Cincinnati, Ohio, sends us the subscription of one of her friends, whom she says is a friend to the Elders. "The JOURNAL is a dear paper and I love to read it," she says.

The papers published at Columbus, Georgia, are very bitter against the Elders and the Gospel. It was thought that the brethren would have to leave the city, but things are now in much better condition.

Elders W. T. Lister and R. E. Green of the Ohio Conference, recently held a meeting at Columbus Grove, which was attended by nearly three hundred persons. They sold several books on the occasion.

Brother B. D. Stephens, of Mississippi, induced one of his acquaintances to subscribe for the JOURNAL. The gentleman expressed himself as having been desirous of hearing something about the Latter-day Saints for a long time.

"We have been taking the JOURNAL two years," writes Sister Laura Barger, of Georgia, and every number we receive makes us appreciate the little messenger of truth more and more. We shall take it just as long as it is published."

Elders Benjamin Larson and J. D. Terrell report that they have found the Saints in the line of their duties in Albemarle County, Virginia. Considerable prejudice exists in some parts, but generally speaking, they are treated courteously.

Reporting from Rutledge, Georgia, Elders L. R. Baker and Moreni Winterton say they are holding a great number of meetings. They are doing a good work for the JOURNAL as they visit among the Saints and friends throughout the different counties.

Brother Thomas B. H. Allredd, of Desert, Utah, sends us five new subscriptions for the JOURNAL, and promises to add to this list. This is an example of what can be done by our brethren at home if they will put forth the effort, and it is commendable work, too.

Elders M. A. Barton and J. A. Lowe, of the Georgia Conference, send the account of a healing through the power of the Lord, in the case of Sister Sarepa Bragg. Sister Bragg was suffering intense pain and after the administration she was perfectly restored to health.

Elder J. H. Hardy, of Vernal, Utah, still continues to keep up his winning record on subscriptions sent in for the JOURNAL. We have just received three more which make in all, forty-two received from him. Brother Hardy is a man who certainly improves his talent.

Sister Grace Shutton, secretary of the Mt. Airy Sunday school, in North Carolina, says she has been a member of the Church three years and is the only Mormon girl in Surry County. Her father is the superintendent. They are greatly pleased with the JOURNAL.

THE ELDERS' JOURNAL is the only source from which I receive encouragement, for there are no Elders here now," says Sister Lena Winberg, of North Carolina. Sister Winberg also sends us two subscriptions. Sister Kidd of Wilmington, also is working for the JOURNAL.

Elders A. O. Jackson and W. H. Etherington inform us that recently they were kindly entertained by two Baptist ministers. The brethren have held several successful meetings which have been well attended. The people where they are laboring, Lawrence County, Tennessee, treat them very courteously.

Elders Joseph A. Storey and David Egan, of the Virginia Conference, forward the intelligence that they preached to about two hundred people on the streets of Earlhurst, the county site of Allegheny County, Virginia. Recently they visited the Sunday School at Natal, and found it in a prosperous condition.

Two more subscriptions were received from Sister Martha Isom, of Thatcher, Arizona. Sister Isom took a sample copy of the JOURNAL with her on a visit to her friends and secured three subscriptions. This was a short time ago, and now she favors us with two more. Sister Isom is one of the JOURNAL'S best friends.

While canvassing a certain district in Alabama, Elders T. W. Gunn and H. G. Stokes came to the house of a minister who ordered them off his premises, saying that the Prophet Joseph Smith was an impostor and was killed for kidnapping young girls, and that he did not want two beardless boys around him teaching a pack of lies. "Consistency thou art a jewel!"

Stella, the little five-year-old daughter of Sister Lizzie M. Nichols, was afflicted with a bad case of pneumonia. Elders O. C. Stevens and A. R. Meacham visited Sister Nichols at her home in Ironton, Ky., at the time of her child's sickness, and were asked to administer to her. Two hours after the ordinance had been performed, the little one got up from a sound sleep and resumed her play, feeling perfectly well.

President J. A. Patton, together with Elders G. W. Chapman, F. E. Pace, and Edgar Nielson, met with the Saints at Red Bird, Ala., on July Fourth to celebrate the day. The reading of the Declaration of Independence and several other interesting numbers made up the enjoyable program rendered. Lunch was served, and a generally good time participated in by all, completed the orders of the day.

Brother W. H. Mayo, of Erbo, Fla., give an interesting account of a picnic enjoyed by the Saints and friends at that place. Brother Mayo also states that one of his acquaintances lost a little child, and he was called upon to conduct the funeral services. He further remarked that the Conference showed 52 JOURNALS for the month, and suggested that the Saints and Elders bring the number up to 102. So be it.

Little Zeb V. Hiatt, of North Carolina, writes us a very interesting letter. He says that at the Conference held at Mt. Airy on the 7th and 8th of July, the Elders succeeded in getting the consent of the trustees of the school house in which to hold services, but that they were prohibited from enjoying this right by a Methodist Sunday school superintendent who raised an uproar among the people against the Elders.

The Blackshear Relief Society is doing an excellent work. It was organized September 2, 1905, with seven members enrolled. Sister Elizabeth Henderson was chosen as president with Sisters Cornelia Milligan and Ellen Webb as counselors. Last March Sister Henderson moved away and Sister Webb succeeded her with Sisters Milligan and Minnie Henderson as counselors. The Society is doing a most excellent work.

From a report received from the New Zealand Mission we learn that there are fifty-four Elders laboring there, eighteen of whom are working among the Europeans. There are 807,929 whites in their field. The report shows that the Elders there are doing an excellent work. The Mission proposes to publish a Mission paper shortly and the JOURNAL sincerely wishes President Hogland and his co-laborers success in this worthy movement.

Elder C. A. Callis, reports from Jacksonville, Fla., that at Peoria and Middleburg, two adjacent towns, the Elders have held several meetings which have been well attended. Two Baptist preachers denounced them as worse than rattlesnakes and that they ought to be run out of the country, but still the work goes on just the same. Sister C. A. Callis addressed the people at one of the meetings and did much good by talking for the women of the Church.

We have received complimentary expressions from a number of our friends and patrons, which we would like to publish in detail, but are unable to do so on account of lack of space; however we desire them to know we sincerely appreciate their many kind words for the JOURNAL. The names are as follows: Brothers W. E. Kirk, of Virginia, and S. K. Loudon, of Kentucky; Brothers C. F. Milton and W. J. Lindsey, of Florida; Brothers G. L. Locke, James Parker and John H. Maynard, of Tennessee; Sisters A. E. Enicks and Mary Evans, of South Carolina; Brothers H. P. Dotson, W. W. Valentine, and Flue Smith, of Mississippi; Brother S. H. Price, of North Carolina, and Sister C. Shinkle, of Ohio.

TRANSFERS.

Elder Joseph T. Moore from Virginia to Middle Tennessee, and Elder George M. Bartholomew from Middle Tennessee to Mission Office.

RELEASES.

Elder Gerald W. Bills, of North Carolina, and Elder J. F. Royal of East Tennessee, are both honorably released on account of ill health. Elder W. C. Shippley, of the Mission Office; Elder E. E. Pierce, of Virginia; Elder George A. Sherman, of Georgia, and Elder Albert Harper, of North Carolina, are all honorably released.

Report of Mission Conferences for Two Weeks Ending August 6, 1906.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Eks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jour. Sub.	Deseret News Subscriptions
J. A. Paton.....	Alabama	770	458	79	300	10	900	34	1	37	735	1	2	.....	.....	.....	.....	.....
Lyman J. Ball.....	East Tenn.	909	30	106	413	45	1697	75	1	14	17	603	.....	.....	.....	.....	.....	.....
David A. Tidwell..	Florida	734	1143	43	332	16	1107	39	1	13	55	765	4	3	.....	.....	.....	.....
M. P. Cosby.....	Georgia	1413	845	171	416	129	1352	82	1	19	67	898	4	.....	.....	.....	.....	.....
J. A. Christenson..	Kentucky	1058	420	54	420	19	1014	45	3	20	102	756	18	7	.....	.....	.....	.....
W. D. Bocker.....	Mid. Tenn.	1405	908	80	357	32	866	74	.....	8	24	513	.....	.....	.....	.....	.....	.....
E. D. Buchanan....	Mississippi	633	514	13	281	.....	311	6	3	8	36	455	1	5	.....	.....	.....	.....
John A. Berrett....	N. Carolina	955	376	43	259	52	581	3	1	9	28	441	1	.....	.....	.....	.....	.....
S. Broadbent.....	Ohio	973	1766	592	258	92	285	102	4	27	42	851	.....	.....	.....	.....	.....	.....
John H. Gibbs.....	S. Carolina	1191	460	220	749	28	1411	52	6	30	40	1065	2	.....	.....	.....	.....	.....
H. Ashley Rauds...	Virginia	1067	1057	92	405	54	2147	112	4	41	43	930	.....	2	.....	.....	.....	.....
Totals .....	.....	11108	7937	1493	4190	479	1471	584	24	215	496	8012	31	20	1	.....	40	1

MOTHER'S WORK.

If thy work be holding dimpled cheeks of babies to thy breast,
Fashioning small garments where the needle moves to inward tune,
Stitching dainty scallops for a little rounded wrist,
Or knitting a silk sheathing for feet as soft as rose leaves,
Count thyself a sister of the gentle Judean woman,
Mother of a Saviour! How knowest thou the outcome
Of this beautiful bud of home? With thee lies the unfolding.

Make thy garden fragrant with tender self-denying.
With love purged pure by prayer, woo the opening blossom.
Thine a holy business set thee by the Father;
All its pains rewarded by gifts of honeyed kisses,
And angel looks that babies bring from heaven,
Clasping of soft arms, and murmuring of lovers
Innocent as birds in the dewy boughs of Maytime.

—Mary F. Butts.

DIED.

BOLICK—Elba Elizabeth Bolick, infant daughter of Robert and Mary Coleman Bolick, and grand-daughter of local Elder E. T. Coleman, died at Union, S. C., May 4.

BOOTH—Harley K. Booth, eldest son of Brother L. A. Booth, died on July 15, at Montgomery, Ala. The young man was twenty-two years old last month and an exemplary and faithful Latter-day Saint.

JORDAN—William L. Jordan, at Chesterfield, S. C., on March 4. Brother Jordan died in the Church firm in the faith.

THOMAS—Hezekiah Thomas, on June 4, Florola, Fla., of slow fever. Brother Thomas has been a faithful member since he was baptized in 1896. A devoted wife and six children remain to mourn their loss.

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"You ask the learned doctors why they say the world was made out of nothing, and they will answer, 'Don't the Bible say He created the world'. And they infer from the word 'create' that it must have been made out of nothing. Now the word 'create' came from the word *baurau*, which does not mean to create out of nothing; it means to organize, the same as a man would organize materials and build a ship. Hence we infer that God had materials to organize the world out of chaos—chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time He had. The pure principles of element are principles which can never be destroyed; they may be organized and reorganized, but not destroyed. They had no beginning and can have no end."—JOSEPH SMITH, the Prophet, at King Follett's funeral, April, 1844.

VOL. III.

SEPTEMBER 1, 1906.

No. 25.

CHANGE IN THE ELDERS' JOURNAL.

The attention of our readers is called to the editorial in this issue under the heading, "A New Elders' Journal," copied from the *Deseret News* of August 14. For some time the necessity of inaugurating a system by which the Saints, both in Zion and in the world, could establish a library of Mormon literature, has been seen by thinking members of the Church; and from time to time many regrets have been expressed by those who have studied this question that it is impossible to obtain copies of the early publications of the Church, such as back volumes of the *Millennial Star*; the *Journal of Discourses*; *Times and Seasons*; *Messenger and Advocate*; as well as many of the able editorials on doctrine from the *Deseret News*, together with writings from the *Contributor*, *Juvenile Instructor*, and other Church publications whose pages contain the noblest efforts of the best talented and most gifted men that have been connected with the Church. These writings are hidden away within the covers of antique and musty volumes, of which only a few copies are now in existence. The Authorities of the Church as well as numbers of the lay members, have deeply regretted the fact that the Saints generally are unable to obtain these valuable editions of church literature for their libraries, and it is now proposed to give all the members of the Church the opportunity of their lives by placing within their reach a reproduction of all the masterpieces of the early Elders in modern times, whose

mighty pens, directed by divine influence, shook the very foundations of darkness upon the earth, and in the face of ignorance, intolerance and superstition in all their organized powers, established righteousness and truth in the land. It was the writings of these men which brought some of the brightest minds of the age into the Church, and what they accomplished then it is reasonable to suppose they can accomplish again if sent upon their second mission among those who still sit in darkness. No man in the Church today, even with the assistance of all the compendiums, ready references, and other church helps, can wield the pen in defense of God's work with greater force than did these early writers who went forth to battle with Lucifer like David before Goliath, armed with naught but the power of God. Most of these men too, like David of old, came from the lowly walks of life, however notwithstanding, every word, every sentence, and every paragraph, seems to have been framed under the direct inspiration of the Almighty, and fell upon the minds of those who read, with such clearness of thought and such force of argument as if they had been penned by the hands of angels, driving home to the very hearts of the honest and deepest among men, the great truth that the Gospel of Jesus Christ was again restored to the earth in all its fullness. That the writings of these men must not remain in oblivion, has been decreed, and the day of their resurrection is at hand. The Authorities of the Church have selected the ELDERS' JOURNAL as the medium through which they shall be brought to light, and this selection is but a fitting tribute to the memory of the great latter-day prophet, Joseph Smith, who in the days of Kirtland and Far West established the first missionary paper in the Church under the name of "The Elders' Journal," and no doubt intended that it should be devoted to the cause of missionary work.

The new ELDERS' JOURNAL, containing a reproduction of these choice articles, will not only afford the Saints an opportunity to secure a library of the best church literature, but it will also be a most potent agency in the hands of the missionaries abroad in the world, engaged in converting the sons and daughters of God to His divine truth. It will also bring to the remembrance of the aged, who in their younger days were led to accept the Gospel through this means, things pertaining to their early lives which will be a source of great pleasure to them today. It will also give wisdom and knowledge unto the rising generation, who know nothing of these heaven inspired articles.

The first number of Volume One of the new JOURNAL will be issued on October 1, the present number being sent out simply as a supplement to Volume Three, which has just closed. This arrangement will handsomely enrich the value of the past three volumes because they will be looked upon together with the original *Elders' Journal*, published in Kirtland, and Far West, as the forerunners of the new magazine now inaugurated to act as the "Mormon Scrapbook," filled with a collection of the best writings in the Church. In order to fully accomplish the work

mapped out, the present size of the JOURNAL will be increased, and consequently the subscription price will be raised, but those of our readers whose subscriptions are paid in advance, and those whose subscriptions now expire, if renewed, will not be asked for the difference in price, but will continue to receive every number contracted for under the fifty-cent rate.

Another thing: The adoption of this new policy will necessitate the elimination of the kind expressions from our many friends which heretofore have appeared alternately with the reviews. We shall always appreciate these courteous words of encouragement, however, but owing to the extensive work to be accomplished we will be unable to give them space in the JOURNAL. The reviews and notes from the field will hereafter be confined exclusively to things of general interest and historical merit, in order to give other missions a chance to be represented; for it is hoped that the other fields—those within the United States at least—will contribute to this department of the JOURNAL, thereby making it one of the most interesting features of the publication.

We invite the co-operation of the authorities of stakes and wards in Zion; of presidents of missions; missionaries in the field; and of the Saints everywhere, to assist us in swelling our subscription list, that all the members throughout the Church may have this excellent opportunity of starting a library of the best literature on the Gospel to be found in all the publications of the Church. The first number of the new publication will be a marked improvement upon the past, and it will be our aim to enhance the value of every issue from month to month in order that the present rapid growth of the JOURNAL may not only be continued but also increased, and also that its usefulness as a storehouse of information on all subjects of interest to the Elders and the Saints will be so far reaching that no one in the Church can afford to deprive himself of its presence in his home. Here is the opportunity of your life, and now is the time to act. Improve it while the present is yours, lest it pass you by to return no more forever.

DEATH OF ELDER E. G. STEVENS.

DIES IN THE MISSION FIELD OF BRAIN FEVER.

Elder W. M. Paxman, Secretary of the New Zealand Mission, writing to the *Deseret News* from Auckland, under date of August 1, says:

"A gloom has been cast over the New Zealand Mission through the death of George W. Stevens, one of our most faithful Elders, which occurred at Invercargilt Hospital July 26, brain fever being the cause of death. His illness was of but short duration, he having been confined to the hospital but ten days. Elder Stevens was born in Ephraim, Utah, Jan. 19, 1873, but later on in life moved to Ferrin, Emery County, Utah, which was his home at the time he left in December, 1905, to fill a mission in New Zealand. He arrived at Auckland Jan. 4, where he received appointment to labor in Otago Conference, in which place he labored very energetically for the spread of truth, never being ashamed of the name he bore. He was always faithful in all his callings, ever realizing that he was here doing the Father's will, and that he did it, is evident from the good reports received. Among his fellow men he was held in high esteem, and as a

companion was most congenial. His labors, as well as companionship, will be greatly missed by Elders, Saints and friends of New Zealand, and we extend our sympathy to his wife, children and relatives who are left to mourn the death of a noble son of Zion.

"The body will be properly preserved and shipped to his home, leaving Auckland Aug. 17, accompanied by Elder Hiram L. Baker, one of his missionary companions in New Zealand."

MILLVILLE CHURCH BUILDING.

Below is shown the neat church building of the Saints at Millville, completed April 14, 1906. The structure is 24x36 feet, with a well of good water in the rear hall, and stands on an acre of land contributed by Brother John F. Ray. The means was furnished by the Saints of Millville and the Elders of the confer-



Latter-day Saints' Church at Millville, Mississippi.

ence. Several friends, too, assisted in the work by helping to get out the lumber. Elders Martin Anderson and W. A. Hatch, together with other Elders and a number of the brethren of the branch, erected the building, Elder Anderson being in charge. As it stands, painted, papered and comfortably furnished, it represents about \$1,500. During the week it is used for public school purposes. The Saints feel justly proud of their comfortable quarters, and they as well as the Elders who with united effort accomplished this worthy object, are to be heartily commended. Both the Millville and the Darbun meeting houses have been erected during the administration of President E. D. Buchanan, to whom due credit must be given.

"Good morning," "good-bye," "please," "thanks," a kiss and "good night" are the sparks which keep the fires of affection burning along life's pathway.—Tri-Weekly Journal.

AUGUST REVIEW.

MISSISSIPPI—Some cases of sickness have been reported during the month, but none of a serious nature have developed. The month closed with all the Elders enjoying fairly good health. Elder David Gourley was transferred to Kentucky on account of ill health, and Elder Joseph E. Gubler has been afflicted to such an extent that his transfer to another part of the mission will be effected at once. A Sunday School has been organized and fourteen baptisms performed in the Conference.

E. D. BUCHANAN, President.

GEORGIA—The Elders have suffered more or less from the excessive heat, but none report serious illness. Elder G. H. Shoell, however, was transferred to Kentucky on account of sickness. His condition was not alarming but a change was thought advisable. Several of the brethren have slept in the woods, but generally speaking, they have been treated with kindness and consideration. The Columbus Elders, M. T. Harmon, L. W. Ogden, George E. Pope and G. H. Shoell experienced a most bitter attack from the *Columbus Ledger*. Several articles appeared in the columns of the paper filled with vile expressions against the Church and the Elders. Mob violence was advocated, and at one time it looked as though the brethren would have to leave or be mobbed. A minister by the name of George W. Payne, with whom the Elders were staying, did a most effective work towards allaying the prejudice engendered, and much credit is due him for the peaceful condition now existing in the city. President M. P. Cosby went to Columbus to investigate the conditions and returned to Atlanta after peace had been resored, leaving Elders George E. Pope and L. W. Ogden in charge of the work there. At one meeting held on the streets before President Cosby came away about two hundred people stopped to listen, Elder Cosby being the speaker, and after the service many came up and shook hands with the brethren. Elders M. A. Barton and J. A. Lowe were abused by a man by the name of Parterfield, in Madison County. He forbid the Elders from holding meetings with some of the Saints who lived on his land. Elder A. B. Walton is teaching school by request of the people of a small village in Coweta County. Elder M. A. Barton succeeded Elder George A. Sherman, who was released, as counselor to the President of the Conference. One baptism was reported during the month.

M. P. COSBY, President.

NORTH CAROLINA—Rainy weather somewhat prevented the Elders from doing the best work; however, good reports came in and a great number of people were visited. Elders A. A. Andrus and J. H. Clark held two meetings in a Baptist Church and one in a school house, all being well attended. These brethren were also refused food by one man, who said, "Such men as you and me can't eat together." He then ordered them into the street. Elders C. E. Allred and Joseph E. Facer held a meeting in a school house and were well treated by the people. Elders A. F. Pierce and Gwynne Page report a most successful trip on the Virginia line. They held seven meetings in one week. Threats have been made against the Elders at Pilot Mountain, but no action has been taken by the mobbers. Elders C. E. Little and E. L. Simpson were assailed by a deacon in one of the churches. His wife took the Elders' part and asked her husband not to be so abusive, whereupon the deacon turned upon her and called her to repentance. Sister Sabra Nielson and Leisha Brooks, of Harker's Island, under date of July 27, write that the mob had notified them by letter that the Saints would not be permitted to hold any more meetings of any kind on the island. Threats are also made that the Saints and their friends shortly will be driven from the island. The Saints and their friends have sent a petition to the governor for protection, but have received no reply. Elders Page and Pierce baptized seven applicants on the 17th, after holding a well attended meeting at the water's edge. Elder G. W. Bills was released on account of sickness. The local priesthood are doing commendable work. JOHN A. BERRETT, President.

SOUTH CAROLINA—The Saints of Senaca had the pleasure of a branch conference the latter part of July, several of the Elders being in attendance. President Gibbs reports the branch there in excellent condition. The Saints have built a church and are striving hard to build themselves up in the work of the Lord. Elders Joseph Anderson and W. A. Wells have been notified by professed Christians at a small place in Aiken County, to leave or they would be forced

to do so with the usual means of persuasion applied by characters of the mob stripe. Another branch Conference was held at Windsor, at which President Gibbs and Elder W. H. Little were present, together with a number of Elders and Saints. Elders J. L. Oman and C. N. Motes baptized six into the fold, and Elders Rich and Norwood and W. R. Lewis baptized one. Two other baptisms were performed by Elders LaRoy Hopkins and D. A. Gillies.

JOHN H. GIBBS, President.

FLORIDA—During the latter part of July and also during the whole month of August, the Elders all enjoyed good health with the exception of one or two of the brethren who are suffering with minor complaints. On July 24 the Saints and friends of Jacksonville met with the Elders in the church and celebrated the day in fitting style. The Elders laboring in this city are very successful in holding meetings in neighboring villages. Some of the brethren have had to remain out all night, but none have suffered from this experience. The Saints and friends of the following counties, namely, Madison, Jefferson, Taylor, and Lafayette, will be visited by Elders Wilford Whittaker and LaRoy Pay, who have been appointed to labor in this field. One applicant was baptized at Daytona by Elders D. A. Tidwell and George L. Spangenberg.

D. A. TIDWELL, President.

VIRGINIA—A heavy downpour of rain at frequent intervals during the month greatly hindered the work. However, the Elders managed to cover considerable territory, distributing much literature and preaching the Gospel on the way. Elders T. A. Storey and David Egan obtained permission to preach on the streets of Covington and to canvass the city. So far little headway has been made on account of the indifference of the people. A case of healing is reported by Elders J. I. Bowers and F. P. Whitney. Mary, the daughter of Brother and Sister Elijah Smith, had been afflicted for some time, being so low that a nurse was kept constantly at her side. The doctor's treatment gave no relief, and when the Elders called they were asked to administer to her. She immediately revived and was perfectly well within a few days. Her voice was so much impaired during the attack of sickness that she could hardly be heard, and the brethren say that five minutes after the administration she could be heard all over the room. A branch conference was held at Chaleybeate Springs, at which several of the Elders were present. Another similar gathering was convened at Mountain Lake, President H. A. Rands being in attendance at both conferences. The people in this section are very friendly and several additions to the Church are looked for in the near future.

H. ASHLEY RANDS, President.

KENTUCKY—Discouraging reports have been received from all parts of the Conference during the month. Some little sickness among the brethren has been felt, and a few cases of intolerance experienced, still, taking all into consideration, the work done is very gratifying. One occasion Elders David Penrod and Edward Koford were invited to preach in a church, and were driven out after the congregation had assembled. The meeting was continued in the open air and a respectful hearing given the brethren. Elders Penrod and G. Williams were later threatened with mob abuse if they did not leave the country. Many friends were raised up unto them who guarded the meeting house, and the brethren were unmolested. It was thought best, however, to remove them from Laurel County until the excitement had subsided. Elders W. A. Hatch and Duncan Stewart have had so many invitations to visit investigators in their county that they have hardly been able to respond to the calls. On the 15th the Elders in Louisville met some of the members of the Hawaiian band and spent a very pleasant time with them. During the month thirty children were blessed and seventeen baptisms performed. Elder R. Ray Nixon arrived on the 14th from Cincinnati to inspect the Conference records.

JAMES A. CHRISTENSON, President.

ALABAMA—During the month the reports have been considerably smaller than usual, due perhaps to the hot weather. At Elkmont a branch conference was held at which several Elders were present. Three public meetings and one priesthood meeting were held. At Sulligent, Elders R. E. Baxter and A. H. Taggart baptized two into the Church. President J. A. Paton, together with a number of the Elders, met in conference with the Saints at Molder. The spirit of the Lord was abundantly poured out upon the gathering. At the priesthood

meeting the Elders were assigned to labor in the following fields: Elders Thos. E. Rose and W. H. Wiser to Limestone County; Elders H. J. Fowkes and Wm. Freeman to Madison County; Elders Roy S. Porter and A. H. Taggart to Lamar and Franklin Counties; Elders George W. Chapman and R. E. Baxter to Colbert and Lauderdale Counties; Elder David Larsen and Fred E. Willardson to Huntsville; and Elders J. E. Gee and J. W. Ackroyd to labor among the Saints. These brethren performed one baptism on the 7th. Elder J. E. Jensen arrived on the 16th, and was assigned to labor with Elder Rose, and Elder Wiser with President Paton. The Elders are following the method of systematic study and some have learned seventy-five passages of Scripture bearing on one subject. The brethren are all united and good health prevails throughout the Conference.

JACOB A. PATON, President.

EAST TENNESSEE—The Elders during the month have been blessed with good health, with but two exceptions. Elder G. W. Etherington was poisoned and suffered with skin eruptions as a result, but completely recovered. On July 26 President L. J. Ball and W. A. Walker met with the city board and chief of police of Knoxville and made a second attempt to get permission to preach on the streets. The request was granted on condition that the brethren were not to hold their meetings on the main thoroughfares. Elder J. F. Royle was released to return home on account of sickness. His companion Elder C. O. Whiting, went to Campbell County to labor with Elder R. S. Bishop. Elder Parley Smith was also released on account of ill health, and Elder G. L. Hobson, with whom he was laboring, was assigned to travel with Elder W. A. Walker. Elders Loren McGavin and W. S. Taylor report excellent conditions in the northern part of Campbell County, where they performed two baptisms. They also blessed two children.

LYMAN J. BALL, President.

OHIO— On July 20, President Sylvester Broadbent, together with Elders George A. Bigler, J. D. Stoddard and Fred Nielson, went to Byington, Pike County, where they held memorial services in honor of Sister Elizabeth R. Miller, who died a few months before. The trustees of the Union Church refused the use of their hall, but they were kindly given the use of the Red Men's assembly room, in which the exercises were held. In the afternoon and evening following the obsequies, the Saints and Elders met in conference capacity and enjoyed the outpouring of the Spirit of the Lord. It should be said that the members of the lodge spoken of above gratuitously cleaned and decorated the hall and furnished ushers for the gathering. A meeting in progress in the vicinity was postponed because of the large turnout at the conference. The hall was furnished gratis, and the use of the same proffered at any time the Elders desired to use it. Elders W. T. Lester and R. E. Green report an attendance of two and three hundred people at their street meetings at Columbus Grove. On the 14th, Elder R. Ray Nixon left Cincinnati, after having set the Conference books in order, and proceeded to Louisville, Ky., the headquarters of that Conference. Elder Carl K. Conrad was honorably released and returned home on the 21st. From every part of the field good reports are received, and all of the Elders are forging ahead in the work. Some of them have spent a few nights in the woods, but, as a rule they meet with kind treatment.

SYLVESTER BROADBENT, President.

MIDDLE TENNESSEE—Heavy rains have materially hindered the Elders in their work in this section. However, they have not been idle, and considerable work has been accomplished. President W. D. Bocker has been busy holding Conferences among the Saints, at which gatherings several Elders were present. The first conference was held at Greenville Bend, followed by similar meetings at Pine Creek, Britt's Landing on the Tennessee river, Cedar Creek, and Magnolia. On all occasions the meetings were well attended, and especially at Cedar Creek, where the congregation numbered nearly four hundred. At Britt's Landing threats were made against the Elders, but nothing materialized. Elders A. O. Jackson and James W. Gillman report one baptism. Nashville is being worked systematically, the part east of the Cumberland River having been thoroughly canvassed. The work in Marshall County has been opened up by Elders Preston Joyner and Henry Sudweeks with prospects of bright promise. There are four elders in Lawrence County, Elders Geo. W. Wilcox, A. O. Jackson, O. W. Bonham, and O. R. Child, Jr., and these brethren are kept busy filling appointments with investigators who have invited them to call. W. D. BOCKER, President.

ELDERS' JOURNAL.

SEPTEMBER 1, 1906.

BEN E. RICH, Editor.

J. STOKES, Jr., Associate Editor.

"Behold, they that have been sent to preach my Gospel among the congregations of the wicked: wherefore I give to them a commandment thus: 'THOU SHALT NOT IDLE AWAY THY TIME.'"—(Doctrine and Covenants, section 60, verse 13.)

EDITORIAL.

A NEW ELDERS' JOURNAL.

(Deseret News, Aug. 14, 1906.)

For some time the idea of starting a publication to be called THE ELDERS' JOURNAL has been a subject of consideration among the leading authorities of the Church of Jesus Christ of Latter-day Saints. This to be not in the nature of a newspaper or mere chronicler of current events, but a magazine devoted to historical and literary articles and data, in convenient form for binding, to form volumes for the private and public libraries of the Church.

The starting of the ELDERS' JOURNAL by President Ben. E. Rich, of the Southern States Mission, has formed a foundation for the carrying out of this project. The *Deseret News* has, on several occasions, referred to that valuable little publication, and always with pleasure and satisfaction. It is now proposed to enlarge that magazine and to incorporate with it articles and discourses delivered in early times by leading Elders of the Church, on subjects that are always of interest to the Latter-day Saints and to inquirers after the principles of the latter-day Gospel. Many of these are to be found in early numbers of the *Millennial Star* and of the *Journal of Discourses* and of the *Deseret News*, and their reproduction would please a great many persons who are not in possession of those works.

They would furnish articles of information and argument to Elders now in the mission field, who were born and have grown up in the faith since those writings were first published. Selections could be made from them of matter that would be both timely and profitable at the present, and they would prove interesting to the general reader and aid in the dissemination of principles that are priceless, and suggest ideas that would lead to reflection and inquiry into further intelligence.

In addition to such literature, the movements of missions and the experience of Elders and Saints at different places in later times could be given, as well as contributions from able writers on matters up to date. Our friends can readily perceive how such a publication could be issued, under proper management, that would be attractive and invaluable.

Elder Rich has the matter in hand, and will probably take immediate steps to issue the JOURNAL in the proposed form, monthly to begin with, and will lay his plans accordingly. He has the approval of the presiding authorities in the commencement of the work.

We mention the undertaking now, so that the Latter-day Saints may be prepared when solicited to subscribe to the publication and understand that it is something worthy of their support. We are sure that when it is once launched from the press it will commend itself to our people generally and our missionaries in particular. The present ELDERS' JOURNAL will form a good nucleus for the larger production, and we will look for the new work with eager anticipation and hope for its success.

BAPTISM OF CHILDREN.

THE RESPONSIBILITY RESTING UPON PARENTS AND THE LAW PERTAINING THERETO.

In some families in the Church parents do not teach their children the principles of the Gospel, nor have them baptised at the proper age. Some fathers and mothers, particularly those who have been in the Church but a short time, feel, as we have heard some of them express themselves, that they desire the children to be left until they are grown before uniting with any church, and then they can better judge for themselves which one to join. We wish to say a few words concerning this matter to the Saints, especially to those in this Mission; and so far as our influence extends, to all those unto whom our counsel might apply, whether they be in Zion or in the world.

Fathers and mothers: God has blessed you with intelligence, and the grave responsibility rests upon you to use that intelligence, not only for your own general good, but also for the benefit of your children which He has allowed to come under your guardianship. You are responsible to the utmost degree of your human powers for the physical, the intellectual, the moral, and the spiritual development of the spirits clothed with mortality through your parenthood. It is their right to be well cared for, and protected from all dangers and all evil influences so far as you are able, and to be surrounded with the best environment you can secure in order that they may rise to the very highest type of womanhood and manhood of which their natures are capable. And it is your solemn and sacred duty to protect these rights, and through the knowledge given you, to make everything as favorable to this end as your capabilities will allow.

The Gospel of Jesus Christ embraces all principle of truth which effect not only the physical, but also the spiritual body of man in all phases of its existence. These laws extend into the eternal world. They marked the path of duty leading to the zenith of perfection of which our spirits were capable in our pre-existent state; they reach into this existence upon the earth, defining the way through which we may attain the highest degree of perfection here; and they stretch forth into the sphere beyond, pointing out the line of eternal progression whereby every evil tendency may be removed and every dormant attribute and faculty, be invigorated and brought into activity, and every normal function of both mind and body be stirred to action in all their power and magnificence, lifting man from ignorance to intelligence, from vice and all its evils to purity, from darkness unto light, yea, from earth to the eternal brightness and transcendent glories of the celestial abode of Jesus Christ and of God the Eternal Father. This is the end Jesus had in contemplation when He said, "Be ye therefore perfect, even as your Father in heaven is perfect."

There is but one road to this state of purity; this state of higher intelligence; this state of perfect development; this state of supreme happiness—the road over which all celestial bodies have gone—the road defined by God our Eternal Father, through the Gospel of His Son Jesus Christ. This plan of eternal life, or if you please, plan of eternal progression, has been restored to the earth. You fathers and mothers have embraced it, and if you have done your duty, you know by the whisperings of the Holy Ghost that it is true. You have the assurance and the testi-

mony that if you prove faithful to your covenants, eventually you will be saved in the Kingdom of our Father. Eternal life is your objective point. It is the end towards which you are working, and it can be attained only through obedience to the laws and ordinances of the Gospel.

One of the greatest responsibilities resting upon you as parents, is to teach your children the way of life, that they too may attain this condition of perfection. They should be taught to exercise faith in the Lord. The nature, the attributes, and faculties of our Father above should be explained unto them, that they may have an understanding of Him whom they are taught to worship and to whom they are instructed to look for blessings for their obedience. They should be trained in the habit of prayer as soon as they can utter the simplest speech, and constantly directed in the path of righteousness from their earliest childhood. They should be taught the difference between right and wrong on matters which their tender minds can grasp and be made acquainted with the penalties imposed for doing the wrong, and the blessings rewarded for doing the right. They should know the importance of the mission of Jesus; why He came and gave Himself a sacrifice for all mankind, and the things required of them to do, if they would enjoy a fullness of the blessings of His atonement. Repentance, baptism and the laying on of hands for the gift of the Holy Ghost, each in turn, should be carefully explained to their understandings, and if these principles be faithfully laid before them, by the time they are eight years old—the required age for baptism—they will be anxious to comply with this ordinance, and eager to receive the right to the companionship of the Holy Ghost. The Word of Wisdom should be kept by the children, and as soon as they can comprehend the reasons for its observance, this information should be given. The law of tithing, too, should be explained to them, and the habit of serving the Lord in this way encouraged and commended. Your children thus taught the Gospel are not deprived of the right of hearing other doctrines from the various sectarian churches in the land, if they choose to investigate them when they are old enough to do so intelligently; and furthermore, if they be grounded in the faith from their youth, they will be better able to appreciate the truth through comparison, and will thereby become better men and better women, and more valiant champions of the cross and what is more, they will have started on the right road to eternal life, avoiding the necessity of beginning at the foot, at a time, perhaps, when their lives are half spent, and the very part of life, too, in which they are most susceptible to the whisperings of the Spirit of Truth, and when their whole natures are best prepared to absorb that which is good and to eschew that which is evil.

The commandment of the Lord to parents on this subject is this:

"And again, in as much as parents have children in Zion, or in any of her stakes, which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands when they are eight years old, the sin be upon the heads of the parents. For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands: and they shall also teach their children to pray and to walk uprightly before the Lord."—Doctrine and Covenants, Sec. 63: 25-28.

This is the law, and all fathers and mothers should realize the importance of obeying it. To hold them responsible for the conduct of their children until the age of accountability, is perfectly just. Infants are helpless and without judgment. They are not responsible for their mortal existence, but their parents are, and upon them—the parents—devolve the imperative duty of protecting every right of the child with which it is born possessed, chief among which is the right to life. This embraces a right to protection from all physical harm and danger. The laws of the land recognize this right and supply every possible means to give it protection. God goes one step farther; He not only makes provision for the protection of the physical, but He also provides for the spiritual protection of the child, and He places the responsibility of carrying out these provisions exactly where it naturally and justly falls, upon the shoulders of the fathers and the mothers. And more than that, He also supplies the means for the perfect development of every part of man, both physical and spiritual.

and just so long as the child is unable to take care of itself, and until it arrives at the age of accountability, the imperative duty of teaching and leading it in the path to this condition of physical and spiritual perfection, rests in full force upon the fathers and the mothers, and they cannot shirk the obligation without condemnation, for God has laid down the law and declared that the transgressors shall not go unpunished. Why is this duty so important? Because a child neglected is certain to sustain evil effects upon his physical and spiritual natures, which will send their bad results speeding down the corridors of time to the detriments of hundreds of unborn generations, all of whom must suffer more or less from the negligence or carelessness of the responsible ancestors. No wonder, then, that the law quoted above is so stringent, and that the importance of living it is made so emphatic.

The Gospel of Jesus Christ opens the doors to the perfect development of man in all his physical, moral, intellectual and spiritual powers. It lays down every principle upon which every degree of progress is predicated, and holds out to view the grand and glorious end of eternal life to be gained through perfect obedience to every truth revealed from heaven. You cannot bend the matured oak, neither can you change the mature nature of the untrained and neglected man to the condition of perfection which would exist if the development of his powers be commenced at birth and continued throughout his life. The destiny of the child and its posterity naturally depends to a great extent upon the parents, and since the Gospel provides every requisite for the eternal growth and development of its body and its spirit, God has said if parents do not teach their children "the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism, and the gift of the Holy Ghost by the laying on of hands when they are eight years old, the sin be upon the heads of the parents."

Therefore we implore you, fathers and mothers, to be diligent in these things. Teach your children the principles of the Gospel, that they may be prepared for baptism at the proper age, and when the right time comes send for the Elders to perform the ordinance, that the Spirit of God may be given unto them to be their constant companion in life—a perpetual light unto their feet, marking the path of duty and revealing the eternal truths of heaven which will lead them back into the presence of God. This is your sacred duty as fathers and mothers in the Church, and God will not hold you guiltless if you fail to discharge it faithfully and diligently so long as the responsibility rests upon you. Therefore, if you have been negligent in the past in this matter, begin at once to set your houses in order. Seek the Lord for light and wisdom, fill your minds with the truths of eternal life, and then in all humility, patience, diligence and earnestness impart the same unto your children, and lead them into the fold of Christ, that your record may clean before the Lord, and your salvation made sure in the Kingdom of God.

EARTHQUAKE IN CHILE, SOUTH AMERICA.

VALPARAISO AND SEVERAL OTHER CITIES DESTROYED BY FIRE AND EARTHQUAKE.

"For nation shall rise against nation, and Kingdom against Kingdom; and there shall be famines and pestilences, and earthquakes in divers places."—CHRIST to His Disciples on Mount Olive, A. D. 33. Matt. 24-7.

"And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's heart shall fail them, and they shall say that Christ delayeth His coming until the end of the earth. And there shall be earthquakes in divers places and many desolations, yet men will harden their hearts against Me, and they will take up the sword one against another, and they will kill one another."—CHRIST to the Prophet JOSEPH SMITH, Kirtland, Ohio, 1831. Doc. & Cov., Sec. 45.

Another great calamity, equal to, if not greater, than that of San Francisco, visited the western coast of South America at 8 o'clock p. m., Thursday, August 10, almost wiping out of existence Valparaiso, a city of 150,000 population; Vina del Mar, three miles from Valparaiso, with 10,000 population; Quirihue, 225 miles to the south, with 2,500 population; Salto Limache, fifteen miles to the northwest, with a population of 6,500; Quillato, twenty-five miles to the northwest, with a

population of 10,000; and smaller cities and villages within a radius of many miles. Santiago also suffered heavy losses from the destruction of large buildings. In this city the board of public works are advised that 3,000 houses will have to be demolished as a result of the earthquake damages. The latest reports direct from the seat of the catastrophe say that over four hundred shocks were felt and that fire broke out all over the city a few minutes after the first quake. No one knows exactly how many people were buried alive beneath the debris of fallen structures or how many perished in the flames in their maddening course, but conservative estimates place the casualties at 2,000. Up to August 21, the total number of corpses buried was 648. The property loss in Valparaiso will, according to the best authority, aggregate \$50,000,000. The public squares and parks are crowded with the 100,000 homeless and destitute unfortunates of the city. Without sufficient food or water, and with no protection from the winds and the rain, the horror and grief stricken men, women and children present a most pitiable condition of mental and physical suffering. And what makes conditions worse is the fact that all railroad connections are cut off. The tracks are twisted beyond service, and the tunnels are filled with fallen rocks and earth. The situation is appalling and beyond human imagination. Cablegrams from Valparaiso say that the food famine in all probability will be of short duration by reason of the prompt action of the authorities, who have dispatched steamers both north and south for supplies and troops.

On the night of the earthquake the streets of Valparaiso were filled with terrified, wailing and hysterical people, who fell upon their knees in prayer, thinking the end of the world had come. This enormous loss of life and property, following so closely upon the San Francisco horrors and numerous other catastrophes of recent occurrence, when associated with the spirit of suicide and murder, which seems to fill the hearts of men; the wars and preparation for war throughout the world; the gathering of the Jews at Jerusalem, and the fact that the angel has restored the Gospel (Rev. 14:6) and that it is being preached unto all the world; all of these things measured by the words of prophecy quoted at the outset most certainly furnish food for reflection, especially to the Latter-day Saints; and the events should impress upon the minds of the Saints the necessity of living worthily before the Lord in order that they may stand in holy places and escape the judgments poured out upon the earth in these the last days.

RETURN OF PRESIDENT RICH.

President Rich has returned from a two months trip to the West, where he has been busily engaged in superintending the completion of his new residence at Centreville, Utah. His family is now located in their comfortable home, much to their joy and satisfaction. Brother Rich will remain in the South long enough to hold the Florida and Georgia Conferences and to get the new *ELDERS' JOURNAL* well under way, when he will again return to Zion for the October conference, after which he will once more wend his way southward and begin the role of holding conferences with the Elders throughout the Mission.

THAT "ENDLESS CHAIN OF PRAYER."

Rev. William Lawrence, Episcopal Bishop of Massachusetts, who was thought to be the person who started the hoax known as an "endless chain of prayer," concerning which several of our Saints in the South are already informed, has issued a denial of the charges and says the movement was the work of some demoted or mischievous individual. The scheme, as the public generally knows, began by sending out nine letters to as many persons, praying for all mankind, and enjoining each of the receivers of the letters to rewrite the prayer nine times, each copy of which should be sent in turn to different people. To do this was a safeguard against dreadful and horrifying calamities which were said would certainly befall all individuals who received a letter and did not copy it and send it to nine others. From the publicity the matter is receiving, showing evidently that thousands of these letters have been received throughout parts of the United States and Canada, and some also in France, we thought just a word on the subject would be in season. As we said in a former issue of the *JOURNAL*, in brief mention of this subject, this scheme is a senseless piece of work from some silly individual and

should be put down as ridiculous if not sacrilegious, and by no means should it be taken seriously. People receiving these letters should consign them to the waste pile and think no more about them.

BOUND VOLUMES.

The binders have been unable to get the bound volumes of the JOURNAL out as early as expected, and it may be several days yet before we can commence to fill your orders. But we shall fill them just as soon as we possibly can.

THE JOURNAL'S PROGRESS.

Since the first of May one thousand and seventy-seven subscribers have been added to our list—a growth of two hundred and sixty-eight a month, and this too, without one single salaried or commissioned agent in the field.

Again: Out of five thousand subscribers on our books, we have but four hundred and one delinquents. Three hundred of these became such with the last issue, and have not yet had sufficient time to renew; and the remainder, one hundred and one, are all that are behind from those whose subscriptions expired with the preceding two numbers.

This is what the Elders, the Saints and friends have done for the Journal in the past four months! This is the gratifying result of their co-operative work, and shows what great achievements can be wrought by a little individual effort combined for one purpose.

What a most excellent showing for the beginning of the new volume! With this kind of support, how much better will be the report at the close? How many more honest-hearted people out of the thousands yet to hear the Gospel, will be led to accept the Truth through the Journal; how many Saints, surrounded with prejudice and scattered throughout the mission fields, will be encouraged and kept steadfast in the faith by its influence; how many Saints at home, will be strengthened in the Gospel by its constant and earnest appeals to them to live faithful before the Lord; how much light will be shed abroad in the land; how much darkness dispelled; how much prejudice allayed; and how many friends won to the Truth, will result from its mission of light and love within the next year; how nearly these worthy ends will be attained depends upon the present body of the Journal's friends. That each one of you will constitute yourself a home missionary, fasten the above results to be achieved, upon your mind, and continue your energetic co-operative work with us to the end of their accomplishment, so that within the next twelve months the utmost may be done for the advancement of the work of the Lord and the uplifting of mankind through this medium, is the earnest appeal made to you, one and all. We are all interested alike in this movement—it is a common cause—then let us, with one heart and one mind, continue to exert our efforts in unison, and assist in pushing it forward to a triumphant termination.

"FOLLOW MY LEADER."

BY HARRIET E. ROCKWELL.

I have heard that a great part of the success of the first Napoleon lay in the word "come," and I know from personal observation that many failures in life are due to the word "go."

There is a partnership, a sharing of things, a sort of fraternity about "come" that is irresistible. While "go" is a word whose imperiousness and isolating tone is calculated to raise a spirit of remonstrance if not resistance, and is the starting point to many a small boy or girl of deceit and disobedience.

"Go and practice," to a child full of musical talent, is to chill that talent. To a child with no music in its soul, is a torture.

"Come and let us study our music lesson," said a lady to her little daughter in my hearing some days ago. And, after listening in an adjoining room to the patient one, two, three, and four of the mother, while the little one touched the keys in time, interspersed with "no dear, it is sharp," or "remember, darling, we must

have this very perfect," for nearly an hour; I was pleased to see the happy faces of both emerge from the parlor, and the mother with her arm over the neck of the little one, saying, "I think we shall have time for two games before tea."

"Come, let us try." It was always "come" and always "us."

Do you say that mother had more time than most mothers, or that she was a slave to her child? Let me tell you she had brought up four in the same way, and earned her living meanwhile with her pen.

In contrast to this is a neighbor who has two bright boys of twelve and fifteen years.

She began with "go and play, don't bother me," "go to school," "go wash your hands," "go to bed," and now her main anxiety is that they shall "go to college," and it may end by their going to the bad as well. Not that they are badly inclined or in any way vicious or malicious in their disposition, but they have no love for home, no recollection of a jolly time with mother, or a small lark with father.

Their only idea of the one is a person who is always getting rid of them, and of the other, a man so absorbed and studious that they have no desire to follow his profession and no sympathy with him in his perplexities.

There is a sweet way of governing even the most fractious lad, that, if mothers would only study and practice, there would be no hero so readily worshiped in after life, no talisman so powerful to guard from harm and temptation as the remembrance of the mother who was always the ready companion.

A mother who went rowing, and took an oar herself sometimes, a mother who with a big hat was ready, once a week, perhaps, for a stroll or a picnic.

A mother who, by the fireside, listened to boys' stories and laughed at their jokes, even the stale ones. A mother whose lap was always waiting for some tired boy's head, and whose every look said "come."

Girls, too, who can tell mother everything, who are happier when mother is one of the party, are girls, invariably, who have never been repulsed with "go," but wooed and won, and kept shielded by the charm of gentle "come."

GEORGIA CONFERENCE.

The Elders of Georgia will hold their conference at Atlanta on Saturday and Sunday, September 8 and 9. Priesthood meeting will be held Saturday, and public meetings will be held Sunday at 2 p. m. and evening. As no arrangements for a hall are at this time reported this information cannot be given, but the Saints can find the Elders at 73 East Mitchell street, who will direct them to the place of gathering.

RACE SUICIDE A FACT.

The "race suicide" report of the Massachusetts bureau of labor is an interesting compilation of figures and not altogether a comforting one. Considering only married women, widows and divorced women, seven centers of population contained on May 1, 1905, a total of 46,022 mothers, of which number 19,478 were native born who have borne 53,954 children, and 26,544 foreign-born mothers with 128,208 children to their credit. The native-born mothers have had an average of 2.77 children, while the mothers of these native-born women had an average of 6.47 children, being 67 per cent. more fecund than are their daughters of this generation. The foreign-born women have an average of 4.83 children, while their mothers in Europe had an average of 7.75 children or 37 per cent. more than their daughters in this country. One need not be strong at figures to see where this state of things, if continued, will eventually leave the population of the state.—Boston Traveler.

THREE NEW ELIJAHs.

There are no less than three Elijahs now posing before the people in various parts of the country. John Alexander Dowie, Elijah III., is fighting with the rest of his Christian Catholic Church for the possession of Zion City, on the shore of Lake Michigan: Sanford, the Elijah at the head of the "Holy Ghost and Us," of Shiloh, Me., has just returned after an extended yachting trip in Mediterranean

waters, to be tried for manslaughter; and now a negro Elijah has arisen in Plainfield, N. J., a paralytic prophet, William S. Crowdy, head of the Church of God and Saints of Christ.—*Public Opinion*.

JORDAN WATER FOR SALE.

A company has been started at Berlin called the Jordan Water Market with the object of selling Jordan water for the purposes of baptism. The prospectus, which is issued mainly to pastors and sextons, describes the labor and expense to which the company is put in order to dispatch caravans to and from the banks of the River Jordan. The price per bottle of water is fifteen marks, and every pastor who sells a bottle of it is entitled to four marks discount. General indignation is felt at the company of pastors and others who have started the business, and efforts are being made to stop the traffic.—*London Tribune*.

CHURCH AND THE STATE IN AMERICA.

PARAGRAPHS QUOTED FROM CHARLES W. FAIRBANKS, VICE PRESIDENT OF THE UNITED STATES.

While with us the church and state are separate and should so continue, the Christian church is nevertheless a powerful agency in the support of a free state. It presided at the birth of the republic and has been its faithful guardian angel from that hour until now. It inculcates among the great body of the people that wholesome respect for the rights of men, that regard for law and order, without which the state cannot long survive. "The United States," said De Tocqueville, "must be religious to be free. Furthermore," said he, "despotism may govern without religious faith, but liberty cannot."

Neither constitutions nor statutes, though they were framed by men with the wisdom of Solomon, can establish and maintain equality and absolute justice among men. We must look to the persuasive power and influence of the Christian church to bring them to a complete realization of their true relationship to each other; to their primary duty to deal fairly with one another, to carry into the various relations of life the principles of that brief and splendid code, the Golden Rule.

No political law can maintain enduring relations of amity between capital and labor. No human law can bring them into such harmony as perpetually to avoid friction and collision. The Christian church can do more than all the measures framed by the hand of man to maintain industrial peace, for it teaches the brotherhood of man and inspires men with a sense of justice and fair play which is the ultimate foundation of good relations.

If men do not have within them the spirit of love and justice, if they do not have in their breasts the spirit of divine law, there is little hope of enduring concord.

ARRIVALS.

Elder J. E. Jensen, Sandy, Utah. Elder Luther A. Stroud, Salt Lake City.

APPOINTMENTS.

Elder J. E. Jensen and Elder Luther A. Stroud to the Alabama Conference.

TRANSFERS.

Elder David Gourley, of Mississippi, and Elder George H. Shcell, of Georgia, both to Kentucky. Elder Joseph E. Gubler, from Mississippi to East Tennessee. Elder Joseph S. Fish from Florida to Ohio.

RELEASED.

Elders J. H. Snow, of Kentucky, Miles Durfee, of Georgia, and Parley P. Smith, of East Tennessee, are all honorably released—the latter on account of sickness.

Report of Mission Conferences for Two Weeks Ending August 25, 1906.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused En't	Tracts Distrib'd	Books Sold	Like Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Elders Jour. Sub.	Deseret News Subscriptions
J. A. Paton.....	Alabama	1108	542	131	323	20	1729	42	4	20	53	1143	2	1	.....	4	.....
Lyman J. Ball.....	East Tenn.	1216	186	121	547	81	2385	94	...	23	45	791	2	3	.....	4	1
David A. Tidwell...	Florida	1286	1341	85	594	3	2060	68	8	16	116	1279	18	19	.....	11	.....
M. P. Cosby.....	Georgia	1871	1523	360	523	71	2685	296	5	88	142	1292	4	1	.....	6	1
J. A. Christenson..	Kentucky	1762	1525	113	521	48	1631	88	4	67	148	1226	16	13	.....	12	1
W. D. Bocker.....	Mid. Tenn.	1715	266	267	529	73	2461	94	5	17	52	952	...	...	.....	7	2
E. D. Buchanan ...	Mississippi	1180	1379	8	495	...	586	35	4	34	69	829	2	11	.....	9	.....
John A. Berrett...	N. Carolina	1320	251	134	450	64	1421	16	7	25	62	802	3	13	.....	3	.....
S. Broadbent.....	Ohio	1166	2119	410	446	83	2855	176	6	47	57	1213	1	1	.....	4	.....
John H. Gibbs.....	S. Carolina	1936	1180	570	1610	39	2600	93	11	37	77	1967	4	8	.....	12	.....
H. Ashley Rands...	Virginia.....	1537	611	115	506	64	2320	134	7	31	46	1126	3	8	.....	3	.....
Totals .....	.....	16093	10932	2254	6544	496	22983	1136	61	405	867	12622	55	73	.....	75	5

RETROSPECTION.

"Is the world better or worse where I tread?
 What have I done in the years that are dead?
 What have I left in the way as I passed—
 Foibles to perish, or blessings to last?
 —Selected.

NOW.

Time was, is past; thou canst not 't recall.
 Time is, thou hast; employ the portion small.
 Time future is not, and may never be.
 Time present is the only time for thee.
 —Selected.

MINISTRIES.

The memory of a kindly word
 For long gone by;
 The fragrance of a fading flower
 Sent lovingly;
 The gleaming of a sudden smile
 Or sudden tear;
 The warmer pressure of the hand,
 The tone of cheer;
 The hush that means, "I cannot speak
 But I have heard;"
 The note that only bears a verse
 From God's own word—
 Such tiny things we hardly count
 As ministry,
 The givers deeming they have shown
 Scant sympathy;
 But when the heart is overwrought,
 Oh, who can tell
 The power of such tiny things
 To make it well.
 —Amos R. Wells.

DIED.

HUNT—Mrs. Mary O. Hunt, a true friend to the Elders and an earnest investigator of the Truth, died on August 4th at her home, Xenia, Ohio.

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